

Der Lutheraner

**God's Word and Luther's Doctrine
Shall Never Perish.**

**Sixty-seventh year.
1911 .**



**St. Louis, Mo.
CONCORDIA PUBLISHING HOUSE.
1911.**

Register for the sixty-seventh volume of the "Lutheran".

Apology because of rightly practised church discipline!... 307	Superstition and fraud 256
Advent consideration of Luther, a 411	Alcohol and frequency of accidents 256; - and "human sacrifice" 325.
Old time, from 203	Argentina, our church work in 221
News from 23. 360; Statistical on the Australian Synod 192.	Baptists: no longer consist of immersion 379
Confession, the, want to introduce the cults.... 154	examples, worthy of imitation 208
Confession, a princely 155	Berlin, a portrait of manners from 380
Bible, the, most widely read book 209	Bible reading, the, in the home 434
Malicious abandonment 18 36	Brazil: the need for mission there in Germany now conceded 139; Nachrichten 306.
Fraternal punishment 118	China: Temporal advantages of the Christian influence 325
Christian Science: fraud and tyranny 208 Cotta, Mrs.: only one descendant left alive 346	Synod of Delegates, our 134th 153; summary report on the - 170; a judgment on the - 191st.
Dowie Fellowship, the end of 208	"By the mercies of God." 186
Introductions of Pastors and Professors:	Abel, C. 180. Abel, F. W. 351. Ahrens, F. C. 158. Almstedt, A. 111. Amstein, R. 402. Baumann, A. C. 420. Baumann, C. 158. Baumann, R. G. 212. Beckmann, E. 310. Beiderwieden, G. 259. Bergmann, Prof. A. E. 78. Bertram, M. 364. Beyer, C. M. 351. Biernacki, H. 59. Blanken, Th. 364. Blankenbuehler, Pros. L. 328. Blödel, G. 402. Böhm, A. 420. Born, C. 41. Bouman, H. 291. Boye, C. 275. Bramscher, C. 275. Brauer, F. A. 291. Brauer, F. E. 402. Brokers, C. J. 242. Brommer, C. F. 439. Bubltz, F. W. 228. Bünger, J. 195. Burmester, C. H. 127. Busse, F. 402. Butzke, W. 242. Clausen, P. 351. Cook, W. 292. Dautenhahn, E. A. 291. Deffner, E. 351. Detzer, I. A. 402. Döge, G. 328. Dorn, P. J. M. 364. Dornseis, Ph. I. 10. Dube, W. E. 228. Duchow, J. A. 59. Dünow, A. G. 275. Dürr, J. A. 212. Ebert, C. F. 158. Eckhardt, H. P. 402. Eißfeldt, C. 143. Engel, I. H. 149. Engelbrecht, O. F. 364. Engelken, H. 328. vinegar, W. 420. falsken, G. C. 383. frank, Th. 195. franke, R. C. 143. forester, F. 402. frincke, O. H. 242. gaßner, A. H. 420. geßwein, Th. 364. gihring, J. 111. gohle, Th. 180. Graf, W. T. F. 158. Grahn, C. 310. Graupner, J. B. 10. Greve, W. 242. Grieße, G. 310. Groß, C. 158. Grunow, W. 158. Gundlach, F. G. 59. 94. Gurschke, O. 127. Happel, P. W. 94. Harms, H. 259. Harre, C. W. 10. Hartmann, H. H. 310. Häßler, C. T. 180. Hattstadt, O. 228. Haupt, K. 259. Hein, B. 291. Heine, A. 27. Hemann, M. H. 402. Hempel, E. 292. Henkel, O. 383. Heschke, R. 383. Hesemann, J. 310. Hesse, C. 310. Hildebrandt, J. C. 383. Hilmer, G. H. 310. Hoffmann, E. A. 439. Hömann, O. 27. Hornbostel, O. 310. Horsch, J. C. 143. Iben, Th. 420. Iahn, K. 94. Jobst, T. 402. Karpinsky, R. A. 180. Keller, O. 420. Kirchhöfer, A. 158. Kißling, Th. 94. Knoke, W. 94. Kolch, F. 41. Köster, Herm. 78. Krahnke, C. J. 10. Kretzmann, C. 310. Kretzmann, R. 242. Kuchenbecker, J. 195. Lang, T. 111. Leimer, J. A. 228. Leimer, M. 310. Lindemann, P. 402. lohe, H. 439. Iorrenz, K. 275. Lübker, G. F. 143. gap, G. 259. gap,

M. L. 420. Lücke, P. W. 212. Lugenheim O. 242. Luttmann, B. 420. Mariens, Th. D. 292. Marzinski, E. 143. Matthaideß, G. A. 10. Matzat, J. 27. McMannis, E. 291. Meibohm, Prof. H. 420. melzer, F. H. 383. mencke, M. 275. meyer, A. H. T. 383. meyer, H. E. 195. meyer, H. W. 27. meyer, P. E. 328. millies, L. 111. moellering, Th. 328. miller, Alb. J. 328. miller, A. W. 364. miller, Ernst 111. miller, E. H. T. 328. miller, L. A. 228. miller, Martin 195. nickels, C. W. 351. ninke, O. 310. Norden, Th. 78. nüchterlein, L. 158. obermeyer, W. 292. osterhus, H. 158. pallmeyer, P. 275. Piehler, R. 402. Pieper, W. 402. Plischke, W. 275. Plunz, C. 78. Polster, E. 310. Prekel, H. 143. Raase, C. Th. 10. Rabold, I. 111. Rädele, F. 420. Ramelow, H. F. 310. Reinking, F. 275. reuter, E. H. 59. reuter, H. 111. judge, V. W. 351. Riedel, W. 328. robert, E. 439. rocker, W. 180. roodenbeck, C. W. 10. rohde, O. W. 383. romoser, G. E. 439. roerig, W. H. 143. rozak, J. 351. rouble, R. 94. rudi, F. M. 59. rüger, H. W. 275. Rupprecht, J. H. 59. Rüsich, W. 212. Saar, A. 292. Sattelmeyer, F. 195. Schaaf, G. P. A. 143. Schäfer, H. 259. Schmidt, G. 439. Schmidt, H. 291. Schmidt, J. L. 27. Schmidt, Mart. 292. Schmidtko, P. 292. Schmooock, W. 10. Schneider, W. F. G. 259. Schoenbeck, H. C. 27. Schooff, D. H. 383. Schrein, Ad. 292. Schrein, C. F. 41. Schröder, G. 158. Schröder, C. 212. Schröder, O. 242. Schulenburg, C. 328. Schulz, E. 127. Schulze, G. A. 127. schurdel, Th. 420. seesko, F. W. 143. seidler, P. 291. sereres, N. 364. sieving, A. H. 212. smith, Prof. C. O. 364. smukal, G. H. 27. splice A. 328. sprandel, W. 195. starck, A. W. C. 41. starck, E. 328. steege, Herm. 180. Sieger, H. 364. steinkamp, G. 383. stiegemeier, G. 364. stöckhardt, E. 242. stolper, W. 402. stolzenburg, O. 310. stoppenhagen, M. C. 328. streckfuß, J. M. 383. strikter, Th. W. 259. strotthmann, W. 328. suhr, R. F. 212. theel, H. J. 328. Thormählen, Th. 158. Löber, W. 41. Trülzsch, R. 195. Vathauer, H. 351. Voltz, H. 420. Völtz, W. J. 195. Wagner, A. 351. Wagner, Alex. 111. Wagner, P. E. 364. Wahl, A. C. M. 402. Wambsgaß, Fr. E. 242. Weidner, H. C. 94. Weinhold, M. 180. Weinhold, R. J. 259. wendel, Th. 94. werner, L. J. 292. wiche, W. H. 27. wilk, A. 351. winter, A. H. 228. wolk, H. 328. wolter, G. W. 259. hockey, L. 402. Zigel, M. 41. Zehe, F. 328. Zehner, L. 383. Zucker, E. 351. teachers' introductions: Abel, G. H. 212. Albrecht, H. 310. Alpers, G. 310. Appold, C. C. 275. arnhold, C. A. 364. bachert, W. 143. banser, J. 310. bargmann, R. 94. bergt, O. 364. bertram, H. 259. bewie, W. G. 41. beerlein, E. 311. Bischofs, J. W. 158. Bockhaus, M. 292. Bösenacker, W. 328. Brase, I. H. 195. Brauer, O. 351. Braunschweiger, M. P. 59. Briel, J. F. 275. Brinkmann, A. 311. brodhagen, J. 292. christäner, W. 310. danker, W. 292. detlessen, K. 402. dobring, J. M. 351. doroh, O. 292. dreyer, G. C. 351. Dröge, P. 310. eggerding, F. 328. eggars, A. H. 195. eggars, F. 364. ehlers, J. 310. eichinger, E. 329. eickemeyer, C. A. H. 310. feddersen, C. W. 292. Fremder, E. W. 420. Gabbert, P. 292. Garske, E. G. 311. Gefeke, J. 259. Gotsch, O. 275. Gotsch, W. 27. Grothe, E. W. 127. Haas, W. 310. Harks, E. 275. Hedder, P. E. 329. Held, R. F. 420. Hellmann, F. 180. Hillger, R. 364. Himmeler, F. J. 259. Hinrichs, W. 311. Hoffmeyer, P. 310. Hölte, C. W. 364. Holtmann, A. J. 384. Hübner, K. 311. Isberner, C. 328. Jäckel, J. C. 351. Junghans, O. C. 228. Kalb, B. 364. Kamprath, O. 292.

Keyl, E. D. 310. Klinkermann, H. F. 59. Koch, H. 143. Komrosske, F. J. 402. Koschmann, E. 310. Kowitz, E. F. 127. Kudert" Th. 310. Küster, J. 351. Lang, V. C. 310. Lange, A. 329. Lemke, Th. 310. Lettermann" I. 364. leuthäuser, R. 292. lotz, H. 79. Lübke, F. J. 328. Lübker, A. J. 329. lüker, L. 158. malke, B. 310. maschhoff, G. L. 59. matthes, E. 292. merkenschlager, Chr. 111. mertz O. 402. metz, K. T. E. 310. meyer, F. 351. Meyer, J. H. 27. Neuenkirch, A. 311. Niernmann, F. W. 143. Nitschke, A. 311. Nönnig, P. 111. Nörenberg, J. 351. Otto, P. F. W. 10. Paul, A. E. 351. Persson, A. L. 420. Piepenbrink, E. 420. Polack, H. 212. Polinske, F. W. 351. pozehl, L. 328. raven" M. 311. reinhardt, A. M. 94. reuß, C. F. 143. ritzmann, Ed. 292. ritzmann, G. 329. roschke, E. F. 420. rosenkötter, K. 364. Rücklos, J. F. 351. runge, R. C. 311. schaars" H. W. 310. Schäfer, L. O. 329. Schäfer, O. 310. Scheer, A. 310. Schwandt, P. 180. Schmidt, Th. 292. Schmidt, W. 310. Schmieding, A. 310. Schreiner, M. 311. Schröder" I. 329. Schütte, P. 329. Schulz, R. J. 311. Schumacher, B. 351. Seefeldt, J. 384. Seitz" B. 402. Siegel, R. A. 364. Starke, M. 41. Stelhorn, A. C. 420. Stolper, A. O. 94. Streusert, Ed. M. 27. Strikter, J. C. 311. Struckmeyer, Th. 311. Tönjes, J. 292. viets, H. 310. voigt, J. F. A. 158. vollrath, W. 292. Wachholz, O. 79. waldschmidt, H. 242. wallhausen, E. H. 439. wendt, W. C. 351. windisch, G. 384. winges, A. C. F. 439. wöhlke, H. J. 311. Wolkenhauer, A. D. 27. Wukasch, A. 292. Wyßmann, K. 292. Zehnder, K. 195. Zitzmann, J. 275. Zwick, R. 311, unanimity in doctrine, which, is possible 434 "Elks," which, and Christian morality 380. Parents, the best inheritance that - can leave to their children 34; - should gladly give their sons for church and school service 122; a warning to all - 269.	
English Missouri Synod: union, planned, with ourSynod 54	Redemption, theMysteryof the .....49
Fabricius, J. Ph.: 200. birthday 123	Fiji Islands: Training of missionaries there 417
Freedom, the Christian .....373	Free Church in Saxony a.o. St.: Statistics and a request 76
"Free Church, Ev. Lutheran," recommended433	.....Poem
s: advent 409. petition 431. the Aaroni	Blessings 149. peace be with you! 117. longing for heaven 393. peace to JEsu 85. Holy Friday and Easter 101. Pentecost Sunday 165. Reminiscere 69. blessed change 133. Christmas 429. to thee! 249. to the new year 1. to the holy passion 49.
Congregations of our Synod, to the 201; which - shall be made acquainted with the synodal works 286	Community schools, Christian: By - we hold God's word and grace firmly 4: the real reason for their non-establishment 5; the blessing - for the family 19; two voices on the - 107: necessity of the - 122; the - alone sufficient for the Christian education of children 154; good advertisement for the - 154; - may be established everywhere 272. General Council: news 108; pulpit fellowship with sects 223; his mission to the Gentiles 359. General Synod: mission to Brazil 223
Stories and edifying: communion, worthy preparation for 108th Advent 419th Advent silence 418th Afterredsn or making evil report 227th Old gold 362th Amen, Amen 24th Resurrection of the body, the 124th Eyes, opened 256th "Out of the mouth of babes." 25. trees and men 327. burials, two 8. confess, 256. be	

russ election, the 124th Better poor and pious than rich and godless 210th Beggar's sermon, a 289th Bible, the 309th Christians give for God's kingdom out of love 210th Suffering of Christ 93rd Christian, who is one? 179; Descent of the - 156. Decius, Nic. and his song 209. "Death is swallowed up in victory." 126. trinity, of the holy 179. a pleasure, not a burden 227. it is no jest to stay out of church without necessity 309. eternity, how far is the way to - ? 381. thread, the last 437. false prophet, one, put to flight with song verses 92. feast preacher, the 227. intercessor, ours, with the Father 77. giving, right 241. giver, a cheerful one, has God dear 274. prayer, earnestness and zeal in the 156; exhortation to the - 240. thoughts, accidental 257. helper, a right 240; avarice, beware of the -! 227. habit, power of 239. faith: of the - and of unbelief kind 9; the firm ground of the - 308; strong and weak - 382. judgment of God, a 156. works of God 194. "God is not mocked!" 193. God directs and governs all things. 381. idols, three, of many Christians 141. "Hold what thou hast!" 326. Harvest of the Lord! 309. Home! 419. Homesickness 419. "Today." 77. "I'd like to, but -!" 140. inscription, an earnest 9. Irishman, the, and the priest 25. John the Baptist a witness of the Saviour 417. jubilee, Jacob Treus 192. youth, the adornment of the 140. Good Friday, a, in the paschal light 110. catechism, the, at the bedside of the sick 225. Catholics, true word of a 361. no difference 58. do you know the word? 400. "Children find a gift of the Lord." 8. church-going blessing 241. wisdom of the righteous 288. confirmation, blessing of one 109. sick-visit, one, in the snow 39. sick-room, a good lesson in the 91. sickness, blessing of the 141. cross, he bore his 93. walled up for life 273. recklessness, incomprehensible 77. learn to say no! 289. Luther's, a letter 125; - gifts and diligence 327; - housekeeping 327; a word - on child-rearing 348; on teaching 362; - frugality 362. "One lives but once in the world." 274. missionaries, aloud 309. missionary success, secret of 273. missionary testimony, a 225. missionary collections, a word about 226. mission, what the - brings in 257. mission, what can I do for the -? 240. monastic absolution 361. fools, great 56. new year's joy, one 7. only this pleasure 57. only two 401. sacrifice thanks to God! 399. passion story, the power of 58. passion season, how do you commit the -? 76; Pentecost 179. pentecostal feast, one 178. pentecostal adornment 179. preacher, what to look for in a - 78. process 382. counsel, good 180; one worthy of attention 210. maturely deliberate 179. repentance and faith 380. Roman church: errors 347; its missionary practice 347. "Call upon me in trouble . . praise." 237. school, the most important piece in the 289. school teaching, the Christian, why highly and dearly to be esteemed? 272. soul, the, and the body 257. blessing of a blasphemy 40. blessed departure 156. "So shall all these things be unto you." 437. deathbed, a Lutheran 325. dying help 401. silence, justifiable 76. sin, the greatest 226. thalers, what a - could 40. dancing, a debate on today's 381. baptism, the, works forgiveness of sins 274; - in public worship 290. deep in trouble help me pray! 309. fear of death, none 92. "Death, where is thy sting?" 126. faithfulness in small things 24. comfort, right, in adversity 78. tribulation; canst thou in - give thanks? 211. ingratitude of the world, the, an enmity against God 25. unbelief, the poverty of 241. signature, the 308. unforgiveness 309. promise and power 193. occurrence, no rare 193. Walther, D.: a beautiful letter 155. "Why then should I grieve?" 93. "What then is the law for?" 289. Christmas at home, to 435. Christmas thoughts 436. If only all Christians thought like this church-goer! 257. "He that believeth in me hath everlasting life." 39. "How shall I receive thee?" 418. widow's mite, one that would not be lost 290. word.

God's 211. 274; what - is useful for 193; the power of 360. satisfaction 58. "Gideons," zeal worthy of imitation of the.... 287 Faith, the doctrine of the33 Certainty of faith249 Strong and weak in faith: mutual behaviour .219 Faith and Confession265 Häckel's resignation from the national church 23 House devotions, the right book for the 17 house fathers and house mothers, for Christian.... 2 Hostels in big cities for the young people 7; a Lutheran - in New York 416. ascension of Christ, the151 Hoffmann, Christoph, died155 Holland, Christian private schools in379 "Is God for us" etc101 Year, to the new 1 Jacob, how - waited for the coming salvation 409 Jathos (priest) deposition238 Anniversaries: 60th: St. James, Quincy, Ill. 292; - St. Paul, Grafton, Wis. 311. Zion at Fairfield Center, Ind. 212; - 50-year-olds: Immanuel, Bay City, Mich. 329; Immanuel, Lake Ridge, Mich. 79; Nativity, Bethlehem, Ill. 195; Nativity, Hadley Tp, Mich. 228th St. James, Reynolds, Ind. 212th St. Paul, New Gehlenbeck, Ill. 259th St. Paul, Martinsville, N. Y. 311st Trinity, Wyandotte, Mich. 242. Zion, Belleville, Ill. 195. Zion at Bethalto, Ill. 212; - 40-year-olds: Trinity, Benson, Ill. 311. St. John at Atwater, Minn. 275. Zion, Crozier, Iowa 329. Zion, Dexter, Iowa 364; - 30-year-olds: Bethlehem, Petersburg, Ill. 275. Trinity, Erie, Pa. 384; - 25-year-olds: Trinity, Brewster, Minn. 259. Trinity, Lansing, Mich. 351; -Trinity, Ludell, Kans. 228th Trinity, Willow Tp, Iowa 228th Immanuel, Braddock, Pa. 364th Pine City, Minn. 329th St. John, Ashippun, Wis. 28th St. John, Hayes, Wis. 329th St. John, Lincoln, Tex. 275th St. John, Wisner, Neb. 228th St. Matthew, T. Wisner, Neb. 242nd St. Paul, Hamilton, Tex. 402. St. Paul, Hammond, Ind. 143. St. Paul, Ireton, Iowa, 329. St. Paul, Deer Park, Wis. 195. St. Paul, Fulda, Minn. 292. Zion, near Bennington, Neb. 311. Zion, Germantown, Neb. 421. Zion, Newton, Kans. 228. Zion, Pinckneyville, Ill. 311. Zion, Portland, Oreg. 127; - 10 years old: Peace Parish, Rock Rapids, Iowa 364. St. John's, Middletown, Conn. 41. St. Peter's, Wilkes Barre, Pa. 292. 300th anniversary of the English translation of the Bible123 Jewish question that, in Palestine224 Youth, ours, how do we get - at the Church?434 Judgment Day, from the413 Canada, general pastoral conference in.... 306 Church building fund: a loan 138; a request be meetings of the - 285; large collections for the - 358. Church, which, built and maintained by God alone 133; the Christian - and external orders 416. Church dedications: Alva, Okla. 275; Arenzville, Ill. 212; Arriba, Colo. 79; Bakersfield, Cal. 195; Belfield, N. Dak. 28th Berlin, N. Dak. 242. Bertha, Minn. 351. Bingham, Mich. 292. Buffalo Creek, Nebr. 292. at Campbell, Nebr. 242. at Canoas, Brazil 127. at Charlotte Hall, Md. 439. Echester, Nebr. 402. Chicago (Bethel), Ill. 242. Chicago, (Golgatha), Ill. 212. at Clinton, Okla. 79. Coffeyville, Kans. 11, Cole Camp, Mo. 384. Creighton, S. Dak. 79. Detroit, Mich. 311st, at Douglas, Okla. 420th, at Freesoil, Mich. 329th Friedenthal, N. Dak. 242. Gary, Ind. 364. glendale, N. Y. 28. granite falls, Minn. 127. gregory, S. Dak. 11. Grindstone, S. Dak. 79th Hankinson, N. Dak. 11th T. Hanson, S. Dak. 364th Happyland, Sask. 292. Harrold, S. Dak. 180. havelock, Nebr. 351. henning, Minn. 311. high falls, Quebec, Kan. 242. highland park, Mich. 242. near Hinton, Iowa 420. near Hooper, Nebr. 329. Howard, S. Dak. 212. at Howell, Nebr. 79. jlasco, Mo. 402. at Kappa, Ind. 402.

By Krämer, Nebr. 329. La Grange, Tex. 384th Langenburg, Sask. 351st Lincoln (Imm.), Nebr. 27th Lincoln (Missk.), Nebr. 27th Lind, Wis. 28th Litchfield, Nebr. 351st Macomb, Mich. 351st May City, Iowa 329th Meadow Grove, Nebr. 79th Mercedes, Tex. 195th Milan, Wis. 420th Milwaukee (Concordia), Wis. 143. monterey, Minn. 228. new set, N. Dak. 292. New Orleans (Trinity), La. 242. New Plymouth, Idaho 111. Niles Center, Ill. 60. Oakland, Cal. 420. O'Neill, Nebr. 364. Optimo, N. Mex. 27. Orchard, Nebr. 11. Peace Hill, Alta. 292. Petaluma, Cal. 329. Premont, Tex. 180. Rodenberg, Ill. 60. Roselle, Ill. 111. Rosenberg near Olpe, Kans. 212th Santa Ana, Cal. 402nd Santa Colleta, Brazil 41st Seattle, Wash. 11th Southey, Sask. 292. Sparta, Ill. 439; Spencer, Wis. 41st Stones Prairie, Mo. 11th Superior, Wis. 127. tilden, Neb. 364. Truman, Minn. 41. Vancouver, Wash. 311. near Vernon, Tex. 79. Virginia, Minn. 364. Walla Walla, Wash. 228. Wetaskiwin, Okla. 402. Wichita, Kans. 94. Woodward, Okla. 94. Worthington, Minn. 212. Church institutions, a true word about 271 Confirmands, Jesus in the circle of his 85 "lay movement," the right 271 ,272 Larsen, D. L., has discontinued teaching 55 Institutions of learning, the high importance of our. 153 Teaching, pure, and knowledge 353; how - may be preserved 152. Lehrerberus, a secular schoolman over the 271 Teacher distress in our synod 122 220 Last, the393 Lodges, a judgment on the 136; the - wish to protect their secrets by law 139; their pernicious influence in the state 255; the uncertainty of their "insurance" 378. London, from our communities in209 Airship, foolhardy, reprimanded24 "Lutheran," spread of the 378; a rare. Recommendation 417; request for solicitation of new readers 433. Lutheran Witness recommended433 Lutherbries, an autograph239 Lutheran Church: Its Strength in the West of Our Country346 Lynch law, the, a plague dent on our people's body399 Mariawites, the, in Poland etc177 Methodists: less growth than formerly 177 Mission: interior M.: good news for Brazil and Argentina 74; a mission trip in New Mexico 104; in Toronto we should have a church 138, ours - in Brazil 221. 253; ours - in southernmost Texas 222. - Emigrant M.: in New York 37. 38. 121; in Philadelphia 135. 398. - M. among the deaf-blind 107. - Deaf-mute M.: Hephata Conference 177; concerning the recommended collection 255; three deaf-blind confirmed 324. - Negro M.: a serious word to the Southern whites 324. - Jew M.: beautiful successes 139. - Gentle M.: from our - in the East Indies 53. 187. 357; importance of M. in India 139. 380; medical mission to women in the - 56; statistics on - 155; progress of the - in the last 100 years 272. - General: M. in the Near East 23; rapid conversion of a heathen people 39; also a mission field 88: names of co-religionists in new mission fields concerning. Place to be communicated 90; missionary conferences 107; the missionary work does the greatest miracle 124; our missions 217. 235. 251. 266. 283. 303. 355. 376. 394; M. and temporal benefits to the State 325; an exceedingly important mission field (in northwestern Canada) 395. 414; the expenses of our - 434. Missionary sheets, blessing of the reading of the 255 Missionary souls, faithful281 Missionary friend, a warm399 Missionary Society, 75th anniversary of the North Germans23 Mormons and their "missionary activity" 91; very zealous in northwestern Canada 154. Mühlenberg anniversary 287; how M. stood to the lodges 287.

Page Afterword, a	282
Charity	204
Necrological: honorary memory of the pastors:	
Hoppe, A. F. 190. 205.	
Death notices of pastors: a. from our synod:	
Bischofs, P. 258. Dicke, P. H. 291.	
Drögemüller, C. 419. Endeward, W. 194.	
Fleckenstein, E. J. 9. Frey, W. A. 126.	
Friedrich, K. W. 349. Gans, W. J. 290.	
Gcäpp, L. W. 156. Heintz, G. 258. Heyner, C. H. F. 382.	
Janzow, C. L. 438. Jipp, K. E. D. 258.	
Junget, H. 194. Karth, F. L. 26. Küffner, J. C. 382.	
Lewerenz, W. 349. Linsenmann, W. 59.	
ohldag, H. K. F. 362. preußer, W. 26.	
pröhl, H. F. 157. rupperecht, J. 110. sapper, C. F. W. 258.	
327. weisbrodt, H. G. F. 142; b. from other synods, etc.: Harpster, D. J. 56.	
Koren, D. V. 6. Warneck, D. G. 56.	
Death notices of teachers: Döpke, J. F. 126.	
Dörfler, J. 93. Dunkel, J. 241. Ganske, W. 328.	
Himmeler, J. L. 274. Kors, H. 438. Pott, W. F. 142.	
Ruhland, H. 27. Salchow, P. 383. Schlicke, K. H. A. 180.	
Schulz, J. D. 142. Stünkel, F. H. 363.	
Wichmann, Th. F. 401.	
Death notices of students and pupils: Planck, A. 41.	
Bokelmann, A. 227.	
New Zealand, Inner Mission at 20; Statistical 123; Resumption of Maorimisfion 255.	
Norwegian Synod: Institutional Jubilee 359; Statistical 359.	
Authority, from secular	204
Olearius, D. J.: 300th Birthday	360
Ordinations: Abel, F. W. 291 Beckmann, E. 291.	
Bennhoff, W. 310. Bente, P. F. 351. Bergen, Th. 291.	
Berger, E. 275. Bertram, M. 310.	
Bolfefer, L. 350. Boye, K. 259. Brandt, E. H. 383.	
Brauer, F. A. 259. Busch, J. 111. Claußen, F. 310.	
Dede, A. 212. Derwig, G. A. 275.	
Deterding, J. 291. Dewald, J. 328. Dorn, M. 351.	
Drögemüller, Th. 291. Engelbert, E. F. 310.	
Engelken, H. 274. Frey, A. 242. Gerten, A. 242.	
Gottberg, C. 310. Gräbner, A. 310. Grahn, C. 259.	
Grieße, G. 259. Große, A. 328. Grote, R. 291.	
Gugel, H. P. 310. Hafner, G. 328. Haller, K. 310.	
Harms, W. 351. houses, Th. F. 310. Hein, B. 274.	
Hempel, E. 275. Hennig, V. 328. Herrmann, R. 59.	
Herrmann, Th. 291. Hessemann, J. 291.	
Hinrichs, C. F. 310. Hoffmann, K. 291.	
Hornbostel, O. 275. Huschen, W. 291.	
Keller, O. 275. Kenreich, I. G. 275.	
Klammer, A. C. 275. Kreyling, A. 259. Krieger, H. 275.	
Küffner, L. 363. KÜgele, M. F. 291.	
Leimer, M. 259. Lochner, E. T. 259. Lohmeyer, W. C. 291.	
McMannis, E. 94. Mariens, Th. 275.	
Meili, A. H. 310. Meyer, J. H. 310.	
Meyer, P. 291. Michel, H. O. H. 259.	
milbrath, W. F. 275. moellering, H. 310.	
ninke, O. 291. noack, A. 291.	
Ibermeyer, W. 274. Oberschulte, F. L. 363.	
pallmeyer, P. 291. pebler, W. 310.	
pfotenhauer, H. 351. probst, L. 275.	
Pullmann, G. 291. Ramelow, H. F. 259.	
Röhrs, P. 328. Rothe, F. O. 275.	
Rupperecht, O. 275. Rüsch, W. 158.	
Sander, W. W. 291. Scheitel, G. W. 275.	
Schinnerer, C. 291. Schmidt, O. 310.	
Schmidtke, P. 195. Schröder, C. 111.	
Schröder, E. 328. Schubkegel, Th. 274. Schuldt, W. E. 275.	
Schulenburg, C. 310. Schulenburg, E. H. 291.	
Stallmann, H. 259. Steinkamp, G. 291.	
Stelzer, F. 350. Stolzenburg, O. 310.	
Stoppenhagen, M. 275. Strikter, Th. 78.	
Timian, J. E. 351. Trinklein, O. 291.	
Trömel, G. A. 310.	
Wachholz, E. 310. Walther, P. 259.	
Weinhold, R. 228. Wolk, H. 291.	
Woy, P. 310. Wulfs, K. I. 259.	
Zehe, F. 275.	
Passiontide, the observation of the, more and more common among the sects	138
Persemission, Lutheran, in our country 22; - in Persia 123.	
Pentecost	165
Philippine Islands: religious conditions	272
Lostscripta	302
Presidential Report v. Piepers	168
Preacher, supply old rc	224
Candidates for the preaching ministry, Protestant, too few Presbyterians, and land grants	139
Knights of Pythias, who, near bankruptcy....	22

Receipt, an interesting	399
Travel preacher requests	222
Religious education in the public schools....	434
reviews: Allgemeines evangelisches Gesangbuch 143.	
American calendar for German Lutherans (1912) 363.	
Andres, P. What should exhort and stimulate a Christian to attend church meetings diligently? 78.	
brewer, A. material for confession registration 59.	
breuer, A. H. F., and Aubke, H. F. Homages before the throne of grace 143.	
paperweight with v. Walther's picture 143.	
Burkhardt, O. Nine Christmas postcards 402.	
Carolsseld, J. Schnorr v. The life of our Savior 402.	
Concordia Attendance Register 111. Concordia Bible Course; Concordia Bible Class 439.	
Concordia Pupils' Roster 41. Concordia - Sunday-School Lessons 10.	
Concordia Sunday-School Class Book 402.	
Crull, A. Conjugation Tables 363.	
Czaminske, W. M. Come Hither, Ye Faithful 420.	
Dallmann, W. Follow Jesus 363.	
dau, W. H. T. Justification 363. the Bible (with 240 pictures). Concordia Publishing House, St. Louis, Mo. 438.	
the Missourian heathen mission to South Travancore. India. Nine postcards 212.	
Dieterich, D. K. Institutiones Catecheticæ 227.	
Dietrich, O. Divination and fulfillment 383.	
Eckhardt, E. Homiletisches Reallexikon 211; Suffering of Christ 59.	
Festive booklet for the 75th anniversary of the churches at Baltimore 402.	
Graebner, Dr. A. L. Outlines of Doctrinal Theology 27.	
Gieschen, J. Immanuel, the HErr, is here 363.	
Gross, C., sen. Auxiliarius 143. Hahn, H. M. The 23rd Psalm 383.	
Hartwig, Th. Christmas Liturgy 383.	
Herberger, V. Leaflet for Godparents 402.	
Herzberger, F. W. Our Zoar 78.	
Herzer, J. H. Ev. Lutheran catechetics 158.	
Höuecke, A. Dogmatics 212.	
350. Jenny, J. Christian Science in the light of God's Word 78.	
Jubilee of the Bethlehem Orphanage, etc. 420.	
catalogues: Bronxville 242; Concordia Publishing House 402; Milwaukee College 228; teaching institutions 242; Walther College 228.	
Kessel, G. Sounds of Zion 78.	
Kirsch, J. P. T. Arise, become light! 363.	
Köhler, J. Ph. The congregational song for mixed choir 420.	
Kopenhaver, W. M. The Lutheran Church Almanac (1911) 10.	
Krauß, E. A. W. Lebensbilder aus der Geschichte der christlichen Kirche 211.	
Lehr-, Wehr- und Trostblätter 350.	
Lenk, M. From my childhood 383; A little queen 383; Fifteen years in America 383; Christmas celebration 383.	
Luther, D. M. Large Catechism 242. Lutheran Annual (1912) 401.	
Luther booklets 242. Mergner, F. Portrait of life 59.	
Morchen, P. The Large Catechism 420.	
Müller, E. H. Te Deum Laudamus 242.	
Nimmer, R. F. Rejoice in the HErrn! 350.	
Nommensen, B. P. Sermon on Secret Societies 363.	
Our Church. Program for Reformation 310.	
Pröhl, H. B. Glory to God in the highest 350; Euch ist heute der Heiland geboren 350.	
Rein, W. C. Der Heiland, mein Erlöser 363.	
Reuter, F. Geistliche Gesänge 350; two motets 78.	
Schinnerer, J. Warum will ein Christ nichts mit dem Arbeiterverein zu haben? 78.	
"Schulblatt, Ev.-Luth.", July number 228.	
Schumacher, H. A. Compositions for mixed choir 420.	
"Statistical Yearbook" (1910) 93.	
Steinle, A. M. v. Edward v. Steinle 143.	
Sunday-School Hymnal 420.	
synodal album 180.	
synodal reports: 28. general 401; of districts: 16. California and Nevada 10; 12th English 383; 22nd Iowa 93; 22nd Canada 93; 16th Kansas 158; 43rd Middle 41; 20th Nebraska 241; 8th Oregon and Washington 241; 43rd Eastern 158; 2nd Southern Illinois 211; 4th Texas 41; 43rd Western 211; 2nd Central Illinois 10; - 23rd of Synodical Conference 93rd U. I. H. Christmas Liturgy 363.	
Walther, D. C. F. W. The voice of our church in the question of church and ministry 350; Grains of Gold 78.	
Wegener, W. Festive booklet on the centenary of D. C. F. W. Walther's birth 93; Memorial Sketch 259.	
Wegner, I. Christmas Liturgy 383.	
Willkomm, O. H. Th. "Ev.-Luth. Hausfreund" 310; What will become of the little child? 402.	

Rome, an "evangelical" church in 224; an interesting finding (Phil. 4, 22) in - 224.	
Roman Church: Roman Plans Clearly Revealed 55; Mingling of State and Church 55; the "Traveling Mutier of God" 91; Roman Impudence Reprimanded 108; New Ordinance Concerning Children's Communion 123; Carrying Off of German Girls to American Convents 123; the Advance of the - in this Country 138; Cardinal Gibbons' Jubilee 208; a special danger 288; Southern Presbyterians recognize the Roman danger 307, lament over the "poor prisoner" in the Vatican 307; - has "conquered the cities" in this country 325; Rome and Columbus - Day 346; Rome and marriage 346; the Eucharistic Congress 346; idolatrous worship of Mary 347; wants "control of the state" 360; veto over papal elections abolished 379; three new American cardinals 379; the false glory of "unity" 379; can we Lutherans learn anything from the -? 417; our president and the new American cardinals 417; the papacy in Italy 435.	
Rothschild, A. v., a poor man!	255
Russell and the Russellites 70	75. 87
Schäker, the community of, received. - 224 School teachers' seminary: concerning the new building.... 345	
School system, judgments on the public 189. 399	
Weak; whose infirmities to bear, 235	
Suicides, three, at a German gymna-, sium 288; - on the increase among France's youth 325.	
Simeon's end of life	431
Social democratic judgment on the right of Deposition of false teachers	239
Spruchrichter-Kollegium, which, in the Prussian National church	23
City missions, reports on two	271
"Statistical Yearbook": request to send in annual reports on time 5. 433; summary data 75. 89 f.	
South America, the right preaching in - very	nec ess ary 38
Synodal Letter, one, of old	233
"Synodal Friend, Ev.-Luth.", has ceased publication	7
Synod speech	149
Synodical Assemblies: Michigan Synod 238; Saxon Free Church 238; Wisconsin Synod 238.	
synod, from ours: Short News 39. 55. 207. 223. 237. 415. 416; from our educational institutions 6. 38. 91. 207. 254. 306. 324. 398. 433; notices from letters accompanying parochial reports 51. 71. 101. 119; jubilees: 324. 346. 415.	
Synod, the purpose and mission of a right... 117	
Institution for the Deaf and Dumb: Annual Report	268
deaths, an innovation worthy of emulation at 380	
Tolstoy blasphemously worshipped	288
Traub, pastor, blasphemes the Christian faith 23	
Legacy, probably the largest, for Gentile mission 108; the largest - in our synod 433.	
Distribution of candidates for preaching and teaching 176	
Walther, C. F. W. 317; - as theologian 318; - as theological professor 320; - as promoter of our higher school system 321; - as preacher of righteousness 337; - as founder and leader of our synod 339; - and the parochial school 342; - as Christian and parishioner 343; Walther's associates 345.	
Walther celebration: at the time of the Synod of Delegates. 5. 106. 138; in October: 358. 379. 399; speeches to the - 166. 167. 176; - and Walther Fund 255; short wrbt to the lasting memory of the - 397.	
Walther League: Annual Meeting	287
Change in the Light	204
Wise men from the east, who, welcoming the salvation that has appeared	429
"He that gathereth not with me scattereth." 185	
Will of God, the	374
Wisconsin synod: college dedication	254
Word of God: the hearing of the - necessary to blessedness 69; the strong - 301.	
Miracle, the largest	124
Young Men's Christian Association, the, seeks unchristian union	359
"Zion's Watchtower"	70. 87



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., January 10, 1911.

No. 1.

To the new year.

So you will come again, wonderful guest, An angel whom God sends us from heaven, Who stays with us for a few moon's rest And then turns back the light wings? What wilt thou see and do among us of sinful tynes and vain pursuits?

Does not the poor life that God gave us pass away in a swift whirl? A lullaby, a joyous wedding procession, And then the dirge with which we pass. What hast thou done, O man, when they lay thee to sleep, To save thee from death?

The hour that greets the world with joyful bells, the old year's turn, Is terribly serious; on your life's course A new milestone reminds you of the end. Perhaps, before the New Year's bells ring again, Your pilgrim's staff will fall from your arm.

It is time to make use of this short reprieve, which God has given you once again, and, undeterred by the devil's deceit and cunning and the mockery of the world and its scorn, to earnestly surrender your death and life to the Saviour JEsu.

To eternity, therefore, direct your gaze, To him who bought you eternity, Who also in the new year only wants your happiness And who died for your guilt of sin! How blessed, when we awake without sin and sorrow To him one New Year's morning!

Leaf. C. Ferdinand W. Walther was born on October 25, 1811; in August 1844 he wrote the preface to the first number of the "Lutheran" which appeared on September 7 of that year, and until his blessed homegoing on May 7, 1887, he worked and wrote tirelessly for it, and mainly made the paper what it is. So it is quite natural that the "Lutheran", as it has already repeatedly commemorated the fathers and founders of our Synod, should in this year frequently and especially remind us of the aforementioned faithful witness of the truth and highly gifted teacher of our Synod. It would be ungrateful if we did not wish to renew and keep fresh the memory of the man to whom our Church owes so much, but who is known to many among the present generation only by name. Such remembrance of the life, work, witnesses and struggles of the fathers always serves at the same time to encourage and strengthen the children and descendants.

And such encouragement and strengthening is needed. These are serious times in which we live and which we are approaching. Our fathers have had hot battles to fight inwardly and outwardly, have wrought and labored in undaunted zeal and self-denying toil, and have left us a delicious inheritance. We have come into a good possession. That we may now hold what we have, and pass it on faithfully and unabated to our children! There are dangers which we cannot deny, but which we must take into account.

One danger is the contempt and indifference towards pure doctrine, towards doctrinal matters in general. This danger surrounds us in our country and in our time on all sides. We cannot be serious and zealous enough. Doctrine is heaven, says Luther. "A little leaven leaveneth the whole dough." He who teaches otherwise than the Word of God teaches, profanes the name of God. It was Walther and his associates who used the word "pure

To the new vintage.

The year 1911, which we are now writing, will be a year of remembrance for our "Lutheran", which goes out today for the first time in the new year. It brings us the centenary of the birth of the founder and longtime editor of this

Doctrine" has become a catchword in our country. Let this word be said, God grant it! - be said of our Synod and its journals as long as it exists.

Kind with doctrine and confession we want to be serious in life. The mere assertion and insistence on pure doctrine and confession does not do it. There is also a habitual Christianity, a habitual Lutheranism. He who lives otherwise than the Word of God teaches also profanes the name of God. Our fathers, with all their zeal for doctrine, were not dead orthodox or orthodoxists. They trailed after godliness, after sanctification. They guarded against fellowship and defilement with the world. They lived what they believed. But who could deny that the lukewarmness of Christianity, the inclination to the world and the worldly, is also a serious danger to our faith and to our present generation of Christians?

Even some congregations in our synod are in a time of transition. The use of the English language in worship services is increasing. This again brings our country and our times. But it also brings with it some dangers. Expensive, time-tested assets and institutions, such as the parochial school, are easily depreciated and given away. A superficial church system, as seen in sectarian circles, is considered sufficient. What catches the eye and makes a name for itself is sought after and appreciated; quiet, faithful, thorough activity receives little attention. In this case it is necessary to take it very seriously that we preserve what we have inherited from our fathers and what, under God's blessing, has made us great and strong and numerous.

And one more thing should be mentioned. God has made us great and numerous, as has just been said. Small and lowly and poor our fathers sang to; but those days are now mostly past. That we only, after the manner of our fathers, keep rightly and firmly to unity in the larger circumstances, guard in our work against multiplicity and fragmentation, keep steadfastly and purposefully in view the one great task for the sake of which God has placed us in the world and leaves us in the world: the testimony of the truth, the preaching of the gospel in the world. This task requires greater gifts and sacrifices from year to year. Our General Synod, meeting again in this year 1911, will show us this. But this should not awaken displeasure and sullenness, but joy. Let the greater demands be accompanied by greater willingness and generosity, in honor of the Lord and in service to the cause of His Kingdom!

We have briefly mentioned some of the dangers that threaten us, concerns that arise in many a soul. Many would like to become anxious in these times. Our strong fathers and faithful confessors, who also served us through this "Lutheran" of ours, have come to peace and are resting in their chambers. We, their children and descendants in the second and third generations, stand in the work of church life, in its toils and struggles, and see the dangers before our eyes. We can only remember their spirit of confession and witness. But one remains and does not fade away, and that is our consolation. This is He who once in the *Gesahr* revealed Himself to His poor disciples, and cried unto them, "Be of good cheer, it is I; fear not." Matth. 14, 27,

and who on another occasion comforted them with the word, "In the world ye are afraid; but be of good cheer, I have overcome the world," John III, 93. If he, Jesus Christ, the strong God, is only with us-and he is with us in his word according to his promise-then we need not tremble. "The I," says once our Luther, "thou must write large, even if it be but a little word M; out of a little stick hath God created the world."

In his! In his name and looking up to him we begin a new year and a new volume of "The Lutheran" and continue our work. We go our way. May he guide, direct and bless our journey! L. F.

Christian house fathers and house mothers.

1. the conduct of Joseph and his teaching for Christian fathers of the house.

"Kind his (Jesu's) parents went up to Jerusalem every year for the feast of Easter. And when he (Jesus) was twelve years old, they went up to Jerusalem according to the custom of the feast." Luk 2:41, 42. When Christ's parents are spoken of here, we must first think of the father of the house, Joseph. God's commandment of the attendance of the high feasts is, after all, Ex. 34, 23: "Three times in the year shall all men's names appear before the ruler, the LORD, and God of Israel." Joseph was thus bound by law to go to the paschal feast, and he goes every year. From this we see that he must have been a pious man, who not only knew the commandments of his God and the customs of his people, but also diligently followed them. In this alone lies a very necessary lesson for Christian fathers of the household. It is not uncommon for Christian men, when Sunday or another feast day comes, to think, "Today I can't; today you can't rest your business, you can't leave your work; you must provide for your family. So it comes about that they either do not come at all or come to the house of God with half a heart. Learn from Joseph, you Christian fathers of the household, that such considerations must not hinder, nor can hinder, those who have recognized that God's word and the proclamation of his great deeds are necessary nourishment for the soul. A Christian father therefore thinks: God has certainly given me an earthly occupation, so that I may honestly nourish myself and mine in it; but he has not given it to me so that I should miss the word of life for its sake. Therefore, just as Joseph puts aside his carpenter's tools for a week and goes to Jerusalem, so a Christian householder leaves off his daily work on Sundays and feast days and goes to the house of the Lord. He would fear rather than covet the gain of such a day;-for he knows that such treasures, gained with disregard of the divine will and salvation, make the bag full of holes, and often not only slip out of it again themselves, but take other goods with them in flight by God's government.

This also is well to be remembered: The feast to which Joseph went lasted not merely the one Sabbath, but embraced several days; for he tarried till "the days were fulfilled." But these, like our Christmas, were carols.

Friday and Ascension Day, days of the week. A Christian householder therefore says as little: The Americans around us do not celebrate such feasts, so I have no need of them, any more than Joseph of Nazareth, who was in Galilee, said: The Gentiles and Samaritans around us do not go to Jerusalem, therefore I will not go out. On the contrary, the Christian householder thinks: "God has given me a better knowledge of his great deeds out of pure grace; therefore, in gratitude to him, I should also practice this better knowledge; and therefore he is present in the house of God even on the feast days of the church.

We are told about Joseph: "And when he was twelve years old, they went out. Notice here that Joseph (as foster father) wants to take his son to the temple and goes there himself. In this way he gives Christian fathers of the home an important lesson, namely, that a father should not only feed and clothe his child, not only send him to school and church, not only warn and admonish him, but that he himself should set a good example for him. Many a worldly-minded father, even under the Christian name, thinks that he has already done the rest if he only sends his children to church every Sunday and holiday, even if he rarely goes himself; but he has not done enough. His good example is lacking, and so he tears down with one hand what he builds with the other. What good will it do if you always say to your child, 'You must not steal, you must not curse,' while you yourself steal and curse before his eyes and ears? The child will soon know that your words are as light as the wind, and he will act according to your deeds. But the same is the case with him who always says, "Children, you must go to church," and stays away himself. The children will soon think that the father himself thinks nothing of going to church, and that his words are hypocrisy; and as soon as they think they have taken off their children's shoes, they, like the father, go in seldom or not at all; for they have remembered this: children must go to church. O therefore, you Christian fathers of the household, if you wish to do what pleases God, go with your children to the house of God, even in the afternoons, when the fundamental doctrines of our most holy faith are considered in turn. If the flesh is sluggish, remember Joseph; remember the word of the Lord: "But whosoever shall offend one of the least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea," Matt. 18:6.

Finally we hear one more thing from Joseph, which is very instructive for the Christian fathers of the house. For Mary, when they had found Jesus again, says: "Thy father and I have sought thee with sorrows." Joseph, then, was such a 'householder, who faithfully helped his wife to bear the burden and toils of life. He does not say to Mary, Thou hast neglected the son, thou hast not taken heed of him; now seek him also! and scramble to the inn until she finds him, but he goes with her to seek the son. Her pain is his pain, her work his. A householder, then, who, in miserable selfishness, only ever shifts the heaviest burden to his wife, and, if at all possible, makes her work for him, that he may indulge in laziness, is not a Christian man. God has given him his spouse

and indissolubly united her with him for this world; but with it also what befalls his wife, be it joy or sorrow.

This is the lesson for Christian home fathers. "If ye know these things, blessed are ye if ye do them."

2. the conduct of Mary and its teaching for Christian housemothers.

"And his parents went every year," that is, not only Joseph, but also Mary his wife. Now the women of God's people were not commanded to come to the temple at Jerusalem. It was therefore a voluntary act that Mary performed there, which came from her love for the services of the Lord. But a journey to Jerusalem was no small matter. It was more than forty miles from Nazareth to Jerusalem. At that time, however, one could not yet sit down comfortably in the railway carriage and travel there, but one had to cover the often quite rough way on foot. But Mary does not shrink from all these labors, for she desires to go to the temple of the Lord and is eager to attend His services. From this, therefore, ye Christian housemothers, take what God teaches you by this example, as pleasing to him. You are not to follow the old man, who always finds time when there is a worldly pleasure, but never when it is necessary to hear God's word. You are not to do as the worldly-minded women do, who have not yet got the new hat today, and who will not have the new-fashioned coat next time, and who must therefore, as they think, stay behind from the service; for they do not come at last to hear, but to have themselves and their trinkets seen. Nor should you be as soft as those who always look at the wind and weather before they go to church, and slip quickly back into the house when a cloud hides the sun. Of course, we are not talking about sick people who would gladly brave wind and rain if only they could. They are to offer their worship in such a way that they bear the cross laid upon them in patience until God turns it. Christian women in healthy days, however, should follow the example of Mary, who confidently goes with her husband overland to the temple. If it rains, well, she takes it with her; after all, one does not die from it.

We also hear from Mary that as soon as she notices that she does not have her Son with her, she no longer has any rest, and although she first thinks that he is among her friends and acquaintances, she searches for him with pain and does not rest until she finds him. But the lesson of this conduct is, that a Christian housemother of hers perceives with all fidelity, and hath no rest, if she know not the whereabouts of one of her fosterlings. It is her God-given right to demand of her children that they tell her where they are going and where they are staying as long as they are under her hand, and she must never indifferently yield to it if a careless or godless child touches or wants to take away this right.

Further we hear of Mary: when at last she finds the Son in the temple, she punishes him neatly, saying, "My Son, why hast thou done this unto us? Behold, thy father and I have sought thee with sorrows." So, you

Christian mothers, learn from Mary also that you should punish and how you should punish. Mary, when she finally finds her son, does not attack him, she does not shower him with crude words of abuse, but with great seriousness she reproaches him for the trouble and pain he has caused his father and mother. Therefore, Christian mothers, beware of anger in punishing, for it does not do what is right in the sight of God. You may put fear into the child for a moment, but he will feel that you have lost control over himself. Beware also of crude invectives! Children soon learn them and use them again against others. Punish, but punish with a gentle spirit! For here also it is true: Do not cut too sharply; and experience teaches that the very children who have been treated with too much severity later become the most unruly.

But Mary's very speech of punishment gives Christian housewives another lesson: "Behold," she says, "thy father and I." So she puts the father first in honor, and gives to the man the honor due to him by God and by right. No matter how diligently the unbelieving world of to-day may work to overthrow all the ordinances of God; no matter how many haughty supporters it may find for its plan that woman should have the same right in the home as man, a Christian housewife honors her husband because God has ordained, "He shall be thy lord," and in this she humbly exercises her Christian duty.

At last we hear from Mary, "But Mary kept all these words in her heart." What words? The high words of Christ concerning His Godhead, and that the temple was His Father's house, which she had not understood. O a glorious testimony to the childlike faith of Mary, that she did not haughtily reject nor carelessly forget what was given her that she might believe it! In this especially should the Christian housewife follow her, that she may take to her heart and keep the mysteries of God, which he has revealed to the world for salvation and consolation, and which are proclaimed by the preaching of the gospel, and thus gather a rich treasure, from which she may draw comfort and strengthening for herself and her own in time of trouble and temptation.

This is the example of Mary and its teaching. Christian housewives, if you know these things, blessed are you if you do them.

(From a sermon by Blessed J. P. Beyer; sent in by F
r. S.)

God's word and grace is like a driving downpour, which cometh not again where it was once. He was with the Jews, but he is gone, and they have nothing. Paul brought him into Greece; gone also is gone, now they have the Turk. Rome and Latin country has had him also; gone is gone, they have now the Pope. And ye Germans must not think that ye shall have him for ever: for ingratitude and contempt shall not leave him. Therefore seize and hold who can seize and hold! Lazy hands must have an evil year."

These earnest words of Luther are well worth our keeping in mind and taking to heart; for what Luther says here of Germany can very well be applied to our Synod. The almighty God has also graciously afflicted us, he has also raised us up a golden year, in that he has hitherto preserved us in the knowledge of the pure doctrine of his Word and in the right use of his sacraments. Yes, it has probably never been the case that so large a body as ours has been so united and firm in the confession of the unadulterated truth of the divine Word. For more than an age God has allowed the light of his sweet gospel to shine upon us in unclouded splendor; wonderfully has he blessed our missionary labors, so that we have grown in many thousands of thousands. Therefore, as we now survey the great, wide field of our Synod, we must say, We observe that never in this land has the pure word of God been preached in so many places as now.

But we are also in danger, namely, of ingratitude and contempt. We, who have experienced the wonderful growth of our Synod, but have not gone through the difficult times of its foundation and the struggles for the preservation of pure doctrine, are in danger that we do not sufficiently appreciate the jewel of pure doctrine, that we seek our ecclesiastical task in various externals and are not so intent on faithfully preserving the legacy of our fathers and preserving it for our children. We are in danger of not properly recognizing the gracious visitation of our God, and therefore of not using all diligence to keep His word with us and with our children. We forget the labor and sacrifice of our fathers, who saw to it that we knew the Scriptures from childhood, and are therefore sometimes not inclined to see to it with the same laboring and sacrificial fidelity that our children also are instructed in the wholesome doctrine of the gospel and brought up in Christianity. Indeed, is it not perhaps already the case with some that they are quite indifferent as to whether the golden year of the Lord, in which we ourselves live, will also continue for our children? How we should heed Luther's words: God's word is like a driving downpour that does not return to where it was. Nor should we think that our synod must always have God's pure word, for we can soon lose it through ingratitude and contempt. Therefore, grasp and hold who can grasp and hold! Lazy hands must have an evil year.

But how can we grasp and hold on to this blessing of God? By establishing and maintaining Christian community schools. For the above

Through our Christian community schools, we hold God's Word and grace.

In 1524 Luther wrote: "God Almighty has indeed graciously afflicted us Germans and raised up a golden year. ... I think that Germany has never heard so much of God's Word as now; nothing of it is ever to be found in history. Let us then let it pass without thanksgiving and honor, for it is to be feared that we shall suffer still more dreadful darkness and plague. Dear Germans, run, because (as long as) the market is at the door; gather, because it seems and is good weather; use God's grace and word, because it is there! For this you should know.

The serious and powerful words of Luther are found in his writing: "To the councillors of all cities in Germany, that they should establish and maintain Christian schools. This, then, in Luther's opinion, is the way in which God's Word and grace can be grasped, held, and, as it were, preserved for the future, that in Christian schools the dear youth be faithfully and diligently instructed in God's Word. And Luther is right. He who does not care whether his children also learn the word of truth, nay, does not even think it worth the trouble that his children should properly learn the way of life, evidently thereby shows that he himself holds the gospel in very low esteem. And such contempt does not go unpunished, for ingratitude and contempt will not let the blessing of God remain with us. If we do not even want to share with our children the pound of pure doctrine that has been entrusted to us, God will soon find other people who know how to use it better. He, therefore, who does not help that children are thoroughly instructed in God's Word, will be guilty in his own part if the downpour of divine Word soon runs out again with us and the golden year of gracious visitation for our synod soon comes to an end. If we neglect the youth, then in time the sense of pure doctrine will also die out; for then will grow up a generation destitute of knowledge, who will allow themselves to be swayed and weighed by every wind of doctrine; then our children, because they lack the practiced senses to distinguish truth from error, precisely through lack of Christian knowledge, will become easy prey to the false prophets who come to them in sheep's clothing; then, through our lazy hands, an evil, evil year will come for our children.

How very different it will be, on the other hand, if we follow Luther's advice and establish Christian schools in all our congregations, German and English, and maintain, cultivate, and elevate those that already exist! When orthodox Christians send their children to such schools, they prove that they recognize God's gracious visitation, who wants to give them and their children the opportunity to learn the word of truth; then they show that they esteem God's word highly, so highly that they not only accept and believe it for themselves, but also strive to teach it to their children, so that they, too, may be saved through it. Through such schools we grasp God's blessings and hold on to them so that they may not be lost to our children. Our parochial schools are, as it were, the receptacles in which we catch the rain of the divine word in order to communicate it to our children. By educating our future church members in our schools, we ensure that the golden year will continue. The future of the church, also of our synod, lies, in human terms, with the youth. Let us therefore take care of the children and let them be faithfully instructed in God's Word in Christian schools, so that we in our part promote the future joyful prosperity of our congregations. If we now diligently lift up our hands for the preservation and care of all our church schools, then by God's grace our children will not have an evil year, but a good, rich one. Therefore, let us all continue to care for our schools, for through them we hold fast God's word and grace for our children.

E. K.

To the ecclesiastical chronicle.

From our Synod. As has been communicated several times, it will be one hundred years on October 25 of this year that D. Walther, this chosen armament of God for the edification of the Lutheran Church in America, was born at Langenchursdorf in Saxony. In all parts of the Synod the wish has been expressed that every congregation connected with our Synod should hold a special celebration in October of this year, in which we commemorate the spiritual blessing which God has poured out through Walther upon our Synod and upon the whole Lutheran Church of our country. The desire has also been expressed at several district synods that a memorial service be held at the Synod of Delegates, which this year, God willing, will convene in St. Louis on May 10. Such a celebration on the part of the General Synod is certainly appropriate. The undersigned has therefore contacted the St. Louis congregations for the purpose of organizing this celebration. It is envisaged that on Synod Sunday, May 14, in the afternoon, a general meeting of delegates, guests and the St. Louis congregations will take place in the local Coliseum. Two speeches, one German and one English, will be delivered. Mass choirs will also participate in the celebration. More details will be given later.

F. P.

Parochial Schools. Regarding parochial schools, The *Lutheran* notes, "These schools are found only in German, Scan

dinavian and, in limited numbers, in bilingual communities. The better endowment of our public schools has made the parochial school a rarity." To this we would remark: The better endowment of the public schools is only an external inducement. The real reason for the non-establishment and non-preservation of parochial schools is the lack of earnestness in Christianity. Lutheran parents, who are concerned with right earnestness for the blessedness of their children, will not rest until they have established a Christian school for their children. God has also so blessed the Lutherans of America with earthly goods that they can equip their parochial schools very well and need not greatly fear the competition of the state schools. The *Lutheran* points out

toward the Roman church as a community that maintains the church school. Why should not the Lutherans be able to do the same? The Lutherans are certainly no poorer in earthly goods than the papists, and the gospel they have should make them more willing to give than the Catholics who are plagued with the pope and his commandments of men.

F. P.

To all pastors of our Synod we once again address the heartfelt and urgent request to prepare their parochial reports for the past year according to the scheme sent to them and to send them in completely in all categories and without delay. The same request goes to the district presidents, without whose annual reports we cannot begin printing the "Statistical Yearbook" at all, and to the presidents of the teaching and charitable institutions of our Synod. Let none of the 2000 pastors think that it matters not whether his report appears or not. Statistics, if they are to be of any value, must be accurate and complete, and therefore it is very important that each and every one of our pastors should follow the order of the Synod in this matter as well. And if every one who has done this and has not yet sent in his report will do so at once, it will be a great service to us and to all who are working on the Yearbook, and will save much unnecessary labor. In particular, we ask you to make sure that the instructions on

We would like to point out that the names of the pastors who serve more than one congregation and preaching place have been changed somewhat this year, and that pastors who serve more than one congregation and preaching place are urged to list them separately with the necessary place names. If this is done generally, as we ask and hope, it will be easy to see from the Yearbook whether pastors of our Synod are preaching in any particular place in any state. How important this is to the mission, especially to those who intend to change their residence, is evident. By this arrangement, at the same time, the list of localities where our traveling preachers minister, formerly presented in our calendar, and greatly missed by many, is pretty much superseded. And we cannot let this opportunity pass without reminding you again that when choosing a new home, if at all possible, you should seek out places where our synod is already doing church work, or, if you definitely want to move to completely new areas, you should immediately make it your business to have one of our traveling preachers visit as soon as possible. Just as we were writing this, the following letter from British Columbia came into our hands through the intermediary of our Concordia Publishing House:

"I kindly request you to send me 6 pieces of Lutheran calendars, but German ones; I had already written to . . . but the money came back. Now you must be so good as to send me the calendar. I liked it very much; last year I had none, I was sorry for that. We are in British Columbia. Canada; the Missouri Synod is not represented there. We are quite deserted here. If only a minister would come every six months, we would be quite content. If we could only get Holy Communion once! There are five families here. Please, send the calendars as soon as possible. We also desire a church service." Similar letters often come into our hands; either they are sent directly to the "Lutheran," or to our publishing house, to our institution, to our synod. In this case, too, we have done what we always do, written a few words of encouragement and exhortation to faithfulness, and sent the letter to the Nearest Missions Commission, so that they may take care of these abandoned ones as soon and as well as possible. But how must such a letter move us, who have again sat at such a richly decorated table in our houses of worship during these feast days, to heartfelt sympathy for those who are so scattered and closed off and must go for months without the preaching of the divine Word. And how should such occurrences deceive us into becoming ever more zealous in the so necessary, but also so glorious work of our Inner Mission!

L. F.

From our school in St. Paul comes the news that three generous benefactors have given it \$6000.00 for a gymnastic building, one \$4000.00 and two others \$1000.00 each, on condition that another \$4000.00 will be raised so that a suitable building can be erected for \$10,000. The Board of Supervisors and teaching staff have received the gift with great thanks, and are now appealing to other friends and to former pupils of the Institution to help raise the funds still lacking in the total. A fourth benefactor has since given \$500.00. That gymnastic buildings for institutions such as ours are of great value for the physical health of the pupils is obvious and does not need many words. Future preachers and missionaries should be physically healthy and robust, and to achieve this, suitable physical exercise is one of the best means. One of the kind donors, when sending the money, wrote to the director of the institution: "Herewith I send you to my ver

speak according to a check of \$4000.00 for the gym. May the good Lord bless it! I take this opportunity of remarking in what high esteem your institution stands with me. Not only is it a planting place of future preachers of the gospel, but it is also a sterling educational institution for future citizens and business men. To my sons, all of whom have so far attended the Institution" (the fifth entered in the fall), "the stamp of Concordia is expressed, and I am very grateful for it." - In the last few weeks, as has been reported in all the papers, Rockefeller and Carnegie have again given away millions for their Lieblingssrftungen. We are not eyeing these millions, and would not think it right and worthy of the Lutheran name to approach false-believing and unbelieving millionaires for gifts to church causes and institutions. Carnegie is religiously indifferent; he has never, to our knowledge, done anything in particular for missions or for really charitable purposes. His library endowments are dubious gifts in more ways than one, and his efforts for universal world peace, viewed in the light of God's Word, **prove to be** empty hopes and rapturous dreams. Rockefeller is an avowed Baptist, and his principal institution, the University of Chicago, to which he has given a total of \$33,000,000, is, especially in its theological department, a dangerous propagator and protector of modern unbelief and apostasy from God's Word. God has also richly blessed many members of our Lutheran Church in earthly things, some very richly. It is therefore right and proper for them to put their earthly goods back into his service and also to offer large, rich gifts for churches and schools, for missions, teaching institutions and charitable institutions. And our pastors may and should remind the wealthy and rich of this duty of theirs, as St. Paul exhorts Timothy and all preachers: "Give unto the rich of this world, that they be not proud, neither hope in riches uncertain, but in the living God, who giveth us abundantly to enjoy all things; that they may do good, be rich in good works, give gladly, be helpful. To lay up treasures, to give them a good foundation for things to come, that they may lay hold on eternal life," 1 Tim. 6. 17 ff.

L. F.

On December 21 last, a few days before Christmas, died in Decorah, Iowa, Rev. D. V. Koren, one of the pioneers among our Norwegian co-religionists, and since 1894 General Praeses of their Synod. In his fatherland Norway a good future was in prospect for him, for he was related to the royal house, and at the university in Chriftiania he easily took the first place because of his talent and his achievements. But when in 1833, through the agency of Father N. Brandt, who is now in his 87th year, he received a call to America, he accepted, and came over at the age of 27 to serve his scattered Norwegian co-religionists in the northwest of that country. In the sphere of activity he entered at that time, he remained until the end of his life. He enjoys the certainly rare distinction of having stood by the same congregation for more than half a century. The year before last he preached his 54th Christmas sermon to the same congregation. In the early days, conditions must have been quite miserable and difficult. But what a beautiful number of congregations was gathered in the lull of those years, and what an upswing the Norwegian Lutheran Church took in that time! God has done all this in no small part through the ministry of the now blessedly departed. But his influence was not confined to the work among his Norwegian countrymen. He took a lively interest in the growth and prosperity of the Church of the pure Word in general.

Already in the sixties he entered into brotherly faith relations with the now blessedly deceased fathers of our Synod, and this bond of faith, which was established at that time, has not been broken. In the disputes that arose afterwards, he stood in the first ranks of the fighters for the truth. - His funeral took place on December 23, the anniversary of his entering upon his life's work 57 years ago. The large attendance would probably have been considerably larger had it not been for the unfavorable weather, snow and bitter cold, and had it not been for the fact that Christmas was so close at hand. There were some thirty pastors and professors present, mostly from the Norwegian Synod. In the house officiated J. W. Preuss, of Minneapolis, Minn. The principal sermon was preached by Rev. I. Nordby, President of the Eastern District, on Luk 2:29-32. Longer addresses at the coffin were delivered by Prof. D. H. G. Stub of Luther Seminary, St. Paul, General Vice-President, on behalf of the Synod, and by Rev. B. Askevold of Ossian, Iowa, on behalf of the congregation. Representing the General Presidency of the Missouri Synod, Vice-President F. Pfotenbauer spoke in German. This was followed by Rev. K. Bsörge, President of the Minnesota District, Rev. P. A. Hendrickson, President of the Northwest District, Prof. C. K. Preuß of Luther College, Decorah, Prof. O. E. Brandt of Luther Seminary at St. Paul, Prof. W. Mönkemoeller of Concordia College at St. Paul (English), and Prof. J. J. Ordal of Teachers Seminary at Sioux Falls. - In the churchyard of the parish, amid the many whom he conducted to their final resting place in his long ministry, he too, the shepherd, now awaits the former resurrection. "Remember your teachers, which have told you the word of God, which end look ye on, and follow their faith." Heb. 13:7.

..... m.....

A few weeks ago we wrote in this space **about hostels for young Lutherans in large cities**: "If the associations of the Walther League, which are also concerned with the hostel question, get this matter well under way, they will do the church and its young members a most excellent service." We can now report that the Board of Directors of the Walther League in Milwaukee has taken up the matter, and is in a position to be of service in this respect to such young Lutherans of both sexes as are seeking position, employment, and lodging in Milwaukee. Proper places of service are being looked for, so that good counsel may be given to those who are seeking employment. Quarters are being sought among righteous members of our local congregations, where single young men and young women can find food and lodging? A Lutheran woman skilled in this devotes her time and energy to this work, and the associations hope to be able to establish their own Lutheran hostel in the foreseeable future. Our pastors there wish the enterprise of the young people good luck and blessing, and we make this matter known here, so that all young Lutherans who are moving to Milwaukee may avail themselves of this valuable, friendly assistance. By this means many a youth, many a maiden may be saved from the moral dangers of the large city, and preserved to our church. All inquiries, requests and petitions in this matter should be addressed to Walther League Hospice, 2519 Cold Spring Ave, Milwaukee, Wis. **L. F.**

The "**Ev.-Luth. Synodalfreund**", the church paper of the Michigan Synod, has ceased publication with the old year. Since, as is well known, the Michigan Synod has rejoined the General Synod of Wisconsin, Minnesota and Michigan, it has also made the organ of this General Synod, the "**Ev.-Luth. Gemeindeblatt**", its own and, in the interest of the general, has had its own paper published.

- To the college of the Wisconsin Synod at Watertown, Rev. M. Sprengling has received and accepted an appointment as professor, and will in these days enter upon his duties there. Prof. Sprengling, after completing his studies at Watertown and at the Seminary at Wauwatosa, and becoming a pastor, then studied for several years in American and German universities, and also spent considerable time in the Orient. **L. F.**

A New Year's delight.

It was in the early years of my ministry here-so one of our pastors on the coast of the Pacific Ocean tells us-on New Year's Day, twenty-five years ago, that I had among my hearers a very venerable old gentleman, who sat in the very front and listened attentively. I had known him long since; for he was my neighbor, a finely educated man, and one of the pioneers of our city. I had visited him often, and had most kindly invited him to worship with me. But like so many so-called old Californians, he had declined my invitation with a certain genteel smile. He was evidently one of those who no longer asked anything about God and his words. How astonished I was, therefore, when I caught sight of him among my hearers at Christmas time and now again on New Year's Day! But I was to be still more astonished. When the service was over, the old gentleman remained behind, and as I was about to greet him, he grasped my hand in the deepest movement, the tears came to his eyes, and there wrung from his breast only the word: "Pastor, I thank you for this sermon!" With that he left.

The next Sunday he was back in his seat and from then on every Sunday. When we celebrated Holy Communion again, to my astonishment he also came to register. He said to me: "Pastor, I owe you an explanation concerning my strange behavior on New Year's Day. I was brought up a Christian, and in my youth I loved my Saviour; but, alas, when I came out into the world, I lost my infant faith in the Jesus child, and fell deeper and deeper into unbelief and contempt of the word of God, and at last wavered between rationalism and utter atheism; and yet in this I have had no peace in my heart and conscience, and no comfort in all earthly happiness and glory. But now, praise God, through your preaching I have found my Saviour again, and he has filled my heart with his heavenly peace. I will therefore consecrate to him my life's eve, and cleave to him in childlike faith in life and death."

What he promised, he kept. For ten years he was my listener every Sunday when he was not ill, and he had an open hand and an open heart for all matters concerning the kingdom of God. When his wife died, and I had delivered the funeral sermon to her, he wrote me, as follows: "Dear Pastor! Again my heartfelt thanks for the comforting and uplifting words you spoke yesterday at the bier of my good wife. My daily prayer is that a true, genuine faith in Martha may soon unite me with the departed in a better world. In this confident hope I remain your ever grateful friend." And the Lord answered his prayer. A few weeks later he gently and blessedly fell asleep in childlike faith in the Jesus child.

This was a heart-warming experience for me and indeed a real joy for the New Year. May God give all our dear preachers, young and old, the right strength and joy to bear witness to the dear child Jesus! This sermon is not

This is not deceit, but foolishness; it is the power of God, which makes blessed all who believe in it. "There is salvation in no other, neither is there any other name given unto men, wherein we must be saved."-Apost. 4, 12.
(Luth. Amb.)

Two funerals.

On the southwest corner of Milwaukee, about four blocks apart, are the two cemeteries of **Forest Home** and **Pilgrims' Rest**. In the latter, one fine spring day, we had laid to rest the mortal remains of an aged mother, a widow of 84 years. She had also this in common with the pious Hannah of whom we read in the Gospel, that; she was a lover of the divine Word. If her place in the church was empty in one of the front pews, then she was either sick herself or had to nurse the sick or do their work. Now, soon after the beginning of the new year, she had become ill, terminally ill, and died after being sick for several weeks. Because she had overcome the fear and horror of death through faith in her Savior and had waited with heartfelt longing for the last hour, I had chosen the words of Paul as the text for her funeral oration: "I desire to depart and to be with Christ," Phil. 1:23. Then, after the celebration in the house, we laid the tired body to rest on **Pilgrims' rest** and sang at the end:

Jesus, my confidence
And my Savior, is in life;
This I know, shall I not therefore be content, What the
long night of death makes me think too?

After a silent prayer, the sufferers started on their way home. I stayed behind to discuss a matter with a brother minister standing nearby. As we walked through the rows of graves, the talk turned to this and that person who had found his final resting place here. Here lay an aged pair of parents who had brought up their children in the discipline and admonition of the Lord; there a youth with whom so many of his parents' hopes had been buried; here a husband and father who had left his wife and his many children in quite needy circumstances; there a young pastor who, after scarcely two years of blessed service, had been carried off by emaciation; here again was the grave of a young wife and mother with a blossoming, bleeding heart. What thoughts the long night of death gave me! Praise and thanks be to God that we can sing at our graves, "JEsus, my confidence and my Saviour, is in life!"

We had passed the exit of **Pilgrims' Rest** a good bit of the way, but were not yet finished with our conversation. We continued our walk and before we knew it, arrived at the park-like entrance to **Forest Home**. "How about we go inside?" No sooner said than done. Following the pathway that meanders through green and flowering ornamental shrubs, we come to the gate and enter. As we look over to the chapel, which lies on the left of the splendid, broad road, we perceive a troop of men coming towards us from the chapel. By their white aprons, about a square foot in size, we recognize them as Masons. They have, in all probability, given the last rites to one of their own, whose body is now being cremated on the ground floor of the chapel after the "solemnity"; for this kind of people is hopelessly afraid of the resurrection of the flesh, which is our consolation. That is why they usually let themselves

burn in the silent hope that their resurrection on the Last Day would thereby be made impossible - as if God had ceased to be an almighty God for the sake of their unbelief! What they blather about the "purifying power of fire" in this connection makes no sense. What is it supposed to purify from? From sins, for instance? He who believes this must have a strange conception of sin, of its guilt and punishment; he who believes this is deeply inferior to the ancient heathen, who in their writings described sin and its punishment in a truly moving manner. No soap of the washers, no water on earth, no fire of modern incinerators cleanses from sins, but only the blood of JEsu Christ, the Son of God. The fire violently destroys and annihilates the body which, according to God's will, is to become the earth.

But let us approach, not to gratify our curiosity, but to realize, in the face of such a desolate cremation, which makes a mockery of all feeling, how happy we are that God has preserved us in the confession: "I believe a resurrection of the flesh and an eternal life." We go to the rear of the chapel and enter by a back door into the ground floor. We pass through the wide corridor ahead of us and enter a spacious hall, brightly lit by electric light bulbs because of its low position. We had hardly looked around when the undertaker and his assistants brought in the coffin on a kind of bier. Behind the coffin walked two mourners, a man and a woman. The precious flowers were removed from the coffin and placed on the floor. Now the undertaker and his assistant seized screwdrivers that were ready and unscrewed the beautiful metal handles from the coffin; then they placed the masonic apron on the rather bare-looking coffin, lifted it from the bier onto the large decimal scales to determine the weight of the whole. Who did not think of the words, Dan. 5, 27: "They have weighed thee in a balance, and found thee too light"? After the coffin had been lifted back onto the bier, it was pushed directly in front of the door of the cremation furnace. The closer opened first one door, then others behind it, and now let the coffin slide into the white-hot heat of the furnace, which did its work in about an hour and a half. We left it to the "sufferers" to watch the combustion process through a glass peephole. We departed with praise and thanksgiving to God for having given us, through His precious Word, the living hope of the resurrection of our bodies to eternal life.

But because unbelief is becoming more and more widespread in these days and is extremely active in recruiting followers for its "highly praised" cremation in our country as well, we do not want to stop praying with the pious poet of the song "O God, you pious God":

Grant the body a resting-place
By the grave of pious Christians,
That it may have its rest By their
side.

(Ev.-Luth. Gemeindeblatt.)

"Behold, children are a gift of the Lord, and the fruit of the womb is a gift."

P p. 127, 3.

Thou sayest, Alas, that my God should give me so many children, I wretched man, how shall I feed them? Plenty of teeth, little to bite, plenty around the table, little on the table. Fie, shame to thy heart, foul unbelief! Think'st thou so?

Misfortune, what God's word calls a blessing? Children are a gift from God. Does God give you misfortune? When David says in the 123rd Psalm, "Thy wife shall be as a fruitful vine round about thy house, thy children as the olive branches round about thy table," he adds the words, "Behold, thus blessed is the man that feareth the LORD." What do you make of God's blessing? As in the land where olive-trees grow, young olive-trees were planted round the table, to eat there under their shade in the green, so it is fine for pious children, begotten of an unpolluted marriage-bed, to sit round the table, or to stand before the table in the fold and pray. And as an olive tree, because it is fat, does not easily perish, but is always green for several hundred years, and therefore is a symbol of immortality, so the ancients see in their children, when God preserves the generation, that it will not soon perish, but will remain quite a long time.

Is it not to be regretted that thy children are so unlovely to thee? No thing should be dearer to thee than that thou shouldst be able to bring a soul to God. But what is it, when God puts into thy bosom souls that are honestly begotten of thy body, that thou despisest them? Luther reproaches it as wicked unbelief when people say, "How can I support myself with a wife and child? It is unbelief, he says, and doubt of God's goodness and truth. They trust and believe as long as they know they have no need of God and have supply; they want to be sure of the good where they eat, drink, and take clothes. Christian husbands and wives are to let God provide how they will be fed with their children. God is their Creator, who will also preserve and feed them well. Your children do not eat with you, but you eat with your children. How often God secretly puts a blessing in your kitchen and cellar for the sake of the infant from whose mouth he has made a power for himself.

Forsake thy sorrow, and put thy child in the fear of God. If he can pray, he will indeed pray you many blessings from heaven. Believe me, many parents perish because they have no children who know how to pray, and many are preserved because they have children who know how to pray. If thou wilt have many blessings among thy many children, help them to be godly and blessed. God help thee!

(Heinrich Müller, Geistl. Erquickstunden.)

A serious inscription.

In Ebstorf, Hanover, on the so-called tithe barn, built in 1622, the following inscription is written in Latin: "Consider three past things: the evil done, the good omitted, the time lost; three present things: the fleetingness of life, the small number of those to be saved, the difficulty of saving; three future things: the cruelty of death, the severity of the last judgment, the unbearable torment of hell. - What am I? Who am I? Of what kind and nature? Of what greatness? What rank? Whence? From what ancestors sprouted? What do I seek? In what ways? A worm; a man; an evil one; a lowly one; in the rank of the last; from beneath; of such a kind as my fathers. - But I ascend to the stars by faith. Praise be to the name of the Lord!" On this the journal from which this inscription is taken remarks: "What earnestness of time and eternity speaks from these lines! And these earnest thoughts in excellent writing in building a barn! One has, I say to myself, because one thought so seriously about time and eternity, these ge

...and expressed their gratitude. In contrast to this, our time! Who would undertake to express a similar thing on the gable of his house? The spirit of the age has become another, the spirit that takes everything lightly and lives lightly, that is bent on gain and profit."

Of faith and unbelief Art.

Faith is of such a kind that it looks to God for all good and relies on God alone. From this faith man then knows God, how he is so good and gracious, that from such knowledge his heart becomes soft and merciful, that he also would gladly do to everyone as he feels God has done to him; therefore he breaks out with love and serves his neighbor with all his heart with body and life, with goods and honor, with soul and spirit, and puts everything toward him as God has done to him. Therefore he does not look for healthy, high, strong, rich, noble, holy people who have no need of him, but for sick, weak, poor, despised, sinful people to whom he can be useful and exercise his soft heart on them and do to them as God has done to him.

But unbelief is of such a nature that it thinks nothing good of God. From which unbelief his heart is blinded, so that he neither feels nor knows how good and gracious God is, but, as the Psalm (14:2) says, he does not respect God, nor does he inquire after him. From such blindness it follows that his heart becomes so hard, hardened, and unmerciful that he has no desire to serve anyone, but rather to harm and offend everyone. For as he feels no good in God, so he feels no desire to do good to his neighbor. Hence it follows that he does not look for sick, poor, despised people to whom he could and should be useful and do good, but opens his eyes and looks only to the high, rich, and powerful, from whom he himself may derive benefit, good, pleasure, and honor.

(Luther.)

Obituary.

On July 30, 1910, the Lord called into the triumphant Church our dear father and brother in Christ, Father E. J. Fleckenstein. The deceased was born on February 2, 1836 in Wickenrode, Electorate of Hesse, not far from the city of Kassel. When a boy of eleven years he came to America with his parents. According to God's special direction and providence, he prepared himself for the holy ministry of preaching. For thirty-eight years he labored in church and school with great self-sacrifice. With the gifts bestowed upon him he explained the catechism and Bible history to old and young in a most excellent manner, and some of his former pupils will be grateful to him for the many pithy sayings and songs of comfort which they had to learn by heart. - After serving a congregation of the General Synod for two years, the blessed deceased conscientiously resigned from the Synod and entered the Missouri Synod, especially after receiving instruction from Blessed Stephen Keyl. In our Synod he served successively the congregations at North East, Pa., Providence, R. I., Alexandria, Va., Accident, Md., Whitehall, Pa., Blenheim, Md., and lastly the congregation at Saratoga Springs, N. Y. Here his infirmity and increasing age made themselves felt in the matze that he had to resign the preaching ministry so dear to him. With his wife, who survives him, he removed to Yonkers, N. Y. Nearly

For six years he lived in this pretty terraced town on the Hudson, and during the time of his private life as a member of the local church there he proved, as far as men can prove, that what he had preached to his congregations and taught his many disciples was a matter of faith and heart with him. He diligently preached God's word at home and spoke of his God confidentially, childlike and simple-minded, as of his dear father. He set a good example to everyone through the diligent use of the means of grace in public worship. He took a great interest in the welfare of the congregation, without in any way pushing himself forward. He was kind and loving to young and old in the congregation. He was a regular visitor at the monthly conferences and the synodical meetings, and was glad to impart to the younger pastors from the shab of his experience. From time to time he still officiated here and there on a temporary basis, as far as his physical condition permitted him. - On July 19 of last year, the deceased was suddenly stricken with severe pain. A kidney ailment had set in. Medical treatment brought him so little relief that he had to be transferred to the hospital a few days later, where he passed away blessedly on July 30. A few hours before his departure he expressly testified that he wanted to die trusting in Christ's blood and righteousness, based on the faith he had confessed and preached to his congregations. His age he brought to 74 years, 5 months and 28 days. Funeral services were held at St. John's Church, Konters, on August 3. The undersigned preached the funeral sermon on Luk. 2, 29. 30. Fifteen ministers attended the funeral service, six of whom acted as pallbearers. The congregation at Saratoga Springs, N. Y., sent as deputies their pastor and an overseer, and sent a magnificent floral tribute. The sarge was followed by the sorrowful wife, sons Martin and Hugo, both pastors in our synod, and four daughters. Two sons were unable to attend the funeral services on account of distance. Burial was made in the Lutheran churchyard at Brooklyn, N. Y. - "Blessed are the dead who die in the LORD henceforth! Fa, the Spirit saith, that they rnhen from their work: for their works follow them," Revelation 14:13. A. v. Schlichten.

New printed matter.

All books, music, pictures, etc., displayed at this place know through Concordia Publishing House. St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let. please, note whether to procure, if not in stock.

Sixteenth Synodal Report of the California and Nevada Districts of the German Lutheran Synod of Missouri, Ohio, et al. St. St. Louis, Mo. Concordia Publishing House. 1910. 04 pp. Price: 12 Cts.

Second Synodal Report of the Central Illinois District of the German Lutheran Synod of Missouri, Ohio, et al. St. St. Louis, Mo. Concordia Publishing House. 1910. 04 pp. Price: 12 Ets.

In the first of the two reports shown, the doctrine of eternal life has been concluded by the speaker, 45 H. Haserodt; in the second, after the synodal speech dealing with the state of innocence, the second article of the Augsburg Confession (speaker: P. C. A. Huxhold): of original sin, was discussed. Whereas the former address dealt with the sweetest and most consoling doctrine of the Gospel, the latter teaches us to be afraid of original sin and to esteem it great. And this we need, for otherwise we do not learn to rejoice and comfort in the Lord Christ alone. The business proceedings also afford communications worth reading beyond the narrower circle of the two districts.

K.

Concordia - Sunday School Lessons. Concordia Publishing House. St. Louis, Mo.

These much sought-after and long-awaited Sunday School lessons have been published. While we reserve a more detailed discussion of them and the whole Sunday School question for later, we only want to say today that they have turned out excellently in content and outward design. They surpass, as far as we can judge today, all the Sunday School lections we have seen so far. They are divided into three grades: for the upper classes, for the middle classes, and for the little ones, and are available in German and English. The beautifully illustrated lessons for the upper and middle classes, which appear monthly, cost 21 cents each for the year; the little sheets for the little ones, furnished with coloured pictures, which are issued quarterly, cost 1. 1 eents each for the year. In larger lots, of course, they come considerably lower: 10 copies of the lessons for upper as well as middle classes 20 cents each, 50: 18 cents, 100: 15 cents; 10 copies of the leaflets for the little ones: 14 cents, 50: 12 cents, 100: 10 cents. (The same prices also apply to the English lessons in question.) We recommend all those who need Sunday school literature to have a look at sample numbers, which will be sent to anyone on request, gladly and free of charge: then they can judge for themselves that our publisher has again delivered something quite excellent.

L. F.-

THE LUTHERAN CHURCH ALMAMAC FOR 1911. Compiled and edited by W. M. *Kopenhauer*. The General Council Publication Board, Philadelphia. Pa.. 118 pp. Price: 12 Ets.

Ties is the well-known calendar issued by the General Council, which, by its very nature, is of first importance to that body of the church, but, on account of its statistical data and comprehensive lists of pastors, is of value to all who have often to look up such things. Among the reading matter is an explanation of the order of worship in use in the General Council, of the scgenautcn Common Service, missionary news with reference to the World Missionary Conferences; at Evinburgh, and a memorial of Prof. D. Späth.

L. F.

The newspaper "Alma Mater", published by the students of our St. Louis Prebendary Seminary, intends to present our synodal institutions in words and pictures in the coming issues. The January issue will deal with our St. Louis institution. Such single issues cost 10 Eents each. Since we expect to receive a large number of individual orders for the next issue, we ask for them immediately so that the number of copies can be determined. Mau address: Alma Mater. Concordia Seminary, St. Louis, Mo. L. F.

With reference to the recommended biography of Blessed P. O. Hanser, which appeared in No. 25 of the previous volume. Hanser, we are requested to state here that the book is available here in St. Louis at the former parsonage of Blessed P. O. Hanser, 812 Lafayette Ave. or at Concordia Publishing House, and that if sent by mail, 10 cents should be added to the price of the book (\$1.00) for postage.

L. F.

Grrrrthvrrrrr.

On behalf of the district präsisbcs concerned were introduced:

On 24 Sonnt, n. Trin. "1910": L. J. B. Graupner in the congregations at Osman and Dewey, Ill, by Prof. F. Streckfuß.

'On the 1st Sunday, the Adv.: 15 G. A. Matthaideß in St. Paulsgemeindc at Sioux Eilh, Iowa, assisted only L. N. AmsteinS by L. J. Linse.

On the 2nd Sunday, the Adv.: 1'. E. T h. R aa ic in the church at Height of Land, Minu., by L. Aug. H. Sieviug.

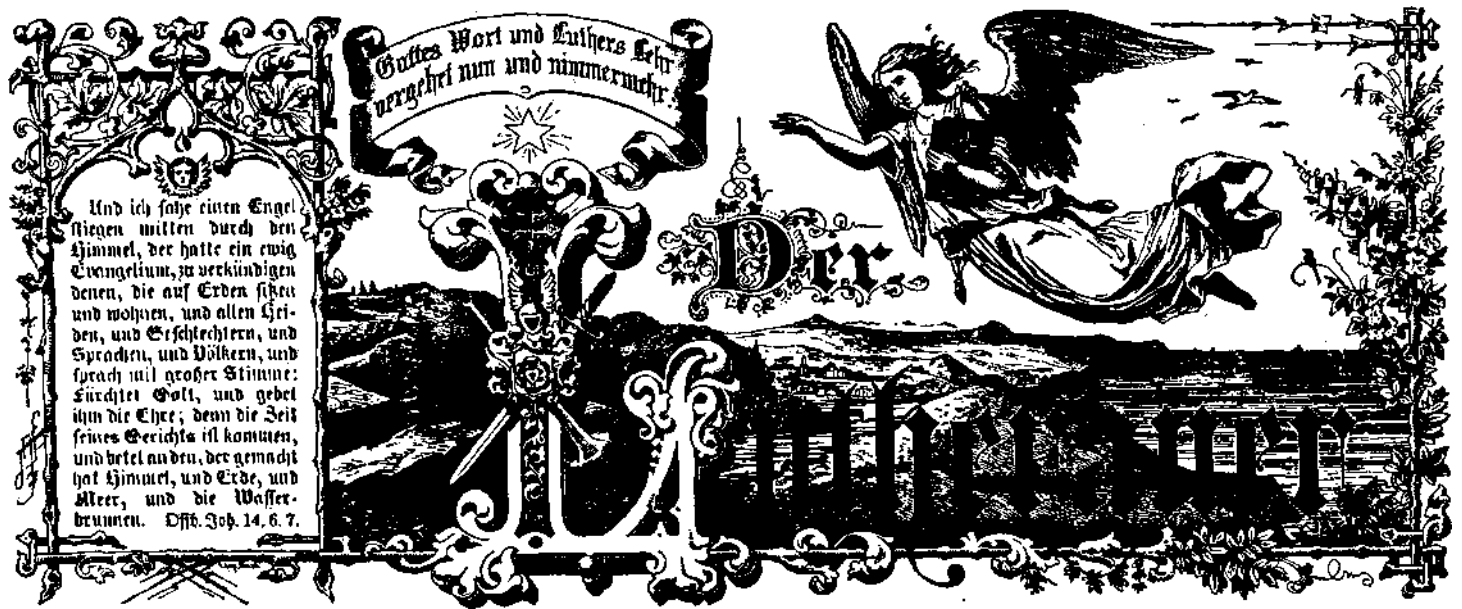
On 3 Sonnt, b. Adv: 45 P h. J. Dornseif in St. John's parish near Newhall, Iowa, assisted by 45 Reikvsvskys of 45 E. A. Krog.

On the 4th of Sunday, the Adv. 15 E. J. Krahne in the parish at St. Elair, Mich. assisted 45 Wüsts by Bro. F. Müller. - 45 W. S ch m oock in the parishes at Bellingham and Everson, Wash. assisted by 15 F. M. L. Ritz. - 15 E. W. Rvdenbck in the parish at Soest, Ind. by 15 H. E. Jans.

On New Year's Day, 45 E. W. H a r r e in the parish at Farley, Mo. by 15 L. J. Schwartz.

Introduced as a teacher:

On the 20th of Sonnt, n. Trin.: P. F. W. Otto, teacher, as teacher of the head clap av the Bethel parish school at Ehicago, Ill, by L. E. Pound.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., January 24, 1911.

No. 2.

The right book for home devotions.

"O that God would that my interpretation, and that of all teachers, should perish, and that every Christian should take for himself the plain Scriptures and the pure word of God! No man can sufficiently reach and transfigure the Word of God with all his words. It is an infinite word and must be grasped and contemplated with a quiet spirit, as the Psalm says: 'I want to hear what God himself speaks in me.' No one else understands it but such a quiet and contemplating spirit. Whoever could get there without glossing and interpreting, my glossing and that of all men would be no need at all, indeed only a hindrance. Therefore enter, enter, dear Christians, and let my and all teachers' glossing be only a scaffolding for the right building, so that we ourselves may grasp and taste the plain, pure word of God and remain there; for God alone dwells there in Zion. Amen."

So wrote in 1522 D. Luther in the introduction to his church postilion. Notice, Luther even wished there were no sermon books! He is not speaking of daily devotional books; he is speaking of much better books, of books which we all esteem very highly, much higher than daily devotional books; and of which he says: Would to God they were lost, and every Christian used only the Bible!

And in 1539 he wrote: "I would gladly have seen that all my books would have remained behind and perished. And one of the reasons is that I am afraid of the example, for I can see what good has been done in the church, since in addition to the Holy Scriptures, people have begun to collect many books and large libraries, and especially to collect all kinds of fathers, concilia, and teachers without distinction. So that not only the noble time and study in the Scriptures is missed, but also the pure knowledge of the divine Word is finally lost, until the Biblia is forgotten under the bench in the dust. And although it is useful and necessary that some fathers and councils should have

If we have remained as witnesses and histories, I still think it is *modus in rebus* (in all things the right measure should be kept), and it is not a pity that many fathers' and councils' books have perished by God's grace. This was also our opinion when we began to translate the Biblia itself, that we hoped there would be less writing and more studying and reading of the Scriptures. For neither Concilia, the fathers, nor we will do so well, though it may turn out as high and best as the Holy Scriptures, that is, God himself, have done."

The dear "Lutheran" readers will not blame me if I remind them of these words of our Luther, lest they use the undoing books instead of the Scriptures, and sit daily at the feet of a man instead of at JEsu's feet; for it was by means of the overestimation of human books and teachers that the papacy once arose, D. Usinger's words also still give the present point of view of the Roman Church: "Ei, brother Martin, what is the Bible? Let the ancient teachers be read; they drew the juice of truth from the Scriptures." - "But," say you, "do we not sit at the feet of a man on Sundays?" Answer, "By no means, if we search the Scriptures ourselves six days a week! For by our independent searching we, like the people of Berea, become able to examine "whether it be so," Acts 17:11. 17:11, so that we do not sit under the pulpit judging like Catholics; and this makes a great difference.

Furthermore: As good as God Himself has made it, no man can make it, says Luther. That means once: No man can teach better! Is the Bible given to us to teach? "Yes?" Then, since the all-wise God Himself has given it to us for that purpose, it must be the best of all textbooks; or we make God a - fool. Dreadful thought! I have heard it asserted that such and such a one could tell the Bible story better, for instance, to children, than the apostles taught by the Holy Spirit!

This thought has always seemed very strange to me, not to put it more strongly. I believe that I can also tell something; but I have always thought: not like the apostles for a very, very long time! I have always believed that the best part of my sermon, the most successful, the most instructive, the most useful, is always and everywhere the words of the Bible that appear in it.

The Bible is self-explanatory; and diligent reading of the whole Scripture is the way to ever better understanding, especially when combined with prayer. That Catholic compared Bible reading to milking, and told his priest that since he had learned to milk himself, he had better milk than before. And the man was right." But is milking such a great art that someone else must always do it for me, and I absolutely cannot learn it with my ten fingers?

"But there's hard-to-understand stuff in the Bible!" Sure; like any good textbook! But does the human devotional writer understand them all? And does he not in the end misunderstand some of them, and so hinder my understanding by his lack of understanding? Or where is the writer who can boast that his knowledge is not "piecemeal"? U. Luther says, we could not do so well as God; nay: nor so edifyingly! The Scriptures without human interposition and addition are most edifying. When the Lord himself speaks to me, it is very dear to me - except in church, where the sermon is based on God's express command - when everyone, even the best man, is silent, reverently silent. I know myself how it tastes, and it is most edifying to me when the Word of God continues to resound softly in the silence of my soul, like the tolling of a bell in the solemn stillness of the evening.

"O that God would that every Christian would take to himself the bare Scriptures and the pure word of God," daily diligent, meditating, and praying! How would God's garden grow, blossom, and flourish! What a blessed house every Christian home would be, a holy place and a gateway to heaven!

S. R.

What is malicious abandonment?

I.

Marriage is instituted by God, Gen. 2:18, 22, 24. According to God's will, man and woman are one flesh, Gen. 2:24. "What therefore God hath joined together, let not man put asunder," Matt. 19:6.

Only for one reason may a spouse divorce the other; and this one reason is adultery through fornication, Matth. 5, 32; 19, 9; compare Mark. 10, 12. For through fornication the very essence of marriage, namely the one flesh of the two (Matth. 19, 5), is destroyed. - Neither the Lord Jesus Christ nor any of His apostles mention a second reason for divorce. If one spouse divorces the other for any other reason, it breaks the marriage, Matth. 19, 9.

In spite of the fact that this matter is quite clear and certain, some teachers of the Church express themselves as if, according to

According to the word of God, there are two causes of divorce: 1. fornication; 2. malicious desertion. They say and teach that according to God's word a spouse may divorce another, 1. for the sake of fornication, 2. for the sake of malicious desertion, that is, if she has been maliciously abandoned by the other. By such expressions, speeches, and doctrines, the Christian people have often received the impression that, according to the Word of God, there must be two grounds for divorce: 1. fornication, 2. malicious desertion; and because it is now seen that the Lord Jesus Christ clearly mentions only one ground for divorce, namely, fornication, they are deceived.

What is to be said about this?

To this it must be said, first, that any teacher of the Church who expresses himself as if, according to God's Word, there were not one but two grounds for divorce, expresses himself injudiciously and misleadingly, not as befits a right teacher of the Church. A church teacher should speak as Christ speaks and the Scriptures speak. Christ and the Scriptures speak of only one reason for divorce: fornication.

But the second thing to be said about this is that the matter of the two grounds for divorce is a mere misunderstanding which can easily be cleared up. And this is what is to be done now.

You, Christian, may divorce your wife, put your wife away from you: Divorce thy wife, put away thy wife from thee, depart from thy wife, dissolve the marriage relation with thy wife, for one cause only: if thy wife hath committed fornication. And thou, Christian, mayest divorce thy husband, put away thy husband from thee, depart from thy husband, dissolve the marriage relation with thy husband, for one cause only: if thy husband hath committed fornication. If you divorce your husband for any other reason than fornication, if you put your husband away from you, if you leave him, if you break off your marriage with him, you break off your marriage, Matth. 19, 9.

But if-now take heed well! - If your spouse divorces you without having committed fornication, if your spouse, without having any cause for divorce, leaves you, departs from you, breaks off the marriage with you, then your spouse breaks off his marriage with you by malicious desertion. Maliciously, without having a divine right to do so, thy spouse forsakes thee. Your spouse, by such malicious desertion, breaks, tears, separates, divorces the marriage in which he stands with you. And if you do not succeed in turning your spouse away from such evil deeds and bringing him back to you, if your spouse wants to be and remain a man who sets himself against Christ's word and hardens himself, and thus an unbeliever, then in such a case you are no longer bound to such an unbelieving man, but are free and without marriage. For the Holy Spirit speaks through the apostle, "But if the unbelieving man separate, let him separate. It is the brother or sister" (the Christian part) "not bound in such cases," 1 Cor. 7:15. But surely this is clear, that thou hast not then divorced the marriage, but thy former spouse, and that in an ungodly manner, for there is only one godly ground for divorce: Fornication.

Then you may as well, if it's not already through your early-

If it has happened to her husband, come to court divorce, sue for judicial divorce. But such a judicial divorce - that is understood well! - does not mean that you divorce your spouse on account of his malicious desertion, but the judicial divorce then has only the meaning that the secular authorities establish the fact that your spouse has divorced you through his malicious desertion, and that the secular authorities no longer regard and treat you as being in marriage with him. For the secular authorities must keep order in matrimonial matters.

In short, for the sake of malicious desertion you do not divorce, but by malicious desertion you divorce; your spouse has divorced you by maliciously deserting you.

Now do you see that there are not two grounds for divorce? One spouse may divorce another only for the sake of fornication. If a spouse divorces another for any other reason, it is adultery by malicious desertion. This malicious desertion is not a ground for divorce, but malicious desertion is divorce, and that is unholy and adulterous divorce. And if the forsaken spouse "divorces" judicially, it does not thereby make a divorce, but only causes it to be established that the divorce was effected by the malicious desertion.

The misunderstanding about the two grounds for divorce comes, I think, from the fact that it has not been carefully considered that judicial divorce in the case of malicious desertion is only a recognition by the authorities of a divorce that has in fact already taken place. Because a Christian may divorce not only for fornication, but also for malicious desertion, we get the wrong idea: there are two grounds for divorce: first, fornication, and second, malicious desertion. When the Scripture speaks of divorce, it understands it to mean the abandonment or desertion of one's spouse. And this may be done only for the sake of fornication. -

The next time shall be to show what is to be considered malicious abandonment.
C. M. Z.

have!' Without long reflection, the child knelt by the bedside and sang the song known to all children who attend a Christian parochial school:

Let me go, let me go, that I may see
Jesus! My soul is full of desire, To
embrace him for ever, And to stand
before his throne.

Then the dying man became quite still, folded his hands and remained in this position until his death, which was soon to follow. But the mother and the older children were ashamed of the smallest child who had been able to bring such comfort to the dying father, while they had been asked in vain to pray for him."

That would be the story, and now would come the thoughts that attach to it.

Yes, the blessing of a Christian parochial school is not confined to the children who attend it, but extends to the whole family in which the children live. For by the children learning their school work, Bible history, catechism, etc., at home - for our teachers expect this, and sensible parents who wish their children to make progress in school will not prevent them from doing so, but rather encourage them to do so and help them to do it regularly and properly - that is, by these tasks being learned at home, God's Word becomes alive and effective in the families.

There is perhaps a young married couple who go to church now and then, but otherwise do not think of God's Word at home, hardly even praying at table. They visit God sometimes in church, but do not invite Him to visit them daily in their home through His Word. Then by and by children present themselves; these grow up, go to school, and that to a Christian church school, where God's Word is taught. And behold, through the children the dear God now also comes into the home with his Word. Why? Well, the teacher has told the children a Bible story; the children come home, tell their mother about it, and ask for further information. Such questions from the children are not always easy to answer; the mother and, if that is not enough, the father too, must sometimes think hard before a satisfactory answer is found. Moreover, though the children's questions may often be troublesome to the mother, yet, if she is a true mother, she will try to instruct the little questioners by her answers. If this catechizing is often difficult and troublesome for the mother, it is nevertheless quite useful and wholesome for her, because it prompts her to think again about the meaning and significance of the story. In this way the mother learns again with her children the old, delicious, instructive Bible stories.

Or the children say, "Tomorrow we have sayings." Now they learn, and not very quietly, at least not with us yet; the younger brother usually tries to drown out the older one. So the spell is recited loudly and repeatedly until it "sits." If it now "sits" with the child, then it usually "sits" again with the adults.

The blessing of Christian parochial schools to the family.

Recently we read a little story in the "Stadtmissionar" that gave us all kinds of ideas. Now we do not believe that our thoughts are always so important that everyone needs to know them; but they might inspire important, even very important thoughts in many a "Lutheran" reader. We therefore want to share both the story and our thoughts here.

The story goes as follows: "A father was on his deathbed. Tormented by pain and great restlessness, he cried out constantly: 'Oh, pray!' The mother and the big children did not know what to pray. The dying man's pleas became more and more urgent. Then the mother led the smallest child, who attended the parochial school, to the bedside and said: 'Pray one of the hymns you learned at school.

nen who had to listen to the memorization, and with whom the saying had lain for many years in the deepest sleep of forgetfulness. Or, to be quite sure of their case, the children ask the father to let them listen to the lesson, and every sensible and good father will do so. So he puts aside his newspaper and listens to sayings and - learns them himself.

It also happens that children want to pray at home at table, as they learned at school. And behold, from the mouths of their children the parents now hear again the prayers which they have long since forgotten; through their children they are reminded to thank God for his gifts, which they have not done for a long time. Or the children sing at home the wonderful and delicious songs they have learned at school, and soon the mother joins in, and the father also helps to give the singing a little more emphasis; so then the spiritual, lovely songs resound in the house, which were not heard there before.

Thus, through the church school, the Word of God is also brought into the home and family, and here, too, it proves to be a power of God; for God often warns and admonishes, strengthens and comforts the parents through the Word which the children "accidentally" learn at home. But how great this very home blessing of our parochial schools is, only eternity will fully reveal. May God preserve our parochial schools for us and may He always increase their blessings!

Well, that would be about my thoughts. Now what do you think of this, my dear Christian? Should we not Nurture and Lift up the Church School in every possible way?

E. K.

A round trip in the Inner Mission to New Zealand.

About a year ago the mission congregations in New Zealand sent their cry of distress to the Mother Synod in America, asking for support for their work and for the church building fund of the congregations here, since this fund was founded precisely in the interest of the mission congregations. Through the goodness of our Saviour we can say that the dear Christians of the Synod have heard our request and have sent many gifts of love (\$337.91 for the church building fund) across the wide sea, along with another worker in the Word, namely Fr. F. Frese in Auckland. For this the mission congregations are also heartily grateful to all dear donors and wish them a hearty "Vergelt's Gott!"

This time our New Zealand Mission once again appears before the friendly reader of the "Lutheran" and invites him to take a trip in spirit to New Zealand's beautiful fields, in order to make a round trip in the mission area. This will give the reader a picture of the work here, its form and its extent, its difficulties and needs, and this will certainly move him to keep a warm heart for our New Zealand Inner Mission also in the future. - The reader should be informed in advance that most of the preaching places are on the North Island, namely on the West Coast, where three of our congregations (Marion, Halcombe and Rongotea) are located.

There is also a missionary congregation at the north and south ends of the North Island in each of the two largest cities in New Zealand, Auckland and Wellington.

First, may the gentle reader and missionary friend accompany Fr. Chr. Dierks (called to the parish in Halcombe last year and resident there) on one of his journeys to Wanganui and through the Taranaki District. This journey must be commenced on a week-day, as on Sunday the railway traffic is at a standstill. The latter circumstance is a great hindrance to the missionary worker, as he can only serve one place on a Sunday, not three or four, as in some places in America. After a two and a half hour journey on the New Plymouth mail train we arrive at Wanganui. This town of about 15,000 inhabitants is situated near the mouth of the river of the same name, which is one of the attractions of New Zealand on account of the charming natural scenery on its banks. Here at Wanganui, German services are held in private houses once or twice a month on Sundays in the morning, and English in the evening. This station is served alternately by Father Chr. Dierks and the undersigned. The average attendance at the services, including the children, is 18 to 20 in the morning and 12 to 15 in the evening. The number of souls is 47. So far the planned chapel building could still not be carried out, but with God's help the matter will be so far advanced by next year. Our New Zealand church conference purchased a centrally located property for H1125.00 and is still paying off on it; but now the debt has come down to H375.00.

From Wanganui the journey continues through the fertile Taranaki district, which has been called the "Garden of New Zealand". The railway, unfortunately, winds too close to the sandy coast, so that from the train one does not perceive much of the beauty and fertility of this "garden". The reader would be surprised at the astonishing size of many vegetables. Taranaki, however, is especially noted for its flourishing milking-farms and its frequent downpours. After driving in a wide semicircle around the snow-capped mountain giant Mount Egmont on the last part of the journey, one arrives at the pretty harbour town of New Plymouth at the end of this railway division. On this 110-mile route the traveling preacher and his companions get off eight times to visit our nine preaching points in this district. At various places he then has to travel several miles on foot or by wagon, and at two places another 16 miles by stage coach; and indeed he travels from one of these places to the next nearly every other day. The visiting traveller must not expect large congregations here. At one place there is one soul served by us, at several from three to six, at others twelve, and at one place twenty. Here and at Wanganui there are 36 children not yet confirmed. The service of the larger groups takes place every five to six weeks, and everywhere on weekdays, except in one place, where the co-religionists assemble on Sunday. The smaller places are usually only served every quarter of the year. This journey to Wanganui and Taranaki occupies the preacher for a fortnight. Nor is it always a pleasant journey, for the frequent interruptions at small

stations must use the slow trains and usually the proverbial downpours of Taranaki greet the visitor.

When the reader has thus become acquainted with our mission field in Wanganui and Taranaki, let him, on his return from the north-west, first visit the mission field to the south, accompanying the undersigned from one of his ordinary journeys. The undersigned has recently followed the calling of the congregation at Rongotea, and now resides in that village, which is twenty-three miles from Marton, and eighteen miles from Halcombe. The nearest railway station, Fielding, is twelve miles from Rongotea, and Palmerston is fourteen miles distant. With the permission of his parish, he devotes half his time to the Inner Mission, as does Father Dierks. Every other week he has to go away, and this time the gentle reader may keep him company. First, in good weather, he travels by bicycle (otherwise by carriage) to Palmerston, the second largest inland town in New Zealand. There has been a small Lutheran congregation here for years, but it is dwindling as the youth of the church have not been retained. Services are attended by 10 to 16 people at about monthly service and are held in the congregation's own little church. - The nearest disembarkation point is a little town situated in a flaxen region, twenty miles south of Palmerston. Quite a few souls are served there about every quarter of a year. At the end of this line of railroad one is at Wellington, the hill-rich capital of the country, 87 miles south of Palmerston. Wellington now numbers about 73,000 inhabitants. Last year our little mission church there was organized. It presently numbers 55 souls with 5 voting members. For services we rent a Raun: in a lodge hall. The service is a monthly one. The morning services this year have been attended from 4 to 18, and the evening services, as the street railway is in operation by then, from 17 to 42 listeners. There are said to be 500 Germans and several hundred Scandinavians in this city. Here the traveling preacher also regularly visits the city hospital.

At Wellington, an important commercial city with a fine, large harbour, we then embark for Canterbury, a fertile province on the middle east coast of the South Island, and after a sea voyage of 175 miles disembark at the harbour town of Lyttelton to visit Christchurch, seven miles away, the largest inland city in New Zealand, with a population of 63,000. Here there is a parish of 18 souls. The average attendance at morning services is 25 listeners, and 12 in the evening. Here, too, we rent a room. The next place is Rangiora, twenty miles north of Christchurch, where we serve two souls, and another twenty miles to the southwest is the little town of Oxford, where there is a congregation of 12 adults. This ^ieise make?. Dierks and the undersigned alternately every four months; we stay one Sunday in Oxford and two Sundays in Christchurch on each visit.

While we are now in the South Island, we must not fail to visit the largest of the congregations belonging to the Local Conference, and their pastors. This congregation is located at Upper Moutere, Nelson, in the northwestern

Corner of the South Island, and their chaplain for the past two years has been i?. G. Hoyer. To get there we travel back to Wellington, board a smaller steamer, and head westward, until, after a journey of 100 miles through the usually troubled Cooks Strait, we arrive at the pleasant harbour town of Nelson. From there it is another twenty miles on the coach until the village of Upper Moutere, with its beautiful Lutheran church, lies before us. Father G. Hoyer is also on mission in the surrounding area, especially in Waimea, where there is also a Lutheran congregation and church.

But now we return to the North Island to pay our respects also to the chairman of our church conference. This is A. H. Teyler at Marton. He is here at a busy church, where he started a church school as soon as he arrived, which he runs alone in spite of his many other jobs. It is in the church school that he carries out his main mission.

But we must not' linger long, as we have not yet visited all the mission places. In Marton we again board a train of the Main Trunk Line, which winds from Marton Junction through the middle of the island to Auckland in the north, soon passing mountains and gorges, soon through barren prairie areas, soon through the green forest and again through a lovely valley, over rushing rivers and through numerous tunnels. From Marton to Auckland it is 110 miles. Within the first 130 miles of this railway we alight five times to visit as many mission places, where 61 souls join us. One preaching place is fourteen miles from the railway, in the middle of the mountains, not far from the other snow-covered mountain giant of the North Island, Mount Ruapehu, and also not far from the fire-breathing mountain Ngauruhoe. These places are also partly served by us in turn about every quarter of a year. As soon as the good Lord provides us with a new travelling preacher for Wanganui and Taranaki, this latter part of the mission area is to be united with Halcombe to form a parish.

Finally on this journey we reach Auckland, our last mission place. It will certainly interest the reader to hear something of the beginning of our young missionary church there. The first inducement to explore this city in ecclesiastical interest was the invitation of a dear visitor from the American homeland to accompany him on his return journey there for this purpose. We knew beforehand that many Germans lived there, but we did not want to start at more places than we could probably supply. Until then a traveling preacher had served the far-flung territory alone; but at that time the arrival of a second missionary worker was imminent, and so the undersigned was able to venture once to Auckland. With God's help he succeeded on the very first day in finding some persons who still manifested an ecclesiastical interest, and these thought they knew about half a dozen other like-minded people. Though they were mistaken in several families, yet the Lord opened other doors to us. The undersigned, in the first week of his subsequent service, called on 50 persons and families in all parts of the city, and on the very second Sunday the attendance at the evening services increased from 28 to 46. At

In the following quarterly visits (whereby the visit extended over three Sundays) this number rose more often to over 50. For the first Christmas celebration even over 100 congregants appeared. Since November 1909 F. Frese has been engaged in the difficult, but under God's blessing, progressive work of this large city of about 100,000 inhabitants. His mission congregation numbered 56 souls at the beginning of the year, including 21 children, 5 confirmands and 11 Sunday school children. Services are held in a small rented room. -

Now the dear reader i, spirit has finished his round trip in our New Zealand mission. He can embark for home again in Auckland. And what impressions will he take with him concerning our mission work? He will certainly say to himself: In the mission congregations there is generally a lively interest in the work of the Kingdom of God; this was already evident from the good attendance at the services and the rich contributions of many. The independent congregations also give diligently and abundantly. But there is the many and costly journeys, there is the rent for the halls in the larger cities, and in Auckland also the high rent for a dwelling house, and with it the small number of members, most of whom are poor. How can our dear fellow Christians in New Zealand, who are only a small group, carry on the work if they are not helped? Yes, there is a need. I will therefore continue to remember the small scattered mission churches in New Zealand in my prayers; I will also donate again myself, so that the mission work will not come to a standstill for lack of timely help. Both the missionary treasury and the church building treasury are in need of gifts of love. And oh, how were not the faithful Christians in New Zealand disappointed when they heard last year that no further missionary was coming, since in the present state of things neither the mission churches nor the two churches which allow their preachers half their time for mission work are coming into their own. So I too will ask the faithful Saviour again, and according to his will also contribute myself, that as soon as possible another worker be sent to this vineyard of the Lord.

These, we confidently hope, are the impressions and thoughts which the dear reader will take home with him; and this is also our heartfelt prayer to the Lord of the Church. To Him be praise and glory forever and ever!

F. Hassold.

where he had labored for some time as a stranger in all faithfulness, he became acquainted with our Synod and its doctrinal position. To a pastor of our Synod, who proved to him by the doctrines of Holy Scripture, Law and Gospel, and others, that the "Missourian" Christians are nothing but simple-minded Bible Christians, and want no other glory than to sit at the feet of the LORD and Master JESU Christo only in all matters of faith, he declared, "How can a Christian who knows God's Word believe otherwise?" He soon also came forward for exception to our Synod as a fellow believer, and also passed his Colloquy last fall to the great satisfaction of the Colloquy members. Fr. Pasha is exceedingly diligent in his missionary work. He sticks out his countrymen in their homes, gets them work, holds private Christian conversations and home devotions with them, and gathers them for public worship. Always he is on the move, faithfully buying out his time. Soon he is in Philadelphia, soon in Uonkers, soon in New Britain, soon in Elizabeth or Newark, and gladly would he make more Missious trips if time and means permitted him. Whereas two years ago some Persians, who thought only of their daily bread and whose minds were entirely focused on earthly things, wanted to know nothing of the missionary's spiritual efforts, today they welcome him as their dear friend and adviser. And quite a number of disciples whom Father Pasha had instructed in Christianity in Urumia, Persia, and who later emigrated, have rallied around him as around their spiritual father. Forty, sixty, nay a hundred and more Persian men attend his services in the various cities, and are also already beginning to contribute something from their poverty to the support of the Lutheran Persian Mission. L. F.

The Knights of **Pythias** form a well-known major lodge of our country. Their members number in the thousands and thousands, and much pomp and splendor has been displayed at their annual meetings. Many a one will have been tempted into this secret society for the sake of "insurance." How "safe" this "insurance" is is shown by a suit recently brought by Thomas Barbr of Brooklyn against the **Supreme Lodge Knights of Pythias**. He joined the Lodge many years ago for the sake of insurance. His certificate of insurance was issued July 25, 1885. All these years he has punctually paid his monthly dues or premiums. Now he has recently received word that these dues have been increased from P5. 20 to P24. 70 per month. About 7000 other members have received the same notice. Why? Because this Lodge is also close to bankruptcy, indeed is already bankrupt. Their insurance obligations amount to P20, 667, 500, and there is only ^615, 568 in the treasury. For several years the matter has stood so desperately, but the Lodge has still called in and collected the premiums. The officers must admit that the cash in the treasury will suffice for only a few more months. In order to save at least some of the money he has paid in, Barber turns to the court to prohibit the Lodge from continuing its business and to appoint a mass administrator. - How foolishly do those act who join lodges for the sake of insurance! Nothing is more uncertain and costly than the "cheap" lodge insurance. Whoever can do a little arithmetic and does not allow himself to be misled by the agents of the lodges will soon realize that the ordinary lodges must sooner or later go to pieces. A Christian, however, should not do anything contrary to God's word for the sake of (humanly speaking) secure earthly advantage. "What good would it do

To the Ecclesiastical Chronicle.

America.

A Lutheran mission to the Persians in our country is currently being supported by our brethren in the New York Pastoral Conference. The Witness and Gazette has the following to say about it: "God has provided us with a man who can give the poor Persians the one thing they need. This is Fr. Johannes Pascha, who has been active in Persia for a number of years as a Lutheran pastor and missionary, and who came to this country three years ago on special instructions to **take care of** the scattered Persians. **According to**

Would a man gain the whole world, and yet lose his soul? Matt. 16:26: The worst thing about the lodges is not their doubtful assurance, but their false pretended worship, their abuse of the divine name in their unjust oaths, their fraternizing of people of all kinds of faith and unbelief, and the like. Then every Lutheran Christian should speak with the interpretation of the first petition: "Protect us from this, dear heavenly Father!

Abroad.

According to the latest news from Australia, all of last year's candidates have arrived there happily. Candidate Moody had already left for his post in Western Australia, and the two candidates Mackenzie and Klöden were to be ordained on December 4. As actual theological instruction has now commenced at the Adelaide Institution, and a fourth professor has not yet been elected, Father Zschech has temporarily entered the work at the College with the permission of his congregations. On the mission field in Western Australia, for which we have promised aid especially to the Synod there, the need at present is so great that Father Janzow of Adelaide has also gone there temporarily to help out, and his large congregation is being supplied elsewhere.

L. F.

In the Prussian Church a so-called College of Judges has recently been established, an authority that has to judge false doctrine and false teachers. There is a noticeable increase in the number of cases in which preachers in the pulpit present blatant, gross false doctrine, which often gives rise to complaints to the church government. According to the Word of God, the congregation has the right and the duty to judge and to judge the doctrine that is publicly presented to them, and to remove false teachers from office. In the gospel postilion of D. Walthers there is an instructive, serious sermon on the scriptural word of the Sunday after Trinity: "Beware of false prophets. ... By their fruits ye shall know them" with the theme: "The judgment of the sheep against their shepherds", in which it is explained at length that the listeners are the judges of the doctrine of their preachers and should therefore know the right doctrine and be certain of it. But as in the state churches of Germany the congregations are deprived of the right to elect and appoint their preachers, so also of the right to dismiss and remove their preachers for just cause. The State, by its church government, has deprived the congregations of these rights. But the worst thing is that the church government itself often has members who are false believers, or protects the accused false teachers and keeps them in office. This is again evident in the case of this college of judges. For one of its members is the well-known Professor Harnack in Berlin, who denies the divinity of Christ, the atonement through fine blood, and in general all the fundamental articles of the Christian faith. From such an arch-heretic and leader of modern unbelieving theology the false-teaching pastors certainly have nothing to fear. The even country-church "Freimund" says quite rightly that the goat is thus set for the gardener. And the many Christians who certainly still exist in the Prussian Landeskirche bear this blatant injustice.

L. F.

Two other national church incidents have recently been reported and discussed in the papers. The notorious Professor Häckel in Jena, who for decades has denied and blasphemed the existence of God and asserted the descent of man from apes, has recently left the church. So far, then, he has still been a member of the Church in name, although he has mocked and blasphemed it in every way for decades. "Out of family considerations" he has remained outwardly in the Church.

but has now resigned out of "annoyance" that in church-minded circles his gross scientific falsifications, which he made in the interest of the supposed descent of man from animals, have been exposed. It is a disgrace to the Church that such a man could still be called her member even in name only, and that she has not long since put him out. - The other case is this: pastor Traub in Dortmund has blasphemed and ridiculed Christian articles of faith in the sermon and in confirmation classes, has called prayer a heathen custom, and the miracles of JEsu "sea anecdotes"; in confirmation classes he has called the narratives of Holy Scripture "fairy tales," and at Easter said in the pulpit, "Christ is not risen; and if a lawyer notarized it that Christ was risen, yet I did not believe it." Thereupon a Roman priest had sharply attacked this blasphemer, calling him a "leader of the infidels," and saying that "such stupid, impudent nonsense, such blasphemy," must be put up with by the Protestants. Traub then sued the Roman priest for insult; but at the trial it was established by testimony that such freethinking preachers could and might be found in the "Protestant" church. It is truly bad for a church when Roman priests espouse the fundamental truths of Christianity and are right in their assertions.

L. F.

The North German Missionary Society, working in Eweland on the Slave Coast in Africa, plans to celebrate its 75th anniversary in April. The history of only a few heathen missions shows such patience and perseverance in the face of work that was almost unsuccessful for a long time and great sacrifices of human life. But in Eweland, too, the harvest has at last begun. When the 50th anniversary was celebrated in 1886, there were only 556 Ewe Christians, and for every 10 of this number of Christians there was a male or female missionary buried in Africa's soil, not counting the many children's graves. After about fifteen years the number of Gentile Christians had about tripled, and after another ten years their number has already risen to 7685. 5627 pupils attend the 164 schools on 8 main stations and 143 sub-stations; 28 missionaries, 17 missionary women and 10 assistants are at work. The Monthly Bulletin of the Missionary Society reports: "The whole of Eweland has been brought under the sound of the Gospel, the translation of the Holy Scriptures has been completed, a pleasing literature for church, school, and people has been produced. Our young congregations have raised nearly P10,000 for their self-support in the preceding year; they are beginning to unite as an evangelical Ewe church, and to become conscious of their missionary duty." So strangely it goes in the missionary history of some countries and peoples.

L. F.

Mohammedanism and the Mission in the Near East. According to the estimate of European missionaries, Turkey, Persia and Arabia have about 36 million inhabitants, of whom about 30 million are Mohammedans. In this region about 600 Protestant missionaries are engaged in missionary work, though for the present confined mainly to the remnants of the Oriental churches which have been preserved in these countries, either by conducting schools, or by practicing medicine, or by preaching the Gospel, or by distributing Christian writings. Mission hospitals number two dozen. The Bible is translated into all the languages spoken in these lands. The missionary press in Beirut prints and distributes annually a large mass of Christian books.

L. F.

From Far and Time.

An English bill of exchange draws attention to a matter that few people think of. How many lives have not been sacrificed and how many people have been crippled during the hunting season, which lasts only a few weeks! If, for example, so many people had lost their lives or suffered damage to their bodies in the service of the heathen mission, what a clamor one would not hear in some newspapers about the useless sacrifice of life and health! - Thus writes the "Lutheran Zion Messenger." And we add: How many human lives have not been cost by airship travel in the past year alone! Out of foolhardiness, a craving for fame, or a desire to win prizes, people have lost their lives here and there, and others have been crippled for life or for a time. How little is the value of human life esteemed, especially in our country and in our time, how little is the time of grace granted to man! L. F.

Amen, amen.

JESUS is the one who used the word Amen most often. How majestic is his speech when he begins, "Verily, verily, I say unto you!" Verily, verily, that means in Greek, Amen, Amen. In JESU Christ all is yea and amen. In Him all promises and all prayers are fulfilled. And if they are not yet all fulfilled in this hour, if there are still promises that are still dark words for us, and if there are many prayers in the church of Christ that have not yet found their answer - patience, patience, the time is coming when the Lord will also accomplish what he has in mind. The Amen will come in his time.

Actually, it is also his business to add the Amen to your prayer. "Yea, yea, it shall be done therefore," is a word that our God can utter. He is our Father who nods to his children every day and says, "Yes, yes, dear children!" To him we go again and again, because he is the only one from whom this "Yea, yea!" can be obtained. Many hundreds of times he has said it to each one of us. Many a time we have certainly overheard it, and have even reproached him, and been displeased with him; but he has remained the same. With ancient, unchanging faithfulness he sets his "Amen, Amen!" to the desire of his children. He is a rare father; we have tried him.

For this reason alone we can dare to add the word Amen to our prayer. After all, we know him. It is as when one is in embarrassment and goes in distress to his faithful, much-tried friend. He may say to his wife, as he goes away from her in the morning, "Be at ease, dear wife, I return with good tidings; the man to whom I go does not forsake us." Thus we go to the Father in heaven, having the Amen on our lips from the beginning. We call out to him at once, "Amen, amen!" that is, "Yes, yes, you will understand us.

But we have a special right to do so. For, as Luther says, "he himself commanded us to pray thus, and promised that he would hear us. We may then keep to this, especially in such times as these, when it becomes difficult for man to pray with good confidence. The Amen may be held back by doubt and uncertainty, it may be stifled by pain and pain. But without the Amen something is missing from prayer. The voice may break in the process, but com

But it must be: "Amen, Amen", that is: Dear God, now I hope in you.

For the confidence of which Luther speaks is something essential to prayer itself. Luther compared confident prayer to a hand that holds still while you put a gift in it. If it does not hold still, then nothing can be put into it. So also God cannot give us what we are to have if we hold out to Him a hand moved by doubt and unrest. It must be held still in faith, and then it will not remain empty. "In the end, if thou sayest Amen with hearty confidence and faith, surely prayer is established and answered; and where this end is not, neither beginning nor middle of this prayer is of any use." Just as St. James also said so well, "But if any of you lack wisdom, let him ask of God, who giveth to every man openly, and putteth it not on any man, and it shall be given him. But let him ask in faith, and doubt not: for he that doubteth is like unto a wave of the sea that is tossed and waved with the wind. Such a man does not think that he will receive anything from the Lord," Jam. 1, 5-7.

The word Amen is not a magic word, just as when one adds to the prayer: in Jesus' name. The letter does not do it. Who when truly prayed in JESU's name, in real communion with Him and in real faith, then the word Amen is a piece of the prayer itself, and then Amen, Amen means, "Yea, yea, it shall be done therefore!"

(Sunday paper for the house.)

Fidelity in a small way.

Once a handsome horseman, who, by the way, is only wrapped in a grey, inconspicuous coat, comes to the smithy of a small village and wants to have his horse shod. The master, who is otherwise quite competent in his trade, is having a bad day, whether his apprentice has angered him, or the coals are not burning properly, or the bellows do not want to pull properly - in short, he does his work carelessly, and after a few blows of the hammer declares the job done. The horseman, without asking long, throws him a large coin and blasts away. It is the commander of a great army that has a decisive battle to fight. Already, on the great day of the commander, his sharp eyes and bold courage, his presence of mind and agility have tilted the victory in his favour, and he is about to lead a squadron of horsemen on the final charge, when his horse loses a nail and soon the iron in one foot. It takes an unsteady step, falls and with it the rider, who breaks his neck and lies dead on the spot. But as the leader is lost, so is the battle lost, and because the battle is lost, so is the capital lost, and at last the whole country. And all this because a nail was lost. - So who was to blame for all this misfortune? The blacksmith on the gate who had shod the commander's horse so superficially. Yes, if he had known or even suspected all that! -

This is a story worth taking to heart. "Small causes, great effects," says the proverb. "Behold, a little fire, what a forest it kindles!" says the apostle, Jas. 3:5. It is certain that the greatest events in the history of the world often have their cause in the outwardly most inconspicuous coincidences. And do not the newspapers daily tell us of terrible misfortunes caused by "trifles"? A machinist has made a single mistake, and a devastating explosion has taken place; a train driver has made a sign.

overlooked, and it has cost many people their lives or their sound limbs; an iron bridge has not been painted sufficiently, and rust has secretly eaten through the bars and ligaments, it collapses one day under a heavy load, and a whole railway train plunges into the depths. Every merchant knows how a little oversight can cause him embarrassment. And no master wants a servant to whom he may not calmly entrust everything, even the apparently trifling.

But I know that it is especially difficult for young people, and especially for talented and ambitious young people, to be faithful in small things. They would like to achieve something great, something outstanding, their mind is set on the highest goals; these alone seem to be worth the sweat of the noble. One does not want to toil and struggle with the trifles of ordinary life; that would only mean wasting strength and wasting time. And yet life and the happiness of life consist essentially of so-called trifles, just as the greatest mountain is made up of all the tiny grains of sand, and the greatest stream of water of all the tiny drops of water. Therefore the Lord also says, "He that is faithful in the least is faithful also in the greatest; and he that is unjust in the least is unjust also in the greatest." Luke 16:10; and to the faithful servant, though perhaps unpraised on earth, he will some day say, "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things. Enter thou into the joy of thy Lord." Matth. 25, 21.

"Out of the mouths of babes."

Matth. 21, 16.

D. Friedrich Ahlfeld, former pastor of St. Nikolai in Leipzig, whose centenary was celebrated on November 1 of last year, told us fifty years ago: I knew an old man in younger years in a town 25 miles from here, who is now long since buried. He was a potter by profession, and in tolerable circumstances of fortune. Only with one sin did he cause grievous heartache to his wife and grown stepchildren - he had none of his own. From time to time he indulged in drinking. There had often been heavy performances about it. One night, when he had let the brandy get the better of him again, he did not dare to go home in the morning out of shame, but spent the whole of the following day partly in inns and partly in the field. But the longer he was away from home, the more difficult it became for him to return. At last he staggered to the railway, going first to Leipzig and then to Dresden. Here he wandered aimlessly about the city, stopping at last on the bridge and looking down into the flood. It is as if someone were shouting to him: "Go down; you are no longer of any use up here. Thou canst not return home." Then a little boy came up to him and looked down into the water, but with quite different thoughts. Suddenly the old man is seized by his old lust again. He pulls a bottle out of his pocket, hands it to the boy and a penny to go with it, asking him to fetch him some brandy. The child looks at him with a big smile and tells him: "My father doesn't drink brandy at all. He says that brandy makes you stupid, desolate, and godless.") You don't drink either; you'll have your penny back." These words

seized the old man like a voice of God. His whole life was rolled up in those few words. He had to turn away to hide his tears from the child. His decision was made. He returns home in heartfelt repentance, confesses to his own his sin and wanderings, and is henceforth free from his tyrant. I still knew him as a simple, faithful man whom his stepchildren held in high esteem.

You, too, are such a boy standing by the wild river. You will see many a one who looks down into a deeper abyss than the one from the bridge to the Elbe. Step up, help, hold, save, strengthen! Offer your hand so that the lost may return home, to your father and to their father.

The ingratitude of the world is enmity against God.

Years ago, as Father Hadorn relates in his booklet "Who Overcomes", a factory director had to travel to the baths with his wife. The family doctor had diagnosed her with a serious, incurable illness and declared that she had at most two years to live. Now they wanted to do what they could. In the spa they met a high officer who was a Christian and who wanted to lift up the often depressed woman and point her to another, better life. But the warden cut off the conversation by saying, "You know, if my wife got well and if I won the two lawsuits I'm in, I'd believe in your God."

After a fortnight they met again on the promenade. Even from a distance, the director beckoned to the officer with a cheerful face: "Just imagine: The local doctor has declared our doctor's diagnosis incorrect. He said that my wife's pain was nervous, and that she would soon be able to travel home again in good health. And today - what a coincidence! - I receive a telegram from my solicitor telling me that I have won the first main suit, and that the other is well on its way."

The officer looked at him for a long time, as if he were still waiting for something. At last he said, "Now you will keep your promise, won't you, since God has so wonderfully fulfilled your conditions?" The other stumbled. "No," he said slowly, "no, now let us enjoy our lives."

The Irishman and the Priest.

Rarely, I suppose, has a Roman Catholic priest received a better answer than the one who tried to forbid a poor Irishman to read the Bible. "The Bible," said the priest, "is for priests, and not for your kind." "So?" replied the Irishman; "yet I read in my Bible: 'Thou shalt sharpen them unto thy children,' Deut. 6:7, and priests, after all, have no children!" "But, Michel," said the priest, "you cannot understand the Bible after all; it is not written for people like you." "Ah, reverend sir, if I cannot understand it, it does me no harm; but what I understand of it does me great good." "Listen, Michel," said the priest, "you must go to church, and the church will teach you. The Church will give you the milk of the Word of God." "And where does the Church get the milk?" "From the Bible!" answered the priest. "Ah, reverend sir, pardon me! I would rather keep the cow myself, that I might have the milk fresh and unadulterated."

1) Namely, when carelessly used, in general, when dull "takes a fancy to it"; cf. Prov. 20:1; 23:31-35; Eph. 5:18.

Obituaries.

Obituaries in the "Lutheran" are leine rarities. This is not to be wondered at. After all, the number of servants of the church in the preaching and teaching office within the Synod is about 3300! And it is quite proper that each one who has devoted his services to the Church should have a modest memorial set up in the Synodal Gazette. Such a memorial is also to be set up herewith for a faithful servant who has recently gone home.

At the close of Christmas 1910, Fr. Ferdinand Ludwig Karth entered into eternal heavenly Christmas cheer. Born November 2, 1848, in Pomerania, he came to America in 1864, and with his parents joined the Lutheran congregation at Wyandotte, Mich. The pastor of the congregation at that time, the long since resting in God, Bro. John O. Walther, induced the young man to devote his energies to the ministry preaching reconciliation. After five years' study in St. Louis, the deceased entered upon the sacred ministry in 1873. He served successively the congregations at Independent, No., Humboldt, Kam', Brunswick, Ill, Howards Grobe, Wis. and Symco, Wis. Everywhere he has proved himself a faithful servant of his Lord, seeking by word and walk the glory of his God and the salvation of those commanded by him. When in 1906 the Lutheran Home for the Aged near Milwaukee was established and a couple was sought to take charge of the institution and the management of the household, the choice fell upon Bro. Karth and wife. But hardly had they taken up their position, which was by no means an easy one, when the former fell ill. Although his condition improved after several months, his former manhood was broken, so that the burden of work connected with the management of such an institution fell all the more on the shoulders of his wife. Shortly before Christmas, his illness (lung disease) worsened again, and it became clear to the sufferer that the Lord was hastening the end of his life. Surrender to God's will spoke from his face and words. Graciously spared heavy trials, certain of his blessedness in childlike faith, he passed away in the evening of December 26, shortly after having spoken the final line of hymn 37: "Eia, wär'n wir da! A beautiful homecoming! - The funeral ceremonies on December 29 were led by Director M. J. F. Albrecht, who held the farewell service in the retirement home, emphasizing the contrast between the joy of the departed and the grief of the bereaved, as well as by P. W. Matches and the undersigned, who officiated at St. John's Church, Wauwatosa (Bro. Gieschen), the former preaching on John 12:26, the latter reading the resume and adding a few words on Matt. 5:4. The following day the body was taken to Howards Grove, Wis, to be laid there beside the grave of a son who died ztvölf years ago, and who was called away as a student of theology. Here S. Gieschen preached on Luk. 2, 29-32, and committed the body to his resting place until the joyous resurrection day. - The deceased is mourned by his surviving wife, a native of Glaser, with whom he lived 34 years in a happy and blessed marriage, 3 sons and 4 daughters, in whom the Lord may show Himself to be a God of all comfort!

B. S.

The Lord also took a young servant to Himself after a short, blessed ministry, this time one of our pastors in South America, where the harvest is great but the workers are so few. For five weeks the sad news was on its way, which we had already prepared ourselves for after previous news, that Fr Walter Preußner had died.

died on 2 December 1910 from his mission field at Lucas Gonzales in Argentina. He did not quite reach the age of 22. He was born at Millstadt, Ill, June 20, 1889, and spent the early years of his childhood there. Then his parents moved to St. Louis and joined the Emmaus congregation. Here he attended the Christian parochial school and was confirmed in 1902. Already in school and confirmation classes he distinguished himself by his diligence and talent. He was then gladly prepared for the preaching ministry, took private instruction from the undersigned, and was received into the Quinta in September, 1902, full of our Concordia in Milwaukee. His mother had gone home several years before. His baier could not provide the means for him to study. But charitable friends of the kingdom of God were glad to provide for this poor eolle student, who was entitled to such good hopes. Also, the noble-minded sisters were always willing, to the full of their small income, to give etivas to the stnding brother. With a good report he came from Milwaukee to our seminary in St. Louis in 1907. Here, too, he made good progress in his studies. Before Christmas, 1909, the urgent call from South America for laborers was presented to his class, and God directed his heart that he, with one more classmate, agreed to accept a calling to the distant mission field in South America. At the end of 1909 he was dismissed from the seminary and was ordained by the undersigned on January 16, 1910 in the Emmaus Church. The sermon of Prof. Taus was based on Mal. 2, 5-7 as a basis. Thus, accompanied by many blessings, he departed into the distance and found his field of labor to Lucas Gonzales in Argentina. Last summer his eldest sister, who had been substituting at him Mntterstelle, traveled to him with his twin sister, who was intimately attached to him, to keep house for him. On Sunday, October 16, he had just chosen the songs known to the congregation for the service, together with the leaders, when he had a sudden hemorrhage and it became apparent that he was stricken with a severe lung disease. His strength was fading fast. Leine's sisters took good care of him. His twin sister stood in for him at school and also gave the seven confirmands some instruction under his instructions, so that Father Böttcher, his neighbor in office, who also rendered him new services during his illness, was able to examine and confirm this first confirmation class of Preußner as often as he was able, given the not insignificant distance. The hemorrhages recurred, and Father Preußner, with firm faith in his Savior, martyred for his salvation, consoled his sisters, and asked the Lord for a gentle, blessed end. God heard his prayer. Just as he had wished, he went to the rest of God's people during their sleep at half past four in the morning of December 2. The following day, December 3, he was given a Christian burial in the God's Acre at Lneas Gonzales. "God is testing us hard," wrote Praeses Vogel from Brazil, when he reported Preußner's serious illness to the Commission for Inner Mission Abroad in his emergency call for workers. Yea, verily thou art a hidden God, thou God of Israel, the Saviour! Is. 45, 15. A hidden God in his ways, even here in this death! But yet he, the Saviour, is ever mindful of the salvation of his children and of his church. May He be near to the sorely afflicted sisters, who now have to mourn in loneliness in a distant foreign land, with comfort and help! Especially may he allow the work of our Church in the great South American mission field, where he has recently again opened especially wide doors for us, to make blessed progress! He will also do it according to his gracious promise.

Rich. Kretschmar.

On the first Sunday of Advent, November 27, 1910, teacher Hermann Ruhland, faithful teacher at the Zion congregation in Chicago, passed away to the joy of his Lord at the age of 77 years and 1 month. Teacher Ruhland was also well known in wider circles for his beautiful poetry, which was occasionally printed in periodicals and appeared in bookstores under the titles of "Ährenlese" and "Feldblumen" in two collections. He was the eldest brother of the former P. Friedr. Ruhland, the first pastor and president of the Saxon Free Church. - The son of a Lutheran physician, Dr. Th. Ruhland, the deceased was born in Grohnde, Hanover, on October 28, 1833. After attending a Latin school, he fulfilled his military obligation. For the military he had a special interest, as he also had Moltke's great general staff work among his many books as one he had studied closely. Something militarily straight - a right officer under the banner of his Saviour - clung to him all his life, not to the detriment of his school, where a military good breeding prevailed. In his thirtieth year he came to America with his mother and two sisters, to his brother-in-law, the late merchant Karl Eißfeldt in Milwaukee. After being active in literary and other work, including the then weekly "Germania," he held the position of teacher in the State High School at Kendallville, Ind. from 1878 to 1881. He always praised it as a very special grace of God, and right at the time of his appointment against his pastor, A. Wagner, that the Herr had called him out of the sultry atmosphere of a state school to a right-believing Lutheran parochial school, where he was allowed to work so especially on souls dearly purchased by Christ. This appointment took place in 1881, when our parish school had nine classes with about 900 pupils. With all his determination, with love and self-denial, the deceased worked here for almost 29 years. Until the year 1900 he was head teacher; from then on he presided over the second class. - The deceased was a spry man until his old age. But more than a year ago he suddenly collapsed and to his great sorrow had to resign his so dear office on November 7, 1909. He recovered somewhat through rest; it hurt him all the more that he could no longer hold school. In many a poignant poem he still threw his sorrow to his Saviour's heart and told him that he still prayed for his school every day. On October 28, four weeks before his death, he was still quite fresh in the circle of his family and his long-time friends on his last birthday. Soon after, great weakness set in and collapse of the rotten hut of his body. With the delicious consolations and song verses he had taught, he fought back like a hero against death. Especially dear to him were the 23rd Psalm and the hymn, "Jesu, my heart's joy." The last testimony I heard from him was a request to preach on the 23rd Psalm at the corpse, since this word of God had comforted him extraordinarily, and that he consoled himself just now with the words on which his blessed father had died: "Christ is my life, and dying is my gain." On the first Sunday of Advent he lay there without consciousness, and in the evening at 1/2 10 o'clock he quietly fell asleep. - The deceased was married a second time, to Klara, nee Grune-wald, with whom he lived in a very happy marriage of 18 years, and who survives him. - On Wednesday, November 30, we laid his disembodied body to rest. After a short funeral service in the morning at the house of mourning, the body was laid out in the church until 12 o'clock for a last look, especially for the many hundreds of his students. At 12 o'clock the funeral service began. The undersigned delivered the speech on the

23rd Psalm, with the theme, "The last testimony of our teacher and friend." Also 8. A. Wagner, the aged former pastor of the congregation, delivered a moving address on the lament of David at the death of Jonathan: "I am sorry for thee, my brother Jonathan; I have had, great joy and delight in thee." At the request of the departed, we sang, "Jerusalem, thou high-built city." The Chicago Teachers Choir, the singing choirs and children's choir of the congregation also sang in the service. In the Concordia Cemetery we laid the noble seed in the great God's Acre. - It is not necessary to ask: "May the memory of our teacher remain among us in blessing", for he himself, by his faithful work, by his exemplary conduct, engraved himself in the hearts of his many hundreds of students in this congregation. Once again, one of those "of whom the world is not worthy" has passed away.

A. Kurin g.

New printed matter.

OUTLINES OF DOCTRINAL THEOLOGY. By A. L. Graebner. St. Louis, Mo. Concordia Publishing House. 1910. 250 pages 5-1/2x9, bound in cloth with gilt title. Price: Pl. 50. (Unfortunately, in some reviews the price of this book was inadvertently given as \$1. 25 instead of \$1. 50.)

We need not say much about the recommendation of this book. It has been before the public for twelve years and has stood the test of time. Many, even outside our Synod, have bought and studied it. It remains a valuable legacy of the professor and theologian who, in our opinion, died too soon. God bless this presentation of pure biblical doctrine in its new departure! L. F.

Introductions.

On behalf of the respective District Presides were instituted: On the 20th of Sunday, n. Trin. (1910): L. O. Hamann in the congregation at Scaly, Tex. by P. G. Krause.

On 24 Sonnt, n. Trin.: Fr. A. Heine in the parish at Sao Leopolds, Brazil, assisted by L. Rehfeldt of I*. W. Mahler.

On the 3rd of Sonnt, d. Adv.: L. G. H. Smukal in the church at Upland, Eal. by L. E. Rudnick. - P. J. Matzat in Trinity parish at Eonroy, Iowa, by L. H. A. King.

On the 1st Sunday, n. Epiph.: L. J. E. Schmitt in the English Hope congregation at Milwaukee, Wis. assisted by Prof. Huth and the k'p. Kaiser, Anderson, TUmling, Wangerin, Händschke, and Giese by P. Ed. Albrecht. - L. H. W. Meyer in the Immanuelsgemeinde at Steger, Ill., with the assistance of L. F. Brauer and Going by P. H. G. Sandvoß. - P. H. C. Schön deck in the parish at Lindenwood, Ill. assisted by ? O. Gruener. - P. W. S. Wiehe in the parish at Lebanon, S. Dak. by P. M. G. Polack.

Introduced as teachers in parochial schools were:

On the 2nd Sunday, d. Adv.: Teacher E. d. M. Streusert as teacher at St. Paulsgcommunity school (Madison Ave.) at Chicago, Ill., by L. A. Frderking.

On New Year's Day: teacher W. Gotsch as teacher in the Immanuel church school at Decatur, Ind. by L. G. Bauer.

On J. Sonnt, n. Epiph.: Teacher J. H. Meyer as teacher in the school of St. Matthew's parish at Chicago, Ill., by P. H. Engelbrcht. - Teacher A. D. Wollehuas as teacher in the school of Trinity parish at Hobart, Ind. by P. E. R. Schutte.

Initiations.

Dedicated to the service of God were:

Churches: The new church and school (36 X 64 feet), of the Immanuel congregation at Lincoln, Nebr., on the 1st Sunday, d. Adv. Preachers: Becker, Brommer and W. Ludwig. The dedicatory prayer was said by Rev. W. Bäder. - The new Mission Church and School (28X40 feet) at Lincoln, Nebr., on the 3rd Sunday, the Adv. Preachers: Prof. Schütte and the Schormann and W. Bäder: the latter also said the dedicatory prayer. - The new church and school (24 X48 feet) of St. Paul's parish at Optimo, N. Mex. on the 3rd Sunday, d. Adv. Preacher: I?. O. Lüssenhop and Bro.



P

Vol. 67.

St. Louis, Mo., February 7, 1911.

No. 3.

The doctrine of faith.

That a man may be saved by faith alone, and not by his works, is a clear and distinct teaching of the Holy Scriptures. Faith is the way to heaven, and this is the theme of the entire Scriptures of the Old and New Testaments. But this doctrine has always been a stumbling-block to innumerable men; on the one hand it has been declared unjust, on the other highly harmful and dangerous.

How," says one, "is it not most unjust that so many men who evidently lead a righteous life, who are just, just, charitable, and helpful to everyone in their dealings and conduct, and who often do the noblest deeds, should be excluded from blessedness merely because they do not have the Christian faith and cannot take the Bible as the Word of God? Is it not unjust, on the other hand, that men who have passed almost their whole lives in many and great sins, if they finally crawl to the cross and believe in Christ, should enter into eternal, blessed life? Is it not unjust that the gates of paradise should be opened to an avenger who has defiled and burdened his soul with robbery and murder, even at the hour of his death, if he only takes his refuge in faith in Christ, after his misdeeds have brought him to the cross?

And is it not also, they say, a most harmful and dangerous doctrine, that man will not become pleasing to God and eternally blessed by a pious life, but by mere faith? Are not men already by nature only too much inclined to follow their shameful lusts and desires? Will not, therefore, no man be willing to do good works, if it be taught that they do not help man at all, and that faith does everything? Look," says one to us preachers, "look at your churches! Do they strive

don't most of them go after money and possessions? Is there not among the youth fineness and vanity? Are there not among you liars, hypocrites, dishonest payers, and the unforgiving? Is there not among you backbiting, slander, hatred, envy, wrath, strife, and discord? See ye not, then, what evil fruits your preaching of mere faith bringeth forth? Are you not yourselves to blame, through your rejection of human works, that many in your congregations may not do good works, that your church members rely on faith in the midst of their sins, and therefore remain in their sins, even becoming more and more secure and careless, not allowing themselves to be punished, and, when they are punished, becoming enraged and throwing a hatred on the punisher, that they do not apply any seriousness at all to living holy lives and doing good works? See, this is what you are doing with your preaching of faith!

I must confess that when the enemies of the faith speak to me in this way, and point out our condition, I am of a certain mind to be discouraged, for I cannot deny it: wherever I turn my ear, I hear evidence that many of us are not new men, and are not ruled by the Spirit of Christ, but by their carnally minded hearts. 1) With daily sighing I think of this, and the thought often arises in me also: Should not perhaps your manner of preaching be to blame for this? Would it not perhaps be better if you preached more on the necessity of good works than on the necessity of faith, if you were to put off the sweet gospel and instead let the law alone resound?

But if I examine such thoughts according to the word of God, I see clearly that they are erroneous; for the very word of God cannot praise and exalt faith enough. . . . Why is it that in the Word of God faith is exalted and praised above all things? I answer: Because blessedness can only be found...

1) So Walther had to complain 65 years ago. What is the situation now?
Ms. S.

is a gift of grace which only faith grasps, and because it is precisely faith which changes a man's heart so that he truly does good works. . . .

There is not a single passage in all Scripture in which it is said that a man is saved because of faith or for the sake of faith, but it is said either through faith or from faith. . . . But this is most important. If it were written in the Scriptures that a man should be saved because of his faith, then the enemies would have reason to ask: Why then should faith be such a glorious virtue that God would give eternal life for its sake? Why should not God rather do it for love's sake, or for humility's sake, or for self-denial's sake, or for the sake of some other more grievous virtue? But all these questions are omitted, since the Scriptures teach that a man is saved by faith, not for his own faith, but for the sake of Christ and his own merit.

Behold then, it is not because faith is exalted and praised above all things in the word of God, because it is such a glorious virtue, whereby man deserves eternal reward, but because it is faith alone that takes hold of Christ and his merit, and accepts the gift of blessedness offered to all men through the gospel. He that believeth saith unto God, Thou hast given thy dear Son to all men: I receive him. He has provided a redemption for all men through the ransom of his blood; well, therefore, this redemption I appropriate to myself. He has paid the debt of all sinners to God through suffering and death; I, a great debtor, gladly accept the receipt written for me in his blood.

Faith, then, is an empty hand in itself, but it is so precious because it holds Christ and his grace and all his salvation like a pearl of great price. Faith is in itself a worthless ring, but it is so precious because all the divine promises of heaven and eternal life are set in it like priceless gems. Faith, though in itself a small, unsightly key, becomes of such incomparable value because it shuts out the gates of righteousness and all heavenly glory. Faith, then, I repeat, is so exalted and praised in the Scriptures, not because it merited blessedness, but because it accepts it; not because it wrought righteousness, but because it put it on like a garment; not because it made worthy of heaven, but because it enters confidently into the heaven opened by Christ.

Now judge for yourselves: Is there injustice, then, in the believer being saved and the unbeliever being lost? Since salvation is a gift of grace, there is no other way. Consider, if a rich man invites all the poor to come and receive large sums of money, and if some come and receive and become rich, and others do not come and receive and remain poor, is that generous rich man therefore unjust, that the last who do not receive remain poor? Evidently not. Behold, neither is God unjust for this reason, if the believer who takes blessedness becomes blessed, and

when the unbeliever who spurns bliss is lost. . . .

O what a glorious and blessed thing, then, is faith! Even if the believer is as unworthy a sinner as any other man, even if he has as little merit before God as the most unbelieving scoffer because he stretches out the hand of his faith to Christ, the believer grasps with this hand the grace and blessedness offered to him, which the unbeliever rejects; and even if God is not gracious to the believer because he believes, he is gracious to him according as he believes; for in heaven and on earth the word is true: "Be it done unto thee according as thou hast believed"! . . .

Such a firm faith in the Word of God, such a firm trust in what God has promised sinners in Christ, also brings about a great change in the hearts of men. Such faith of the heart then also does great wonders. When a man carries it in his heart, there arises in him a hearty love to God, who has forgiven him all his sins; there arises in him a hearty eagerness to serve God, who has given him his dear Son as Saviour; there arises in him an intimate love to all men, whom the believer then regards as his dearly redeemed fellow-brothers; there arises in him a sincere humility; for he thinks, What thou art, that thou art by grace; if God dealt with thee according to thy sins, then thou shouldest be damned and lost. Where this true faith comes into a man's heart, therefore, there also arises in him hatred of sin, and fear and timidity of falling again into sin, of loving the world again, and of losing again the sweet confidence in God's grace in Christ. Yes, where this true faith enters into a man, he becomes a very different man, whether he be in any station, whether he be a king or a subject, a freeman or a slave, a captain or a manservant, a scholar or an artist, a merchant or an artisan, whether he be rich or poor, of noble or low estate, old or young. When true faith is kindled in a heart, Christ and His Holy Spirit also move into it, and it is then said, "Behold, I make all things new!" Such a man then walks in newness of life; he struggles against the sin to which the flesh, the world, and Satan tempt him; he becomes kind, friendly, and forgiving toward everyone; in short, he becomes rich in all good works.

(Walther, Light of Life, p. 130 ff.)

The best inheritance parents can leave their children.

If we are to judge by sight, we must assume that money and property, fields, houses, and possessions are the best inheritance that can be left to children. For how many parents are there who do not toil and toil to the utmost, perhaps even to scrape and to be stingy, so that the pile of money to which their efforts apply may become larger and larger, or that one house may be joined to another as quickly as possible? And since they themselves use as little of it as possible, it is evident that they do all this for others.

namely for their heirs, mostly of course for their own children. As they often give up other things in addition to these, charity, benevolence, and the like: Charity, benevolence, and the like, it is to be supposed that they regard money and goods, which they wish to acquire and leave to their children, as the best, most desirable inheritance. But how foolish! One can see with one's own eyes how pernicious money and property have often become to young people, how they soon become good for nothing, how they never learn to work properly or thoroughly lose the desire to do so, how they do not appreciate the value of the property they may have acquired from their parents, how they are not even truly grateful to them, and how, on the contrary, they strive to gratify their ever-increasing and dangerous demands, inclinations, and even vices, and how they ruin themselves physically and spiritually. History offers examples of this almost every day in our country. Are not such people really better off who did not have everything in abundance in their parents' Hanse, who had to deny themselves many things early on, who did not have all their wishes satisfied, who soon had to lend a hand at work, and who were thus accustomed to useful, honest occupation from their youth? Most certainly! That is why the number of millionaires in our country is increasing, who, like Carnegie, declare that wealth is a hindrance, a danger and often enough a curse for young people.

Others think that if they leave their churches: a respected, honorable name with the world, they thereby bequeath to them the best inheritance. And now more strictly: they arr to acquire such a name by kindness, unselfishness and courtesy, by honesty and faithfulness in the administration of honorary and other offices entrusted to them, by liberality, helpfulness and the like. However, this attitude is relatively rare in our materialistic America, where the dollar is the main idol. - A respected name is, of course, a valuable, desirable inheritance for children, better than money: but is it really the best? How quickly the world forgets! How quickly popular favor turns! The idols of to-day are often accursed to-morrow, or at least forgotten. So even this cannot be the best inheritance.

A third, ever-increasing class of parents at last considers education to be the only proper inheritance to bequeath to children. And so they give it away with their hands full, sometimes sacrificing themselves to enable their children to attend high schools, or otherwise 'let them learn all sorts of beautiful and useful things, such as music, painting, etc.'. Now there is no doubt that parents who act in this way are far more understanding in caring for their children than those who only want to leave them money. But that this alone is not enough is evident from the fact that many scoundrels and criminals, like young Thaw, much mentioned some time ago, have also attended the highest schools, that in penal institutions, among tramps, among those who form the yeast of human society, one always finds a fairly large number of such who are of good family and have graduated from the best schools, even universities. Louder and louder is the chorus of voices in our country declaring that education and training alone are not sufficient to make our people and country happy, strong, and civilized. The *Christian Observer* recently said: "Murders and attempted murders have increased in our country since 1889.

...130 percent. Crime costs the country 1373 million dollars a year, much more than the entire national debt. It is clear that mere education is no remedy for crime. The people have never spent so much on education as they do now. The capitals expended on public schools in the various States, the enormous sums given by wealthy donors to high educational institutions, reach an astonishing amount. Do not these facts prove that education without moral teaching and religion is precisely no education, no education, because only the head and the hand are educated by it, but the heart and mind get nothing? The heart cannot be left uneducated without greater danger than the head and mind."

Yes, there can be no doubt about it: as valuable as a wealth of knowledge, artistry, and the like is, it alone is not yet the best inheritance that parents can leave their children, for the simple reason that man is not created merely for this life, but for eternity. Therefore, though a man, through worldly education, may be able to get by without much labor, to acquire much and easy money, and to accept all kinds of honors and offices, yet the word of Christ applies: "What shall it profit a man, if he shall gain the whole world, and lose his soul? Matth. 16, 26. And he will suffer damage to his soul in spite of all education, if he is not taught and guided by God's word, namely, that he is renewed and enlightened by it, that he recognizes his Savior, who has purchased for him forgiveness of sins and eternal life, and through whom alone he can now stand before God. To love Christ is better than all knowledge, and the fear of God is the beginning of wisdom. Therefore, the best inheritance parents can leave their children is a Christian education, an education not only of the head and mind, but of the heart and spirit, founded on and framed by the Word of God. Such an inheritance is so much more important than money, honor, mere worldly education, and the like, as eternity is longer than time.

Such an education is now striven for and imparted by our parochial schools, as well as by our synodal teaching institutions. Therefore, as much as all parents should be concerned to leave their children a truly valuable and useful inheritance, so much should they appreciate our schools, hold them in high esteem, spare no sacrifice to maintain them, use them for their children, and, where there are no such schools yet, seek to establish them. In them the rudiments of worldly knowledge are taught, which most people use in their later lives, such as reading, writing, arithmetic, and the like, and this, moreover, in two languages, which is also a great advantage. But as important and necessary as these things are, and as much as we should see to it that they are taught and learned as well and thoroughly as possible, they are not the main reason for the existence of our parochial schools. No, the main reason and purpose for the existence of our church schools is that God's Word is taught in them: besides things that are to make it easier to get through this world, also the way to heaven; besides what a man needs to know in order to make a useful

In one word: religion, which, even according to the above-mentioned newspaper, is so sorely missed in the public schools of our country. (That it cannot and may not be taught there, because of the separation of church and state, which rightly exists in this country, since it is the church and not the state that has the task of teaching religion, is known to every right Lutheran). And indeed, in our schools we do not teach a commonplace religion, which is basically nothing more than a paganism covered with Christian whitewash, but the true religion revealed by God: of sin and grace, of law and gospel, of the justification of the sinner before God, how one gets rid of one's sins and becomes blessed, namely without our works, by grace, through faith in Christ. This is the one thing that is needful to us men in view of eternity, needful above all things. But then the children are also told how they can purify themselves more and more from sins in life, how they can comfort themselves in tribulation, and how they can live honestly and Christianly with their fellow men.

With the rampant apostasy, unbelief, and ungodliness in the world, is it not a delicious thing to have such schools? Should not all parents who have and can use such schools thank God for them? And if there are parochial schools in which things are not right in this or that respect, the parish should see to it that things are changed and improved.

But if parents have faithfully seen to it that their children receive a Christian school education, and have not spared the costs involved, then they can also be convinced that they are leaving their children a really valuable inheritance, more valuable than money, possessions and the like, something by which parents and children are enabled to find each other again in eternal life. What, on the other hand, are all earthly possessions and all earthly knowledge? And because the parochial schools help parents to bequeath this inheritance to their children, so should all parents, yea, since the schools are also an excellent means of mission, all Christians esteem our parochial schools highly, and be anxious with all their might for their preservation and promotion. G. E.

if the husband drives his wife away because he no longer wants her as his wife, and cannot in any proper way be induced to take her again, but persistently declares or shows that he wants nothing more to do with her.

These two cases are clearly malicious abandonment.

Thirdly, if a man does not leave his wife, nor chase her away, but neither feeds her nor wants to have any conjugal relations with her, but only wants her to work for himself and otherwise preside over his house, and if in due course he cannot in any way be induced to treat her as his wife again, but persists in keeping his play, this is malicious desertion.

Fourthly, if the husband does not leave his wife, nor chase her away, nor give her the necessary means for food and clothing, but does not wish to have any conjugal relations with her, but treats her badly, insults her, insults her, or even beats her and threatens her life, then the wife may flee and from her place of refuge have her deal or deal with the husband. If then the husband cannot be induced in any way to treat the wife as a wife and properly, this is malicious desertion.

Fifthly, if a man treats his wife courteously, and perhaps also gives her ample means for food and clothing, but otherwise, without compelling reason, out of mere malice, testifies to her by word and deed that he no longer wishes to regard and treat her as his wife, and if in due course he cannot in any way be induced to regard and treat the woman again as his wife, this also is malicious desertion.

All these cases are to be regarded as malicious desertion; for in all these cases the very essence of marriage, namely, the being one flesh of the man and the woman, is maliciously annulled.

In all these cases the woman can ask for a divorce and marry elsewhere. This last is not opposed by the word of Christ: "He that marrieth a woman that is put away committeth adultery," Matt. 5:32, 19:9; for Christ saith, "If a woman put away her husband, and marrieth another, she committeth adultery," Mark 10:12. (Mark 10:12) But in these cases the wife hath not divorced her husband, but the husband hath divorced his wife. The woman in these cases is not a "separated one" whom one should not free. Such a "separated woman" is only such a woman who has divorced herself from her husband without any valid reason, or who has willingly consented to her husband's divorcing her. In the five cases mentioned, however, the woman is one who, in spite of all honest efforts to establish a right conjugal relationship with her husband, has nevertheless had to suffer divorce. And there the word of the Holy Spirit applies: "But if the unbeliever divorces, let him divorce. In such cases the brother or sister is not bound," 1 Cor. 7:15. In all these cases, therefore, the wife may ask for a divorce, and may also marry elsewhere.

But in none of these cases is malicious desertion to be presumed, before in due course of time every attempt has been made to

What is malicious abandonment?

11.

What is to be regarded as a malicious abandonment?

It is understood that we are now always speaking of such cases where fornication cannot be proved.

And let us, to deal with the matter more simply, take the man as the maleficent abandoner. Of the woman then the same applies in a similar way.

First, a man who leaves his wife because he no longer wants her as his wife and cannot be induced to return to her in due course of time, but persistently declares or shows that he no longer wants anything to do with her, is to be regarded as having abandoned her with malice aforethought.

The second thing to consider as malicious abandonment is,

...to set that man straight. That's good to remember!

If the husband declares or shows that he no longer wishes to have his wife as his wife, and leaves her, or drives her away, or does not nourish her, and dissolves the conjugal union with her, or dissolves the conjugal union with her, and in so doing treats her badly, and insults her, and blasphemes her, and even beats her and threatens her life, or if, without compelling reason, out of mere malice, he testifies to her by word and deed that he no longer wishes to regard and treat her as his wife; - And if then the wife, without attempting in due time by any means to set the husband right, moves and says that this is malicious desertion; yea, if she even does not accept the reconciliation offered by the husband, but wishes to remain separated from him, and perhaps sue for divorce and marry elsewhere: what then? Then the woman is a "separated one" in the sense of the word of Christ that you find in Matth. 5, 32 and 19, 9. Then she breaks the marriage. Then she divorces the husband in an ungodly way. Then also he that freeth her committeth adultery. And whoever acknowledges such freedom is a partaker of sin.

Why all this? Why? For what reason must the wife first in due time try in every way to set the husband right before she accepts malicious desertion?

Because our Lord Jesus Christ, who is God over all, wills that a man should first try to bring his neighbor back from his sin before he gives him up. And the bond of marriage is a bond made by God: the wife must first see whether the husband really and truly wants to break it; she must use everything to dissuade him; she must give him time to reflect; she must be gladly ready for reconciliation and readmission.

If the husband is a Christian and a member of the church, let the wife act according to Matth. 18, 15-17; if he is not, let her act in a different way. But always let her give him proper time. What this proper time is, may be decided by circumstances, the laws of the land, and sincere Christian love.

And always let the woman examine herself very seriously, whether she has not given occasion to the evil doings of her husband; whether she has done all she can to bind him to herself; whether she wants to shake off the cross under which she stands according to God's will.

As already noted: What is true of the woman is similarly true of the man.

Let's stick strictly to the topic posed: What is malicious abandonment? And so we will conclude.

C. M. Z.

Report on the emigrant mission in New York for the year 1910.

The care for the foreigners is only one part of the great missionary activity of our Synod, but this part also has God's command and promise, and therefore we also cherish and care for it and rejoice when it flourishes for God's glory and for the benefit and piety of the foreigners. And that the latter was again the case in the past year,

the friends of the emigrant mission will certainly hear from the following with joy and thanksgiving to God.

Last year's immigration through New York Harbor from the German Empire was 58, 487, and 921,094 in all. Although Lutherans from Russia, Hungary, Transylvania, Galicia, Slavonia, and other countries also immigrate, their numbers are difficult to determine and relatively small.

The following figures may provide information about the work done in the emigrant mission: 1170 emigrants were assisted in word and deed. In 39 cases the interests of the immigrants were represented before the "Board of Special Inquiry". In the hospitals 9 emigrants were under our special care. In two cases the judgment of exclusion was appealed. The appeals were dismissed. Of the immigrants ordered to us, 11 were excluded from landing. Two eye patients (trachoma) were among these. In eight cases the reopening of the hearings was allowed and the immigrants were admitted. In one case admission was obtained under the aid of the Mission. Two emigrant children died in the hospital. 226 emigrants

with 84 children traveled under the special protection of the Mission. 306 pastors were specially notified of the arrival of emigrants. At the landing places of the shipping companies, 439 emigrants and visiting passengers

traveling in the second cabin were received. All immigrants with whom we came in contact were made aware of and directed to our churches. 2000 synod calendars, many tracts, as well as many numbers of the "Lutheran," "Witness and Gazette," "City Missionary," "Missourier," "Children's and Youth Gazette," "Gemeindeblatt," "Für die Kleinen," "Abendschule," "Rundschau," "Germania" were freely distributed.

The main event in the field of immigration is undoubtedly the continuing rush of immigrants from southern Europe. One could not explain to what this rush was due, as the news from the labor market was not favorable. Every steamer arriving was filled with steerage passengers,

immigration from the ports of the Mediterranean was particularly heavy. Whether this very immigration was for the best of the country, and whether it was the best sort of immigrant, is an open question. A high

immigration official says the following about it: to judge the quality of immigration is very difficult when one has to deal with the huge masses that flow daily to the immigration station, and therefore an error in judgment may occur from time to time, which is made out to be an act of arbitrariness. It is true, however, that deportations (returns) have increased enormously; but this is not the fault of the immigration authorities, but of the immigrants who come to the country insufficiently prepared for the struggle for existence awaiting them here.

One reason why so many needy, destitute immigrants arrive here is that unscrupulous agents abroad (and also in this country), whose only aim is to attract emigrants, give them false information.

lind our laws. There is, therefore, scarcely a place the size of Immigrant Island where so much sorrow and so much grief, so many tears and heartaches, are to be found as on Ellis Island. What disappointments await many of the arrivals, many of their predecessors could sing them a sad song about. Of course, the tribulations that many immigrants have to endure on their arrival cannot be expressed in figures; for the figures tell nothing of how things are at Ellis Island, where those who are held back often have to stay for several days before they can even learn their fate. The stay there seems to them a horror without end, and they breathe a sigh of relief when they finally come before the investigating authorities, some only to be excluded.

The immigration authorities are becoming increasingly strict with immigrants who, according to the law, are not allowed to land. Whoever therefore lets relatives or friends come over or knows that they want to come at their own expense, inquire beforehand very carefully whether everything is in order. Whoever is not allowed to land according to the law, will be sent back irrevocably. In every case the way of appeal to Washington is open to the excluded person. Deported 15, 577.

Our aid station in Bremen has rendered grateful service to the Mission. With great diligence and devoted loyalty and conscientiousness, Mr. F. Gillhoff has served his office and brought recognition and esteem to our Mission. All travellers who made their journey via Bremen testify to this.

The aid station in Hamburg was administered by Mr. W. Doppel until September 28 last year. Since that time he has no longer been in the service of our Emigrant Mission. At the request and suggestion of the President of the Saxon Free Church, Father Löffler in Hamburg has taken his place.

The offerings and collections for the mission amounted to P1417. 73. Accordingly, an allowance of P1021. 52 is required for the salaries of the missionaries.

So then, in the past year, the faithful God has confessed our low value among the foreigners through his help and blessing. Praise and thanks be to him for this! With him we also enter the new year. To him be all things commanded! He will make it well.

O. H. Restin,
Lutheran Pilgrim House, 88t.. Xew Vork. V.

E. McMannis. They will, God willing, leave on the 20th of March. Two of them will probably find their place of labor in Argentina and two in Brazil. May God guide them happily on their long journey to their destination, make them faithful and ever more efficient in their ministry, and make them a great blessing to many in the difficult but promising field in South America! L. F.

How necessary the right preaching is in South America, because errors and folly are proclaimed to our fellow believers there, is shown by the following statement from the "Evangelische Gemeindeblatt für die La Plata-Staaten". It is published in Buenos Aires, Argentina, where we have already begun our church work and where one of the candidates mentioned will find his field, and is published by the Evangelical La Plata Synod and edited by its pastors. In this paper, which is especially intended for the members of the congregation, it says in a scriptural reflection on Jam. 1, 13-15, among other things: "God is not a tempter to evil." He is a tempter. For sin, evil, or the unfashionable devil would not be in the world if God had not created it. A world without sin would be a dull world. Surely one must be able to distinguish the angels from the devils. Without real devils there are no real angels. Only then will it be an interesting world, where spirits are divided, and the powers of good and evil wrestle with each other, where character is formed in the current of the world. But God is no tempter to evil." Truly this is sacrilege and blasphemy! God is made the author of sin, of evil, yea, of the devil himself, and quite blasphemously it is said that the world would be a dull world without sin, and only becomes interesting with sin. And he who writes these words out into the world as spiritual food for evangelical Christians is an evangelical calling himself a pastor, M. Gebhardt in Rosario. L. F.

In the annual report on our emigrant mission in New York, which can be found elsewhere in today's paper, one thing is not mentioned, but it is certainly worth remembering. The focal point of this mission is our "Lutheran Pilgrim House" in New York, and this recently celebrated its 25th anniversary. The Witness reports: "On December 6 of last year, 25 years had passed since our Lutheran Pilgrim House opened its doors to the multitudes of Lutheran emigrants and fellow believers from America traveling to Europe. During these 25 years it has not only been a temporary hostel for its many guests, where they enjoyed physical refreshment, but for many a guide to their right spiritual home, to the faithful Lutheran Church of this country. Thousands of emigrants still keep the Pilgrims' House and the missionaries working there in grateful remembrance of the physical and spiritual benefits they received there. Although the emigrant mission of our Synod had already been in operation for a number of years, Father St. Keyl, who had been at rest for all God's children for five years, had to accommodate his guests in all kinds of boarding houses during that time. It was not until the purchase of one of the old stately mansions on State Street in 1885 and its establishment as a hostel for emigrants that this mission was put on a firm footing. Thus the worthy Commission for Emigrant Missions certainly acted in the spirit of our Synod in not allowing this event to pass unnoticed, but in bringing it to mind again by an appropriate celebration. On December 4, anniversary services were held for the Manhattan and Bronx congregations at St. Matthew's Church, where Rev. W. Köpchen preached the sermon, for the Brooklyn congregations at St. Mark's Church, where the present missionary, Rev. O. H. Restin, preached, and for the

To the ecclesiastical chronicle.

America.

On January 30, four members of this year's class of candidates were dismissed from **our St. Louis Seminary** to enter the ministry of the Brazilian District. The need for preachers there had risen to the highest level, so that such a step was absolutely necessary. The chairman of our General Commission for Inner Mission Abroad, Father K. Schmidt of Chicago, had come specially to St. Louis to explain the emergency, and the district presidents of our synod had agreed in advance that some of the candidate class would be called upon earlier. The names of the young pastors are: J. Busch, W. Rüsck, C. Schröder, and

congregations in Queens at St. John's Church in Long Island City, where Fr. E. Holls of Woodside encouraged the festive assembly to praise God for the benefits done to his guests and to our whole Synod during the past 25 drives through the Pilgrim House. The collections taken at these festive services were assigned to the Emigrant Mission. - May the Pilgrims' House continue to be a blessing to many pilgrims in accordance with its purpose. God forbid!" L. F.

The last of those among unremoved old men who founded our synod in Chicago in 1847 has now also gone home. This was J. L. Bernthal, of Frankenmuth, Mich. He was one of the seven colonists whom Rev. Loehe sent to America in 1845, with their pastor, A. Craemer, to start a mission among the Indians. Then, when the Frankenmuth congregation decided to join in the establishment of the synod, Bernthal accompanied his pastor, Crämer, to Chicago as a congregational deputy. Bernthal was an insightful, faithful member of the Frankenmuth congregation. He died Jan. 17 at the age of more than 89. - The only surviving of the founders is D. C. F. W. Stolz, who is retired, but did not attend the first synodical meeting. . L. F.

Abroad.

about a particularly rapid transformation of a heathen people to a Christian one, the English missionary doctor Dr. Cook writes: "When we came here with Bishop Tucker six years ago (to the Bapishu in Uganda in Africa, we were received with a hail of stones. The Bapishu are crude man-eaters; the men go completely naked. The women wear only chains of kernels. The greatest immorality prevails among them, which in many cases forms a part of their religion. When one sees how these man-eaters now learn to read and write, and how they pray to God in their own language, one must exclaim: 'O what a depth of riches, both of wisdom and knowledge of God!' Rom. 11:33."

So it begins. These words, which you hear and believe, lead you nowhere but to the person of Christ, born of the Virgin Mary. If thou canst believe him, and cleave unto him, thou art delivered from bodily and spiritual death, and hast already eternal life. This is a clear, bright text. If thou hast Christ, whom I have set before thee to believe, thou hast eternal life, and shalt be loosed from everlasting death. For if we be loosed from eternal death, we are loosed also from temporal death: and all the trespasses which temporal death bringeth with it are done away, as there is sin: and when sin is done, the law is done away also. When therefore the law is done, and fulfilled, the wrath and judgment of God are also done away, and the devil, and death, and hell, are blotted out, and all things are settled and forgiven; otherwise it would not be called life eternal. If then thou believest in Christ, thou hast all things removed; hell is already subdued, sin is gone, death is overcome, and thou hast eternal righteousness, blessedness, and life. Who shall measure the treasure? Then thou shalt know in truth, that I have not deceived thee with faith.

It is and remains certainly true that whoever believes in Christ has eternal life. But it is still lacking that I still feel sin, and that death and hell terrify me, that I have eternal life and Christ in faith and not yet in deed, and there still remains an outward feeling of death, hell, the devil, sins, and the law. But whether thou feel it at the same time, it is only a battle, which seeketh to hinder thee, that thou shouldest not have eternal life, and seekest to take Christ out of thy sight and away from thee. But in such a struggle you should always say, "I believe in Jesus Christ, who is mine; and as far as I have him and believe in him, so far I also have eternal life, for he is Lord over all. For he himself is nothing else, but righteousness, and life, and eternal blessedness, and a Lord above death, that is, life everlasting. The treasure is there; I have all these things in Christ; in him I lack not. But the only thing that is lacking is that I cannot yet fully grasp and believe it. But as much as I understand and believe, so much have I; and if I continue in it, I increase and learn to believe the longer, the more, till that life come, when I shall fully understand and know it; and the lack of us shall cease, and we shall no more feel sins, nor be afraid of death, nor fear the devil. Otherwise flesh and blood is the wall between me and Christ, which will then also be torn down, and Christ will be there with all righteousness and blessedness. (Luther.)

"Verily, verily, I say unto you: He that believeth in me hath everlasting life."

Joh. 6, 47.

Now of these words a hundred thousand years should be preached, and it should be blotted out for and for; yea, it cannot be preached enough. For Christ straightway saith unto him that believeth eternal life. He saith not, He that believeth on me shall have eternal life: but as soon as thou believest on me, thou hast it. He does not speak of future gifts, but of present gifts, saying, If thou canst believe in me, thou art saved, and eternal life is already given thee.

From this text all things may be judged, which are now contended for and sifted: for Christ is the ground of our justification. For we say that our good works do not lead us to heaven, nor do they help anything before God, but faith alone. Let works be well done, and obedience to God in this, and godliness be practised; but they will not do to obtain salvation. I have eternal life already here by faith. If I do not have it here on earth, I will never attain it there, but it must be attained here in this life.

But how do you get it? God soweth, and becometh thy Master, and preacheth unto thee: he beginneth eternal life, and preacheth unto thee the oral and the outward word, and afterward giveth thee such a heart, that the word may be received and believed.

A sick call in the snow.

To visit the sick in the snow, however, is almost an impossibility for our missionaries in California, for there is no snow here, at most high up on the mountains where few or no people live. And yet, when at this time of year in the middle of February we see everything green and blossoming all around us, the fields already covered with wild flowers and the almond trees in their splendour of blossom, we should not forget what an advantage it is that we are allowed to live here in such a blessed climate. We can go our professional ways in the sunshine and surrounded by blossoms, while our brethren in the East sit in snow and ice, and may have to risk their health and lives to get to their preaching places, to visit their sick, and to comfort their afflicted.

This thought reminds me of a ministry experience that.

I made in my earlier years, when I was still a preacher in the so-called "East". Just at that time of year I was called to a sick man who lived seven miles from the parsonage, far out on the prairie. It was bitterly cold, and the snow had piled up high everywhere. I wondered for a while how I was to get to this dear sick man, and then I thought perhaps my ponies would be able to get me through the snow. So I harnessed them to my sleigh, said goodbye to my wife, and drove off into the prairie.

But this did not last long, for there were thick hedges on both sides of the road, which caught the snow that blew over the fields, and so I soon came to a place where the whole road was filled from one side to the other with about four feet of soft snow, so that my ponies could no longer work their way through. So I had to stop and leave my sledge in the middle of the road, and work my way with my ponies alone to the next farmhouse, where one of my superintendents lived. He was astonished that I had dared to go out in such weather, and said, "You can't get through with a sledge on such roads; but perhaps you can get through with a horse if you ride across the fields, where the snow is not so high."

After I had thawed out a little with a cup of warm coffee, I saddled one of my ponies and tried to get across the fields to my patient. This went on for a while until I was still about a mile and a half away from the house of the sick man. There I had to ride over a hollow in the field, which was completely filled with snow, and I did not know how deep it went into the snow. At first I wondered for a while what I could do, but as I saw no other way out, I finally drove my good pony into the snow. And deeper and deeper the animal sank, until at last it could go no further. Then I committed the great folly of dismounting into the deep snow, and was soon standing in the snow up to my arms and - could go no further. With all my might I tried to work my way through, but I could not, my strength was not sufficient. So I had no choice but to work my way back to my horse, and with the utmost effort I succeeded, and I swung myself up and thought of turning back. And yet I wanted so much to visit my poor sick man. So I asked God not to leave me after all, and spurred my Pomi on once more, and lo and behold, it succeeded, it really worked its way through, and when we now came out into the open field again, it went on at a gallop, and soon I was standing beside the sickbed of my dear parishioner. How happy the man was! How he spoke so beautifully of his great ruin of sin, and of the hope of his Saviour! How glad I was that I could then give him Holy Communion to refresh his weary soul!

With a light and cheerful heart, after about an hour, I went back down my street. I did not see my dear husband alive again, but in heaven I hope to see him again in eternal and blessed rest. And the same God who had led me happily to him also guided me home again without accident, although I did not reach home that evening, and my wife was forced to spend the night alone. I had to spend the night at the farmer's, where I had left my other pony, as darkness had overtaken me and it was not advisable to go on at night. The next morning - it was on a Sunday - I arrived home happy again, just early enough to

Service. There I experienced the truth of the word: "He hath commanded his angels concerning thee, to keep thee in all thy ways", Ps. P1, 11.

God bless and keep all our dear missionaries and traveling preachers in all their vocational paths, and make them a blessing to many!
(Lutheran Ambassador.)

Blessing of a blasphemy.

The reader shakes his head when he reads this headline. How can blessing come from blasphemy? How can figs be read from thorns, and grapes from thistles? Yes, it is strange, but it pleases the Lord our God to do strange things and to glorify Himself in such things.

Professor P. in M., an arch-mocker against Christianity, once read in a book a blasphemy against Christ. "Surely," he thought, "this is too bad." He put the book away and became more and more thoughtful about the awfulness of such speech. The following day it occurred to him to go once more to the church where he had not been for a year and a day. The sermon was about the parable of the prodigal son; and when the words came: "Father, I have sinned in heaven and before thee; I am no more worthy to be called thy son," Luk 15:21, Father began to weep, so deeply were he moved by the words. Next to him in the professor's chair sat Hofrat I., then professor in M-, who had listened to this sermon with great devotion. At the close of the service U. said to J.: "O listen! I need a friend to set me right; I feel how terribly I have deviated hitherto. Will you be the friend?" "With all my heart," replied J., taking him home, and conversing with him for a long time, and often afterwards, about the state of his soul. U. became a true Christian and an excellent man.

Yes, it is strange: even Satan must sometimes become a messenger of God and drive his own people to Christ without his knowledge and against his will. If the prince of darkness and his henchman, the author of this book, had known that through his blasphemy a professor would be converted to Christ, he would have kept the blasphemy in his pocket.

What a thaler could do.

A pious farmer had a servant who was afraid on every occasion, many times a day. His master rebuked him often and with stern words, but the servant did not stop cursing. He did not mean it so badly, he said, and he was so used to it that he could not let it go! Then the farmer resorted to another means. He promised him a thaler if he would not swear at all for three days, and behold, the incredible happened: no swearing was heard from him for three days. If anyone wanted to escape from him, he quickly thought of his thaler and pushed back the evil word. He received the promised reward, but he also heard from his master's mouth the admonition: "For the sake of the coin you were able to overcome yourself and did not curse for three days, but for the sake of your God and your soul you did not do it! Dost thou esteem the coin more than thy God?"

This story is worth taking to heart, not only for Flacher, but also for others who bear the Christian name, but who do not want to apply any seriousness to fight and discard a bad habit that is attached to them, while for the sake of money they can do anything and are ready to make any effort.

Obituary.

On the 19th of January, at the home of his parents in Chicago, Ill, died in the faith of his Saviour, Alfred Blanck, a student of theology in our seminary at St. Louis. Having completed in five years the high school course at Milwaukee, he had already studied theology for one year at St. Louis. With joyful hopes he came home at the end of June last, and preached five Sundays in different churches of Chicago. It soon became apparent, however, that a hidden illness was consuming his strength. Though his father, himself a physician, consulted other physicians in the treatment of the sick man, yet all human art proved powerless. The sick man grew weaker and weaker until, on the 19th of January, he ordered his soul into the hands of his Creator. During his long illness he proved to be a patient Christian, devoted in God's will. With a large attendance of the entire congregation and many friends from other churches, among whom a fellow clalic from St. Louis appeared, his body was Christianly buried to the ground from the Emmaus Church on January 22. His funeral text was Is . 28, 29: "These things also come to pass from the LORD of hosts: for his counsel is marvellous, and he bringeth them to pass marvellously.

New printed matter.

Forty-third Synodal Report of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1910. 56 pp. Price: 11 Cts.

Fourth Synodal Report of the Texas District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1910. 116 pp. Price: 22 Cts.

In the Middle District, the subject of the teaching sessions was: "Holy Baptism, with special reference to infant baptism." The speaker was Father Eickstädt. He showed that God has instituted this sacrament and commanded it to be administered by His Church. The essence of baptism is that people are watered, sprinkled or immersed in water in the name of the Father and the Son and the Holy Spirit. It is God's clear will that all peoples, that is, even underage infants, be baptized. Especially infants need baptism because of their innate inherited sinfulness. By means of baptism God bestows his grace on infants, which is given to them through the faith wrought by baptism. All the baptized are to take comfort in their baptism throughout their lives and walk holy by virtue of it. - In the Texas District we find doctrinal treatises on "the source of Christian doctrine," namely, the Holy Scriptures. Yes, the Holy Scriptures are the only source of Christian doctrine, nothing above it, beside it, or apart from it. This Scripture is inspired by the Holy Spirit Himself by miraculous operation called inspiration. The speaker, Pros. L. Dorn, has just expatiated at length on the doctrine of inspiration here. - Both papers are eminently instructive and well worth reading.

K.

CONCORDIA PUPILS' ROSTER. Concordia Publishing House, St. Louis, Mo.

Nowadays, the card system is used for all lists and registers as the most convenient and easiest to keep in order. Our publishing house has now also produced such a register for our schools, which will certainly meet with approval. One should ask for a sample and a descriptive circular. 100 cards cost 50 cents; purchased in larger lots, they are even cheaper. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On New Year's Day, N. C. Born in the community near Humboldt, Iowa, by N. C. H. Seltz.

On the 2nd of Sonnt, n. Epiph.: P. A. W. C. S t a r c k in the Holy Ghost parish at Bergholz, N. P., by N. M. F. J. Töwe.

On the 3rd of Sonnt, n. Epiph.: Rev. F. Kolch at the Misfion Church on North Woodward Ave. at Detroit, Mich. assisted by NN. Claus and Riedel by N. J. M. Gugel. - P. M. Zagel in the congregation at Gladstone, Nebr. by N. P. J. Schmidt. - P. W. Tober in Nazareth parish at Highlandtown, Md. assisted by PP. Guckenberger, Stiemke, Rühm and Sorge by P. D. H. Steffens.

On the 4th of Sun. n. Epiph.: N. C. F. shrine in the Emmaus parish at TownLind, Wis. assisted by Bro. Lhlert of Bro. W. T. Naumann.

Introduced as teachers in parochial schools were:

On New Year's Day, teacher M. Starke as teacher of the senior class at the parochial school at Collinwood Station, Cleveland, O., by ? M. Ilse.

On the 4th of Sonnt, n. Epiph. teacher W. G. Bewie as teacher in the school of St. Paul's parish at Town Washington, Ill, by P. A. H. Brauer.

Initiations.

Dedicated to the service of God were:

Churches: The new church of St. Paul's parish at Trum an, Minn. on the 3rd Sunday, d. Adv. 1910. preachers: Randt, C. Seltz and.

Ritz (English). The dedicatory prayer was said by N. H. Heinemann. - The new church of the congregation at Santa Colleta, Brazil, on the 4th Sunday, d. Adv. - The new church (32 X 52, steeple 85 feet) of St. John's congregation at Spencer, Wis. on the 3rd Sunday, n. Epiph. Preacher, Bro. Siebrandt. The dedicatory prayer was said by Rev. Charles E. J. Schmidt.

The new school (24X40 feet) of St. John's parish at Rogers City, Mich. on the 3rd of Sonnt, n. Epiph. Preachers, NN. H. and W. Vinegar (English). The consecration was performed by Father J. D. Druckenmiller.

The new organ and bell of the Immanuelsgemcinde at Louis ville, Nebr. on the second day of Christ 1910. Preacher: Fr. Peters.

Juviliüm.

St. John's Parish of Middletown, Conn. (? A. C. Barz), celebrated its 10th anniversary on the 1st Sunday, n. Epiph. Preachers: G. A. Schulze and Beckmann.

Show conference.

The Puget Sound Special Conference will gather, w. G., Feb. 21-23 in Tacoma, Wash.

Jul. Huchthausen, Secr.

The S ü d o s t - K a n s a s - Special Conference will assemble, w. G., on February 22 and 23, at Olpe, Kans. Work: The Methodists: N. Müller. Dogmatics: Prof. Meyer. Exegesis: N. Werling. The ecclesiastical conditions of the German national church in the present day: N. Domsch. Confessional address: P. Vogel (Prof. Meyer). Sermon: N. Matuschka (L. Vahle>.

W. G. Vahle, Secr.

... The Seward and vicinity teachers' conference will meet, w. G-, on the

Mission Feast.

Salems congreg. of Gardenville, Mo. preachers: Bartels Sr. and Laskowski. Coll.: \$31.00.

Receipts into the treasury of the California and Nevada District:

(November, 1910.)

Sanitarium near Denver: Gemm. d. ??.: Kogler \$42. 15, Lankow 18. 52, Michel v. Frl. C. Brandt 1.00. (p. \$61. 67.)

Poor students: Gemm. d. ??: Kaiser 12. 55, Jacobs 10. 80. (S. \$23. 35.)

College budget: P. Brauer's Gem. 10.00. N. N., Cordelia, 6.00. St. Paul's Women's Assoc., Tracy, 10.00. (S. \$26.00.)

Collegebau kasse: Gemm. d. ??.: Öörnícne 21. 55, Bauer 22.00, Jacobs 12. 35, Wyneken 10. 80. (S. \$66. 70.)

Foreign language missions: Fr. Kogler's Gem. 5.00.

Parish atWhittier: N. Koglers Gem. 37. 40.

Community in Pueblo: Kass. Kämpe 37. 50.

Community in Terra Bella: Kass. Abel 28. 68.

Chapel of San Bernardino: N. J. W. Theiss' Gem. 12. 90.

Heathen Mission: P. Kogler's Gem. 10.00. J. C. H. Stut, Oakland, 5.00. (S. \$15.00.)

Jewish Mission: Fr. Koglers Gem. 5.00.

Missionin India: N. Hansens Gem. 3.00.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., February 21, 1911.

No. 4.

To the Holy Passion.

So now you go, full of blood and wounds,
O JESU, to the death of the cross, Suffered, martyred, and
bound; O child of God, what bitter distress! On thy head the
crown of thorns, O King, what a diadem So blood-red: on a
high throne To thee, Saviour of sinners, pleasant!

How have they, O JESU, by mocking and jeering, caused
thee pain!
Oh, let now your reconciliation
Be strong in my heart!
Let me now also, the sinner, be healed by thy blood of God,
And let me eternally thank thee, What thou hast suffered for
my good!

And once at my last parting, There look upon me in mercy
And help me through thy cross-suffering In peace go
heavenward!
Then in blissful delight
Out of thy mighty God power
With angel's flight I to thee move;
Then, poor world, good night, good night!

A. G.

The mystery of redemption.

We speak of the secret, hidden wisdom of God, which
God ordained before the world for our glory. 1 Cor.
2, 7.

When the wise men of the world recite their secrets to us, it does not
make a very great impression on us, for with a little thought we can well
investigate them ourselves. But when salvation is proclaimed to us, we
have to do with a high, divine mystery, and it behooves us to concern
ourselves with it with heartfelt joy, with holy earnestness.

...to deal with. She is a mystery in a threefold relationship.

The redemption of the world through the suffering and death of
Jesus Christ remained a mystery until God revealed it. No man has been
able to know anything about it from himself. There is not a word of it in
the writings of the Gentiles. When men have thought about what must be
done to put away sin, they have always come up with their own works. It
is not in the nature of things that the Son of God should take away sins
by his bitter suffering. Therefore we can run from one worldly wise man
to another, and on our knees implore the philosophers to preach salvation
to us, and they will remain mute. Or they will preach lies.

The sermon on the Passion did not come into being as a result of
men exercising their intellect and pointing out the necessary development
of these facts; rather, this mystery, which had been concealed from the
world, was made known through the writings of the prophets and apostles
at the command of the eternal God. In our Passion services, therefore,
we hear what we could not otherwise hear in the world. There God reveals
to us in grace what he has decreed before the world for our glory.

But what the natural man could not conceive himself, he does not
accept when it is told to him. Redemption remains a mystery to the natural
mind. What is better known than the story of the passion of Jesus Christ,
and what is less believed than the redemption? The inhabitants of
Jerusalem saw with their own eyes the blood of Christ flowing, but they
could not see that this blood redeemed the world; they could think nothing
else of it than that this suffering concerned JESUM only. When Pilati, the
clerk of the court, wrote down the account of JESU's condemnation and
execution accurately and truthfully in the records, it did not occur to him
that he had described the redemption of the world. The daughters of Jeru-

saalem wept not for themselves, but for Jesus; they did not desire salvation for themselves, but for the great sufferer. Even Peter, who heartily desired salvation, said according to his carnal mind, "Lord, spare thyself; only this be not done unto thee." Matth. 16, 22. Yes, it remains a mystery even when the purpose of the suffering is clearly stated. With loud words God proclaims that Christ's death redeemed the world; but it is as if men had never heard it; it is as if God had said, Christ's death did not redeem the world. Men tell the Passion widely, but they add, By this the world was not redeemed. At the most, Christ is said to have thereby given us an example how we too may overcome sin. But this means that Christ's suffering alone is not redemption. As at that time the scribes could not bring the word over their lips: This blood purifies us from all sin, so now they still grit their teeth when God calls them to proclaim redemption through Christ's blood. It is foolishness to the natural man, and he cannot see it. If he cannot recognize sin, which is so near and familiar to him, in all its damnablest, so that he has no need of a redeemer, how can he recognize grace, which is so far from his natural thinking? He cannot divorce himself from the delusion that he must be, and can be, his own Saviour. So salvation remains a mystery to him. He knows its description, he knows every word; but they are words of mystery to him; he cannot grasp the meaning.

"God has revealed it to us through His Spirit," 1 Cor. 2:10. We can read and solve the mystery, but only because God has given us a new mind, faith. It is therefore necessary that we now occupy ourselves with it with holy earnestness. The flesh must always be crucified, which does not want to know of any great sin and, in the case of great sin, of any great Saviour. God must always be invoked for His illumination. Then we will grasp these words in their blessed meaning, then every word and every little word of the Passion narrative that brings us the message: God's Son has redeemed you through his suffering and death, dear and precious.

We believe this with all our hearts; but we too still speak of a secret, hidden wisdom that rules in the work of redemption. For us Christians, too, there remain inscrutable mysteries. For example, we hear that God suffered. The redemption is based on this, that God's Son offered his precious blood as a ransom. A mere man could not have paid the ransom, and if human nature alone had suffered, Christ would be a poor Saviour to us. Thou thinkest that God hath purchased thee by his own blood; but understandest thou what thou sayest, God died? The Godhead cannot suffer, how then can God take part in the suffering of the cross? How can the Son of God, inseparably united to the Father, exclaim, "My God, my God, why hast thou forsaken me?" Our reason cannot find itself threefold. To set forth the supposed folly of the gospel, the heathen mocked at "God crucified," and still cover their ears when we sing, "O great distress, God Himself is dead, on the cross He died!" It is "considered in the sight of the world and of pointed reason to be utter folly"

(Luther), and even faith cannot make it clear to acute reason. We can indeed say that God suffers, because the person who suffers in the flesh is at the same time God, but this only states, in other words, the reality of God's suffering. The mystery, however, is not explained by this, but is presented to us in all its incomprehensibility and majesty, as the apostle expressly says: "Great is the mystery of God: God is revealed in the flesh," 1 Timothy 3:16. 3:16 Reason, which is offended at the suffering of God, is just as offended at the fact that God and man are one person. If we understood how the Son of God could really take human nature into His person, how the flesh is really and inseparably the flesh of the Son of God, we could also clearly see through how this divine person suffers. But we can only proclaim this mystery, not explain it. If God had not proclaimed it, we would say: God cannot in any way participate in suffering, and just as emphatically: God cannot in any way become flesh. But a way had to be found for God's blood to be shed for us, and the secret, hidden wisdom of God brought it about: in an inscrutable and incomprehensible way, the suffering of the cross was really and truly the suffering of the great God.

The secret, hidden wisdom of God has also brought it about that Christ's suffering is our suffering. This is still an incomprehensible mystery: Christ bore our sins. Reason will not allow it in this world that one may bear another's sin. This we well understand, that one may suffer for another; this also, that one may bear the suspicion of sin to save his beloved friend from earthly punishment; but this we deny, so long as our reason has the word, that one may take another's sin from himself. It is contrary to all our feelings and notions of justice that one should be allowed to say to an innocent man: Thou hast sinned. But this is what happened to Christ, or we would not be saved. If Christ did not atone for our sin, we must still atone for it and be condemned. But Christ did. "Behold, this is the Lamb of God, which bareth the sin of the world," John 1:29. Our sins became so wholly his sins, that he trembled and lamented under them, "God, thou knowest my folly, and my debts are not hid from thee," Ps. 69:6. According to the terms of heavenly justice, this could happen, or it would not have happened. But, of course, we cannot comprehend this justice; it remains to us a secret, hidden wisdom. "No religion in the world admits this doctrine," says Luther; all false teachers of religion unanimously confess that it could not happen; indeed, "we ourselves, each one for himself, believe it only with difficulty." It is with difficulty that we believe it. You undertake the impossible if you want to fathom it. Thank God that he has given us strength to believe it!

What does it matter that we do not understand? God does not require it of us. Nor did he require us to show him the way of salvation. Had we been his counselors, we would have told him, "Thy Son cannot take our sins upon him, neither can he suffer. Human wisdom stood at a loss. And

May we wonder that when the secret, hidden wisdom of God entered into the means, it accomplished redemption in a way that is incomprehensible to us? If you want to be so redeemed that you can see through everything, you should have let yourself be redeemed by a man.

It is not that we understand these things, but that we believe them. Those who were bitten by the fiery serpents did not care to know and explain by what power the serpent of brass could save them from death; rather, feeling death in their limbs, they hastened to cast their eyes as soon as possible on the salvific sign, Genesis 21:6 ff. The man who does not as yet see the open jaws of hell before him, may have time and desire to dispute with God about the possibility of the suffering of his Son, and the legitimacy of the substitution. But those who have "wrestled and devoured with sin and death, or bitten and fought with the devil many a time," they forsake their art and prudence, and cry, "Christe, thou Lamb of God, which bearest the sin of the world, have mercy on us!" Let us not thus consider the history of the Passion, that we doubt salvation for the sake of mysteries, but thus that we give thanks to God for having found the way of salvation, and praise the Saviour for having gone the hard way.

E.

From our Synod.

1.

The "Statistical Yearbook" of our Synod, which will give information about the outward existence of our congregations at the end of last year, is now in print. We will be able to publish the figures here in about four to five weeks. But many of our pastors are also adding But many of our pastors also add to their parochial reports short reports about the inner state of their congregations, about which the mere numbers cannot give any information, or other details. Thus we have probably about a hundred letters from all parts of our Synod, from the extreme East as well as from the coast of the Pacific Ocean, from the Southern States as well as from the distant Northwestern Canadian Provinces. These letters tell of outward and inward growth, of difficulties opposed to both growth and to be overcome, contain joyful and sad things, make communications about attendance at divine services and communion, about schools, about collections for the kingdom of God, about circulation of church magazines, and other things. Such letters, which are written quite unsolicited, are welcome and valuable to us in more ways than one. They also contain many things that can serve to encourage, heed and comfort other pastors and congregations. We therefore let a number of these letter writers have their say here, but for obvious reasons we generally withhold their names and places.

First, some news about the progress of our Inner Mission. The President of the California and Nevada District writes: "In our district, thank God, things are progressing on all sides. Not only

We are not only expanding more and more in our large area, but also the growth in the individual communities is healthy. We have received capable young people from our institutions. A particularly pleasing sign is the founding of new parochial schools and the increase in gifts for missions. We have never before received so much for non-church purposes. Of course we were driven to this by the great need. The General Missionary Fund has left us quite in the lurch. We had to spend about H7000.00 for our Inner Mission and received only P1600.00 from the General Fund. If this continues, we will have to shy away from tackling new areas, as important as they are. We have pushed our communities to the limit this year, even though most of them are still young and small and struggling to support their own budgets. California is just now receiving a great deal of immigration from the Eastern States, and we must have efficient help if we are to take and hold the important fields that are opening up to us everywhere. Once the Panama Canal is completed, so that we have a direct shipping connection with Germany, there is no doubt that the upswing on this coast will be a great one. In our magnificent and fertile valleys we still have room for thousands of families, and everywhere new colonies are springing up like mushrooms from the earth, because the former giant farms are being broken up into the loveliest orchards. We can supply half of Europe with the noblest fruits. How many a farmer who toils with 100 acres in the East could have the 'loveliest life' here with 20 acres. Let the people only come and see. God grant that our dear Synod, too, may be ready to harvest!"

Similar good news comes from the Oregon and Washington Districts. The President writes: "In peace and quiet the work of the Lord could be carried on in general, even if Satan wanted to cause trouble in some places. But our Saviour, the Prince of Peace, has been victorious in all places. We have not had much trouble with preachers in the past years; even though this and that congregation was vacant for a long time, the circumstances were such that service during the vacancy did not cause any special trouble." And especially about the mission in this district the chairman of the mission commission writes: "We cannot boast of great numbers, nor can we speak of great, eye-catching successes, but nevertheless we must thank the Lord for His grace from the bottom of our hearts. Also in the past year three parishes have become independent and with the beginning of the new year two more: At the beginning of the new year two more. Other parishes, even if they have not yet achieved independence, have nevertheless increased their contribution to the preservation of the sacred preaching ministry, in some cases significantly. For our local circumstances these are great successes, for the number of souls in the individual parishes and in the various preaching places is always only a small one; for the most part the people are also not rich in earthly goods, but still have to do with their own livelihood. Also, the members of our district always have a significant expense due to the expenses for the maintenance of our college in Portland. In addition to this, the opponents of the church, especially here on the west coast, are trying with all their might to sell their missionary territory.

We must seek to be greater, have abundant and superabundant means at hand for this, also have the necessary forces for work always at our disposal, and finally leave no means unused to suspect our doctrine and Synod, indeed also our work. We have therefore certainly great and high cause to offer praise and thanks to our heavenly Father for the many and manifold proofs of his grace and mercy, which he has bestowed upon us in such abundant measure also in your past year. To him alone be the glory!"

Difficulties in the missionary work of this district are called to the attention of several pastors. One writes: "Wanderlust is a great hindrance to the growth of churches here in the West. You take in so many new people during the year and you think, 'But at the end of this year the church will show different numbers than last year!' And behold, at the end of the year the church stands at the old position. But I will not complain. What our congregations lack in quantity, they often replace quite splendidly in quality. I love working here in the wild (?) west." Another, who is himself doing mission work, remarks: "The mission work in our district is peculiar in many respects. For one thing, the people are very scattered. As a rule there are not many people living together, and then we have come here too late, and the people have been too long without Word and Sacrament, so that they are difficult to win, especially if the children have not been confirmed and have strayed into the sectarian churches. But it is necessary to collect and to hold together what has been collected. The borstal services which are rendered in our district are certainly not in vain. May God, for Ehrisli's sake, bless and promote the glorious work that our Synod is doing, to His name's glory, to our and many souls' eternal salvation!" And a third shares, "In -- Co. there are but few Lutherans, and those few dwell very scattered . . . X., 36 miles from here, 6000 feet high on a spur of the Cascades, is inaccessible in winter. To get to Y. I must first enter British Columbia, and then return to Washington. Like the whole Northwest, especially new areas, like ----- Co., are a mission field for the various

...of the largest church communities in the world. Nowhere are there so many preachers in proportion to the population as here. In Z., our nearest railway station, five preachers work regularly. The town has hardly 100 souls and has no prospect of growth. In A., with 600 inhabitants, there are five churches."

In this last letter British Columbia, the westernmost of the Canadian provinces, is mentioned. It has not yet been finally decided from which Synodical District this new territory is to be supplied. The Missionary Commission of the Oregon and Washington District has already made exploratory trips there, but would prefer to cede this province to the Minnesota and Dakota District, which is working in the other northwestern Canadian provinces, though it has enough to do there as well, so that it has to make great efforts and can hardly cope with the work. But it is in this district, in Manitoba, Saskatchewan, and Alberta, that, in spite of much adversity and many an opposition and injustice and encroachment of our ecclesiastical opponents, things are going on fresh and cheerful, so that a member of the Mis

sion Commission can write, "If we can hold out a few more years, with God's help we will claim the field. We have not lost in the last year, but gained." This is also indicated by the reports of our young missionaries there. We will let four of them have their say. One writes: "I have, thank God, only growth and progress to report. There is no question of going backward at all with us up here. Mission in Alberta is thankful work. It makes the hardships and privations, especially of winter in these northern provinces, easy to bear. I take the liberty of calling your attention, as a member of the Distribution Commission, to Alberta and Western Canada in general, as the field of work which is especially highly commended to the care of our Synod by the Lord of the Harvest. We can feel this in the glorious blessing which He has laid, is laying, and, we may confidently hope, will continue to lay upon our work up here. Western Canada, I think, should be given special consideration in the distribution of candidates. We are far from finished up here. At any rate, there will be quite a number of trades uach Canada again this year. They should all be satisfied where possible." The writer also remarks: "Today (January 10), however, it is quite fresh. At present the mercury stands at 30 degrees below zero." Another traveling preacher writes: "My report is but small and poor, but something these figures do show us, namely, how important is our great Canadian mission field. When I was called in May, I found two preaching places. As yet the field is not entirely searched, but instead of two preaching places we have an organized congregation and six preaching places, to which three more will soon be added. This is God's blessing. And this growth is only in this district: the greater part of our beautiful province has not yet been searched. Truly the field is white for harvest: but the reapers are so few! Four months now have I been here. My mile-book says: by rail, 1877 miles; by wagon, 811 miles; in the saddle, 611 miles. All the while remaining in perfect health in this delightful climate." A third reports, "My parochial report does not look as it should in some respects. But it is explained by the fact that since I arrived here I have been on the road almost constantly. Since the 13th of May I have travelled 3976 miles by wagon and 817 miles by rail. I hope, however, that with God's help my report for the year will be very different. The conditions here are quite new. In the spring there will again be a vast flood of immigrants pouring into my territory." And the fourth traveling preacher, this one from the province of Saskatchewan, writes: "If you will compare my last report with this one, you will see that the missionary work here in Canada is greatly expanding and making great progress. The last five places in my report are new mission stations. My main congregation has not grown in voting members, but a great many hearers are holding out to us. Our church is the only German church in town. That is why many Germans of other faiths attend our services. So we may hope that the seed of the Word will bear fruit." - Hopefully, the time will soon come when these traveling preachers, by receiving help, will become more settled and spend more time in the church.

on the inner development of the congregations and preaching places, on youth instruction, etc.

The two States of Dakota, too, as is evident from many parochial reports, are proper missionary districts, and it would be very desirable that the missionary commissions of these and other districts should one day draw for the readers of the "Lutheran" a vivid picture of their missionary activity.

Thank you, God, and praise you
The people in good deeds!
The land bringeth forth fruit, and mendeth: thy word is well
advised.
We are swept by the Father and the Son, We are swept by
God the Holy Spirit, To whom all the world gives glory, For
him most of all fear. Now from your hearts say, "Amen!"
L. F.

All kinds of news from our Indian mission field.

The last reports of our missionaries show that, with much and hard work, progress is being made and that more and more souls are being won through their proclamation of the Gospel. We leave you with some excerpts from the reports, which all missionary friends will read with pleasure, and we add some news.

Missionary cheeky of Vaniyambadi station on the northern mission field, who had three months' leave last summer, writes:

"I returned from vacation to find 23 new catechumens being diligently taught by my two teachers. I immediately joined in the teaching. On August 29 I baptized 16 of them, and on September 15 I baptized 2 more. From the Reformation feast of last year until this one I have been able to baptize 56 souls. This was done by the Lord and is a miracle before our eyes. I have done nothing for this, I have only preached to the Gentiles, as always. The Lord alone brought them here; he put such a desire into the hearts of the Gentiles. So glory to him alone! We have nothing to do but to work faithfully, to pray, to believe his promise by his grace, and to be humble before God and man. I also place all my hope for the future in God the LORD alone.

"My first attention, as soon as these were all baptized, had to be directed to a proper school; for the parochial school is the planting place of the Christian church. . . . The services are always very well attended, and, what is now very pleasing, not by strangers, but by our own Christians. Unfortunately we have had to vacate the church because the roof has fallen down. We hold the services in such a way that we alternate between a sermon service on one Sunday and Christian teaching instead of the sermon on the other Sunday. Because I can't get them all together twice in one Sunday. But not only the worship life, but also the other life of the congregation I have regulated. First I got all my Christians to pay one day's wages per month as a church contribution; so each man pays 4 annas (8 cents) and each woman 2 annas (4 cents) per month. This treasury is at the joint disposal of myself and the congregation. Every last Sunday of the second month there is a congregational meeting. But also in between there are already

Community meetings have been called. In the congregational meeting they committed themselves - but at my suggestion - to pay this congregational contribution. Every second Sunday of the month they put this offering on the altar. From this fund we have purchased altar candles, hosts, and wine, and a drum:c. It goes without saying that we are not yet able to cover the regular expenses of the poor out of this fund, nor can we keep teachers or build a church. But that all this is the aim of our parish contributions is equally self-evident. . . .

"We've had some very glorious church meetings. They learn from me to judge things according to God's Word. They are being brought up to be Christians, and they also see that they can say something for once, and that their word counts for something. I learn from them some of their views, their customs, the reasons for their actions, virtues and sins, which would remain hidden to me without the meetings. I also emphasize that the congregational contribution is not a compulsion, but only a free obligation. Of course, it cannot be left entirely to their foolish discretion as to what they should give, for then the tamule gives next to nothing. By paying a reasonable contribution, they have quite another interest in the whole thing. And they have all brought faithfully. ... In the church meeting also the tardy church-goers or those who do not want to send the children regularly to school, or if some sin by drinking or quarrelling, are warned by the other church members. O Lord, help! O Lord, let it prosper!" - On December 7, Missionary Freche wrote that there were again four persons in baptismal classes with him.

On the northern mission field, in Krishnagiri with Missionary Naumann, our youngest missionary candidate Kùchle has also taken up residence in order to first learn the language. He remarks in a letter of December 7: "Now I have been in India for over two months and I can well say that I like it. What Christian should not lament at the sight of the innumerable multitudes still unconverted and enslaved by the devil? Should not the very great difficulties, the devilish opposition, spur us on to ever more zealous activity? Let God equip us with health, strength, joyfulness, courage, and endurance; for without him we can do nothing!"

On the southern mission field, Nagercoil is the residence of our missionaries, from which they serve the outstations. Missionary Nau writes from there:

"With the exception of minor interruptions due to the rice harvest and subsequent immediate sowing, I was able to steadily continue the work in the church and school and with the catechumens during the months under review (July, August and September). For this I humbly give thanks to our heavenly Father, the director of all things. For our work, after the preaching of the Gospel and the administration of the holy sacraments, it is of the greatest importance that such preaching (including catechism and biblical history lessons) goes on steadily, without interruption, regularly. Whoever knows how often our actual missionary work is interrupted by things of secondary importance, which, because they affect our work, must also be done, and how much this affects us missionaries ourselves?

If the work of the church lasts longer and is felt to be a serious obstacle to the actual missionary work, one can also understand how one rejoices and thanks God when a whole quarter of a year has gone by without any significant disturbances. Such steady, regular work with God's Word is also necessary in the interest of the congregations. Because of the spread of the work, it is impossible to come more than twice a week to a congregation, catechism lessons can only be given twice by the missionary, and the indigenous multiples are in great need of close supervision as long as they lack the right longing for the salvation of their fellow people and therefore also the right zeal for it. What is to become of them if the missionary cannot work steadily and regularly? Such regular, uninterrupted work, however, does not remain without effect on the congregation. The masses do not. The steady rain, lasting for days and weeks, soaks the gauze soil, while the downpour shoots away over it. If an ant crawls over the same stone over and over again, it too will be worn away, says the Taumle himself. The Ehristeu grow slowly but steadily in knowledge, faith, love, and hope, and the knowledgeable missionary, familiar with the spiritual life of his people, does not miss this, and draws comfort and hope from it for his own spiritual life and work."

Missionary G. Hübener, who has now been in India for a year and has so far had to deal mainly with learning the language, is already beginning to work somewhat independently. He has preached his first Tamulian sermon and will now begin with school and baptism lessons. He writes: "Of course, I will still be a bit bumbling, but I hope that with God's help I will be able to work my way into the language better than through mere manschi (language teacher) lessons, and I am glad that I can thus gradually enter into the actual missionary work." Of course, from the very beginning, the new missionaries can relieve the older ones of some of the work connected with the administration of the stations, or they can give lessons in the English language, as the two new workers Zucker and Kühle do. The place where Hübener is to work is near Nagercoil. It says in the conference minutes of the missionaries: "In a large heath village, which has about 1000 inhabitants and where no other missionary society is working, we have now succeeded in gaining entry by 8 families agreeing to be taught."

There are now 9 preaching places in Nagercoil, where Sunday services are held regularly. Missionary Zucker mentions in a letter that the attendance at the services is very good and the tense attention of the people during the sermons is very pleasing. The catechetical school in Nagercoil, where natives are trained for missionary service, is, as he writes, "progressing nicely. We now have here at the various churches around Nagercoil 20 boys from about ten to fifteen years of age." In an earlier letter, soon after his arrival in India, he had written: "The mission work is progressing very nicely here in Nagercoil, much nicer than I had expected according to the reports, which were already very favorable. Wednesday evening I was with Hübener and Gutknecht in Vada."

sery and was amazed at the lively participation of the people and the fresh responses. Sunday morning I was with Nau at Maruchaltalei, where he baptized 61 people, Kiuder and adults, in the afternoon at Sekkadi for the harvest festival, where the attendance was also very valid and the thank offerings very plentiful and the interest of the people amazing. Yesterday morning I started with my Manschi, a man who knows wavy English and very much Tamulish."

Missionary Naumann plans to leave India in March for his home leave.

Missionary A. Hübener, who is now on furlough in Europe, will return to India in the fall. But before that, at the request of the Commission, he will come to America to attend our Synod of Delegates and to give lectures on our heathen mission in congregations and at mission festivals, as he has diligently done in Germany.

Candidate Stallmann, who finished his studies at our St. Louis Seminary last June and had to go to Germany for military service, is free and has now accepted a job in India and will leave there soon after Easter.

God bless our missionaries and their work!

L. F.

To the Ecclesiastical Chronicle.

America.

At our last General Synod at Fort Wayne in 1908, the relation to the English Synod of Missouri, which has been closely associated with us from the beginning, was also discussed, and our Synod expressed by resolution the thought "that we consider an association with the English Synod highly desirable," and appointed a committee to consult with the English Synod on the subject, and to report to us at our next Synodical meeting, and to make certain proposals. This committee discharged its charge, and at the last meeting of the English Synod at Cleveland, in 1909, acted with a committee of the same upon the matter. This committee drew up a series of propositions which were immediately discussed by the English Synod. It then declared by resolution that it was "willing to consider a closer connection with the German Synod by amalgamation or by incorporation as a district on the following conditions: 1. That the English Synod surrender its book publishing and trade to the German Synod, but that a committee, the majority of which shall consist of members of the English District, be chosen to print such writings as its special needs require, such as hymnal, Sunday school literature, pamphlets, etc.; 2. That the *Lutheran Witness* shall be the official English church bulletin of the whole Synod, but that the editor shall be chosen from the English District, or at least that the English District shall be equally represented on the editorial committee; the same shall be elected from the *Lutheran Guide*.

3. That the English language may be used at the meetings of the Synod of Delegates by the members of the English District, and that at least a short record of the proceedings be read and printed in English; 4. That the Missionary Commission of the English District be permitted to undertake English missions wherever it may deem such missions necessary, with due regard to the following

The divine principles of church rights (church membership) and Christian love; 5. That it shall be the rule for all English churches to join the English District, but that it shall ultimately be left to the judgment of each church as to which District it will join, without, of course, disregarding the divine principle of Christian love, and that it shall not involve censure if churches for special reasons do not follow this rule; 6. That Concordia College at Conover, N. C., be referred to the General Synod; 7. That the question of when and how often the English District shall meet be left to the determination of that District." The English Synod then referred these propositions to their congregations for discussion and adoption or rejection. The congregations now cast their votes, and the following is the result of the ballot: 30 congregations voted for union with our Synod on condition that the Synod be admitted as an English District, and the propositions of Cleveland be adopted; 3⁴ votes were cast for union by amalgamation with the German Synod; votes fell against any union, and 8 congregations did not vote, and are deemed to consent to the Synod becoming a district of our Synod. The half votes are explained by the fact that some parishes consist of more than one congregation. The whole matter now comes before our next Synod, which has not yet acted and taken a position in the matter. We shall also return at this point to the matter of unification, which is undoubtedly one of the most important with which our Synod will have to deal. L. F.

Our announcement in this place some time ago, in which state institutions in our country our studying youth is supplied with sermons, we would like to add today that also in Manhattan, Kans. where the large Agricultural College of that state is located, a preaching place has been founded. German and English services are held here every two weeks. Manhattan is served by the Rev. A. G. Deguer, McFarland, Kans. and M. K. C. Vetter, R. F. D. No. 2, Junction City, Kans. and to them should be sent names and addresses of Lutheran students and other co-religionists. L. F.

Prof. D. L. Larsen, for many years a faithful teacher at Luther College in Decorah, Iowa, the institution of our Norwegian sister synod, has now completely discontinued his teaching activity. Several years ago he resigned the office of president of that institution, but still retained the teaching of the Hebrew language. On January 24, however, he gave his last Hebrew lesson. However, in spite of his old age, he still remains editor of the Norwegian church and community newspaper, the "Kirketidende". D. Larsen, as is well known, was for a time, more than fifty years ago, the professor of his synod here in St. Louis at our then associated institutions, the theological seminary and the college. His successor in Decorah is Dr. S. C. Ylvisaker, who, after graduating from the institutions of his synod, studied Hebrew in Leipzig for several years and earned the degree of Doctor of Philosophy there. L. F.

A visit of Cardinal Gibbons and Archbishop Ireland to Ann Arbor and to Detroit, Mich. afforded occasion for great celebrations to the Romans in the cities named. On this occasion a priest, Kelly, was to be consecrated at Ann Arbor as auxiliary bishop to the aged Bishop Foley at Detroit. Of the celebration at Ann Arbor we will say nothing, as we know that the Roman Church is always bent on celebrating her solemnities with as much pomp as possible. The newspapers were full of praise. If only they could have had many other

Roman clients lose, and yet they are all more or less under the influence of Rome. The new bishop, of course, had to swear unconditional obedience "to Blessed Peter the Apostle, to the Holy Roman Church, and to the Holy Father, Pope Pius X, and to his successors." He did not have to take an oath by which he submitted to the Word of God and pledged himself to proclaim it purely and loudly. In the Roman Church the word of the Pope and of the "Church" is regarded as the word spoken from heaven. The following day the high dignitaries visited the Jesuit University at Detroit. Ireland declared that there was no prejudice against the Roman Church in the United States today; but therefore they had all the better opportunity to work for it, and success was all the more certain. They relied on the students and scholars of the Roman Church for this; these must rise to power and renown. He regretted that there were not many Romans in the Legislature at Lansing, Mich. and not more than four among the Senators at Washington, D. C. He cheered the students on and even held out the prospect that one of them might one day be elevated to the head of the nation. According to the Cardinal's speech, only Romans can teach and maintain the principle of "sound religion." He wished the students happiness because they would be taught in a Roman institution. He concluded his speech with the words: "Love of country and church - religion and patriotism - one and inseparable now and forever!" The head of the University also made himself heard, and declared to the students that a Cardinal of the Roman Church stood higher for all Romans in our country than any earthly authority. - From these speeches we again hear the Roman plans clearly enough. We see that the cardinals and bishops faithfully keep their oath, according to which they pledge themselves to bring the Roman papacy to power and honor everywhere. This is what they want to achieve: Roman legislators, senators, a Roman president. Power, power - political power first; the other then follows with its "sound religion and morals," as in Spain, France, Cuba, and elsewhere. Then you have country and Church under one hand, thin is State and Church "one and inseparable." When a Roman President of our country has become President, then he too will consider the Cardinal to be the highest earthly authority in our country and place himself under his power. In the Senate and in the Legislature, therefore, one also wants quite obedient servants of the Pope and of the Cardinal. Our country hears and reads all this, but does not want to understand it. While other countries are tearing themselves away from the servitude of the Pope, our country lets itself be slumberingly drawn into the arms of the papacy. That more and more people would lose their eyes and recognize the danger! We Lutherans want to be instructed from God's Word about this "man of sin," the pope of Rome, and ask God diligently:

Keep us, O Lord, in thy word, And prevent the murder of the pope and the Turk, Who would overthrow thy Son Jesus Christ from thy throne.' S.

As a recent proof of the fact that the Roman Church is always anxious to mingle State and Church, and to obtain all sorts of advantages for itself from our State Government, the "Lutheran Church Gazette" announces the following: On the 5th of December, Representative Andrews filed in the lower house of Congress of our government at Washington, a Bill, now in the hands of the Committee on the Territories, to the following effect: "Be it hereby enacted by the Senate and House of Representatives of the United States of America, when Congress is assembled, to make it a law: that 300,000 acres of land not yet seized, not containing any mineral

selected in the Territory of New Mexico under the supervision of the Secretary of the Interior, be and are hereby given to J. B. Pitaval, Archbishop of Santa Fe, New Mexico, and to his successors, to be applied by him to the establishment of a manual labor school in the Territory of New Mexico, so that he may apply the income from the land, or the proceeds if the land is sold, exclusively to the maintenance and support of said institution." This injustice should be protested not only by Lutherans, but by all right citizens of our country. By this motion the pure separation of church and state, and the principle of our government that no religious community shall be specially favored or receive gifts for its purposes, are denied in favor of Rome. Protests have therefore been made from St. Louis, and doubtless from other places, with many signatures, and sent to the Chairman of the Committee, Hon. R. L. Hamilton, of Washington, D. C. One may also apply to his district representative in this matter. The whole incident again shows that a watchful eye must always be kept upon Rome.

L. F.

Abroad.

Two well-known mission men have been called away by death in recent weeks. One was D. Gustav Warneck, who died at Halle on December 26, 1910, at the age of 76. Throughout his life he showed a great interest in the heathen mission, was for a time a teacher and inspector at the seminary of the Rhenish Missionary Society at Barmen, and later, when he had to give up this position for health reasons, started the "Allgemeine Missionszeitschrift" as pastor of a small country congregation and edited it for 87 years until his death. For eleven years he also served as the first German university professor for missiology in Halle and lived the last two years in retirement. Besides the Missionary Magazine, which is considered the most important, he was still active in many ways and untiringly in writing for missions and the revival of missionary interest, and was considered the best expert on the Protestant heathen mission. The word "Thy kingdom come" was the watchword of his life. - The other missionary man was D. John Harpster, who died in Philadelphia February 1, aged 66. He first was missionary to the General Synod in India from 1872 to 1876, then had to return on account of his health, and served several churches in this country. In 1898 he returned to India, and in 1902 became superintendent of the General Council's heathen mission there, which was then in very disordered circumstances, and which he also set in order. More than a year ago he came to America on leave and after the end of his leave he intended to go to India again to stay there until his death, but before he could start this journey he was called away. L. F.

In the successful heathen mission of the General Council in India, special attention is also given to the medical branch of the same. Some time ago the "German Lutheran" wrote: "A significant part of our work among the heathen in India is done by women and carried on by women in America and sustained by their love. A special branch of this work is the medical mission to women. Unspeakable is the physical and spiritual need of Indian womanhood. To bring help here is made impossible for the missionary and doctor by thousands of years of cruel custom. That is why our mission has sent out not only teachers but also doctors to bring light into the darkness of Indian women's lives. Three missionary women doctors of our church are at work there."

A Hospital for Women and Children at Rajahmundry, our main station, is under construction and will soon be completed. The cost to the amount of \$20,850, with a Maternity Ward \$8527 more, has been met by the Women's Missionary Societies of various Synods, and has been largely raised already. L. F.

The fact that medical knowledge is of great value to **missionaries in heathen countries** and opens many doors for them there that would otherwise remain closed has long been known and is also being recognized more and more. Especially in recent times special attention has been given to this matter. In Germany a special large institute for medical mission was established at Tübingen not long ago. In this country the University of Pennsylvania at Philadelphia has recently announced a regular medical course for those preparing for missionary service. The so-called sleeping sickness, cholera, yellow fever, and other tropical diseases will be specially treated there; eye diseases, insect bites, prevention of disease, general health teachings, and the like will be included in the course. The medical mission is also of special importance for India, for India, as our missionaries have repeatedly written, is a country of terrible diseases and sufferings among the natives, and the time may come sooner or later when we too will have to approach this matter. L. F.

Great fools.

There are enough fools in the world, especially in the weeks leading up to Lent. Some people want to be the greatest fool during carnival and strive for a prize in foolishness. During carnival time, even those people who otherwise think highly of decency and education allow themselves the greatest pranks and the greatest folly. How much money is wasted at this time, even by people who otherwise have to economize! How much is sinned against the noble good of health! How vanity and hedonism are indulged in! And perhaps the worst of all is that even the young are drawn into the bad haze of the carnival, and the minds of the children are completely taken up by the jester's work for weeks beforehand. For as the old sang, so do the young chirp. Only a "harmless joke, a refreshing, invigorating cheerfulness" in the monotony of everyday life should be the carnival hustle and bustle. So they say apologetically. But how often is pure carnality, lust for the eyes, and a hopeless life hidden beneath the mask! A dark cloud of the ugliest phenomena rises over Shrovetide in many towns where carnival is at home.

Fools, however, do not exist only in February, but throughout the year. Many consider themselves wise and prudent, but the Scriptures call them fools, even great fools. And why is that? A fool is he that maketh a mockery of sin. Thus Solomon says Prov. 14:9, It is foolish to play with a gun when it is loaded with powder. The game may turn to bitter earnestness. It is foolish to handle an open fire beside a highly inflammable and explodable substance. How easily a spark can fly into the powder keg! But it is even more foolish to play recklessly with sin, knowing how easily evil lust flares up in the heart, and vile desire catches fire in the breast of man. He who plays with sin or makes a mockery of it does not know the awful power of sin, its

false spells and deceit. He knows not that it is a serpent resting at the door of the heart, to enter in an unguarded moment. Give sin a finger, and soon she has tied both your hands. Lie with it, and you soon do only as it wills. Luther once said, "Those who only make an affliction of sin and do not take it seriously, they make us safe, lazy, and sullen. They make us go without fear and anxiety to destroy sin, and so harden us in abominable presumption, that neither Christ nor God tastes or is sweet to us." A fool is he that maketh a mockery of sin: but the pious taketh pleasure in the pious.

A fool is he that trusteth in his heart, Prov. 28:26. Foolish is he that trusteth in his money. In a few minutes you may have lost your possessions. Foolish is he that trusteth in his health and in his strength. How soon your health is gone, your strength is broken, and your work has a goal! Foolish is it to rely on outward advantages, such as one's beauty. A man blossoms like a flower, but soon it withers and its splendour is gone. But a fool is he who relies on his own natural heart, on that fickle and inconstant thing. The thoughts of the human heart are only evil forever. How finely Luther knew the human heart! "A slippery thing is the heart of man," he says once. "When it goes well, it falls into presumption, and again, when it goes ill, into despair. If it goes well, and the fire does not eat it, it is proud and clumsy; again, if the fire starts and attacks it, it becomes even despondent, that it is not easy to maintain. It cannot be raised again when it sinks to the ground. It is like the mercury, which is now here, soon elsewhere, today thus, tomorrow again differently minded." And on such a fickle thing shall we rely? It is better to rely on the Lord, who knows all things and is greater than our hearts.

A fool is he who thinks that what is clean on the inside is clean on the outside, Luk 11, 40. The Pharisees were caught in this delusion. They kept their cups and bowls clean by heart, but were told by the Lord, "Your inward parts are full of robbery and wickedness." They devoured mint, rue, and all manner of herbs; but they passed by the right and love of God. This is folly, that man is so fond of placing value on outward things, and forgetting about the main thing, the greatest and most important thing. A good cloak should cover inner poverty and nakedness. In this way man deceives himself about his own sin. But before God we shall appear as we are. May he protect us from the folly of thinking that our inner being is pure when we can wear a decent coat on the outside.

But the greatest fool is he who forgets eternity above the earthly. There the corpse grain farmer stands before his barns, which are not able to hold the wealth of his fields. He rubs his hands together and says: "I will break down my barns and build larger ones, and I will gather into them all that I have grown and all my goods. And I will say to my soul, "Dear soul, you have a great store for many years; now have rest, eat, drink, and have good courage!" But God said unto the man, "Thou fool, this night thy soul shall be required of thee; and whose shall it be that thou hast prepared?" Luk. 12, 18-20. This is probably the greatest deception, when one completely forgets the salvation of his soul above the concern for earthly goods. This is the greatest folly, when one thinks himself rich, and yet is poor; when he thinks he has found rest for his soul, and this rest is only false security and false happiness. "Very few people are on earth," says Luther, "who trust in the blessed hope, in the future.

They wait for the imperishable inheritance and kingdom, and wait for it so shrewdly, as it should be, that they do not so shrewdly possess this present life. Unfortunately, the blessed hope and the heavenly inheritance are too often forgotten; but the temporal life and the perishable kingdom on earth are too much thought of. This perishable thing is always in sight, thought of, cared for, and rejoiced in, but to that imperishable thing one turns one's back. This one chases day and night, that one throws to the winds. Now truly it should not be so with Christians, but the antithesis should be. A Christian should look at this temporal life only with closed eyes and blinking; but the future, eternal life, he should look at with fully opened and with clear, bright light, and should wait for it cheerfully at all times in certain hope."

(Christian Messenger.)

Just this salvage.

After years of infirmity, poor Margarete's life light began to go out, and the Lord wanted to bring her home at the age of 21. I, who had only recently taken up my post in the village, often stood with her, while her father, hard at work at the dressmaker's table and the sewing machine, occasionally listened in and threw a word into our conversation. One day, when I returned to the quiet patient, her father was quite gruff and told me about the other daughter who was serving in the big city. He had written to her about the poor sister and had asked her to visit her and to help her parents a little with the heavy care. But she always had excuses: she could not get away, business was too pressing, the journey was so costly, and the like. And now that he had earnestly demanded her coming, she only wanted to attend the masked ball she had been looking forward to for so long; but then she would come.

While the father is still complaining about the daughter's unkindness and disobedience, a courier arrives: The unfortunate one, who wanted to represent a winter queen, had wrapped herself in cotton wool and carried a torch with it; a spark from it flew into the easily inflammable material, it flared up - and terribly burned now lay in horrible agony the unloving sister, the disobedient daughter in the house of her ruler.

Difficult weeks followed. The poor woman in her parents' home was approaching death, and she, faithfully cared for by her ruler, was wrestling in raging pain between life and death. At last the Lord delivered the poor sufferer here, and the mother hurried from the grave of one daughter to the bed of pain of the other. When she returned home, she brought the message that she had escaped the danger of death, but that it would take months before she would regain the use of her limbs, especially of her terribly burned arms; she still had to be fed like a child, but now she should and must go home to recover completely in her father's house in the country. Where hitherto the sick woman had prepared herself for a blessed death, the sister was now to recover slowly to a new life.

Then it fermented in the deeply mortified and thereby bowed father's heart. "The unloving, ungrateful, and disobedient child must not and shall not cross my threshold!" he exclaimed angrily; "she may be nursed and recovered where she took her sorrow in disobedience to her parents!" A pleading look from the mother met me, and I stepped aside with the grumbling father.

"Did your daughter learn gratitude from you? Did she learn obedience from you?"

"Sir," he replied, "how do you seem to me? Have I

didn't do everything for her that poor parents could do for their child?"

"The best, too?" asked I.

"Have you taught your child to pray, and not merely commanded obedience, but also oorged it?"

The man looked at me in wonder. "What do you mean?"

I replied, "The good Lord has always shown himself kind to you, blessed your work, given you a modest livelihood, given you a dear, industrious wife, and, besides the deceased, flourishing, healthy children-and how ungrateful you have been for this, and how disobedient to it!"

"Me ungrateful, me disobedient?" he asked.

"Certainly," I answered. "How many a Sunday in your house the sewing-machine purred in the forenoon, and the afternoon found you in the inn! But how seldom, oh, how seldom did you find time to offer your thanks to the Lord, your prayers, and to hear from his word! Is then the fourth commandment above the third? How would your child learn obedience to earthly parents, when he saw in you disobedience to the heavenly Father and his command to hear and learn the sermon and sciu word gladly? Do you not know that with all faithful work and care for the children's advancement in the world, with all that they are made to learn, one thing must not be omitted, so that what they have learned may also become quite useful to them, and that at the same time they may learn right love, obedience, and thankfulness to their parents? And this means is: that you set before them a life of trust in God and obedience to God. And if you have not done this, have you not been as ungrateful as you have been disobedient to the best Father? And yet, in his great long-suffering and mercy, he has still been patient with you. Will you only: yet shut up your house to your own child, which may, after (God's providence for the same seht in a double sense, become a birthplace of a new life?"

Marin was silent, and the next day he went to fetch his daughter. What we talked about during the long weeks of suffering, what God's Spirit worked on the sick woman who had wounds inflicted on her so that she could sow the seeds of His Word, does not belong here. She is now back in her service, praise God, after the heavy visitation, and through it has been brought up to new obedience to the heavenly and therefore also to the earthly Father. But when I see a tear flashing in the latter's eye in the service, and know with what joy he is reading his church bulletin, not to speak of many another here, I must always remember the word, "Thou makest thy angels winds, and thy servants lambs of fire." "Fire and dumps execute his word." Ps. 104:1; 118:8.

The power of the passion story.

In a school with a teacher on the board after God's heart, who under God's blessing has become a shining example to many, the teacher saw a child in unusual agitation. He asks the reason. The child answers by pointing a finger at another child, "She spoke so badly about me and lied all kinds of things about me in front of everyone." The teacher says, "If that is true, it is certainly very reprehensible. It will be investigated later; now is not the time. But to you, Anna, I must say even now that I do not like your excited wesueu at all." The following day, in the reading lesson, Is. 53 is read. Anna reads the words: "When he was punished and martyred, he did not open his mouth like a lamb led to the slaughter, and like a lamb led to the slaughter, he did not open his mouth."

a sheep that is silent before its shearer, and does not open its mouth." The teacher says, "Look, Anna, this is how your Savior was, and how were you yesterday?" The child realizes with tears his dissimilarity, his guilt. The word becomes a turning point in his life. He learns from the meek and lowly of heart.

Years pass. After a long separation, God brings both lives together again. The teacher inquires sympathetically about the former pupil's condition. A life full of emotions lies behind her in a married state in which there was much to bear and to endure. Now she is a widow. "No matter how much I have experienced," she said, "I have come through it all happily, and when my patience has been severely tried, I have always been able to control my courage. The memory of that hour, of your words spoken then, especially of the example of my Saviour in His silent patience of suffering, gave me strength."

Yes, the word of God is alive and powerful. The word of the cross is a power of God!

No difference.

"I do not see why a man who has endeavored to live always righteously and piously should not go to heaven more easily than any other whose life and walk are defiled," said a lady to her Christian friend.

"I will try to make it clear to you by means of a picture. We both wish to attend a lecture, which we expect to be a great pleasure to listen to. Admission costs five francs. You have two francs; I have nothing. Which of us will have the most right to go in?" "We shall both be quite equally unjustified." "Of course; and likewise the respectable man has no more right to enter heaven than the vagabond; for his piety is not perfect after all. He cannot pay the price of admission." "I sing to you to understand." "But suppose a rich friend came and offered us both a free ticket?" "Well, then we could both accept it and use it." "Thus, my dear friend, thus has the Lord JEsus done with us; when he saw us in our misery, he devised for us an eternal redemption. He now offers us entrance into his heaven without money and for nothing. Only take care that your two francs do not prevent you from accepting the grace of Him who came to make sinners blessed and to give the kingdom of heaven to the poor."

Satisfaction.

A whimsical American once had iit proclaim to the town, "I give an acre to a contented man." In a flash, people came by the dozens and signed up for the gift. "Are you really contented?" he asked. "Yes certainly, we are quite contented people!" "Well, why do you want another field if you are satisfied?" Dumbfounded, the suitors walked away. - On the other hand, Louis XI once asked one of his kitchen boys, "How much do you earn?" "As much as the king," was the undaunted reply. "And how much does the king earn?" "As much as he needs," replied the kitchen boy, "and I earn as much."

Note: Contentment is a rare herb. The recipe for it is Ps. 73, 25 s.; compare Phil. 4, 11-13; 1 Tim. 6, 6-10.

Obituary.

Wendel in Linsenmeinn, last Pastor of the parish of West Hmmond, Ill, went to rest on 20 January, which is still present to the people of God. The deceased was born September 18, 1811, in Bchringen, Württemberg. After completing his studies at the Chrischona Missionary Institute near Basel, he went to America to serve the Lord as a preacher of the Gospel. He now served various churches in eastern Missouri, as well as in Michigan. About twelve years he ministered in Fisherville, Kön. He also held the directorship at the Michigan Synod Seminary at Saginaw, Mich. for about seven years. After the discontinuance of that institution he rejoined our Synod, and for several years served the congregation at Wanatah, Ind. and lastly the congregation at West Hammond, Ill. Incidentally, it was the deceased who several years ago first called the attention of Father Brutschin in Brazil to our Synod, and sent him our church periodicals, Father Linsenmann served the Lord of the Church faithfully and diligently during the 45 years of his ministry. All his congregations, whose preachers and pastors he was, will testify to this. Many a year he faithfully held school. Even in his penultimate congregation he willingly undertook this work. After a severe stomach ailment set in a few months ago, so that it was no longer possible for him to preach in the last months, he still allowed the confirmands to come to his house until shortly before his death in order to teach them there; his sick and death camp was extremely edifying. He passed away gently and peacefully in faith in his Saviour on the evening of 20 January at the age of 69 years, 4 months and 2 days. On January 23 we gave his body a Christian burial with a large attendance. In the church, the long-time friend of the departed, Father H. Succop of Chicago, delivered an exceedingly consoling funeral oration. At the home and graveside the undersigned officiated. The deceased is mourned by his widow, and three daughters and five sons, one of whom is a pastor and one a teacher in blessed service.

E. Theo. Claus.

If the Lord Jesus brings to him a confessor, let the name of the Lord be praised. Such was the disposition of this man. But he has now become much better known to me through this picture of his life, which his daughter, almost twenty years after his death, has visibly drawn with a love of truth. Mergner says in the preface to his Gerhardtlieder: "One says of Gerhardt's songs that they were born of the cross, and it was precisely as such that they became sympathetic to me. My sanglust for them awoke in the cross and was kept awake by the cross." This biography confirms that. No outstanding deeds and events are described to us in it. It is not the life of a great man of this earth, but of a serious, simple, modest priest who took his ministry seriously, worked "under" difficult circumstances, went through much renunciation and tribulation, but who was quiet and content in his God. One gets a glimpse into his inner life, since the largest part of the book consists of letters and notes by Mergner himself. The words he wrote down on the death of his children, especially of one of his most beloved sons, are particularly moving. I wish the book, which is decorated with Mergner's picture, readers who can and want to learn something from biographies. They will not take it away without thanks. L. F.

Material for confession registration. Confessional conversations of a confessor with his confessors in the confessional. By L. A. Brauer, Millington, Mich. To be obtained from the author. 48 pages 5X7s⁺. Price: 20 Cts.

What the author says in the preface about the necessity of having a truly spiritual, pastoral conversation with the confessors when they register for confession is absolutely correct, and the material that he presents to his brothers in ministry in this booklet will be welcome to many and can be used with benefit, especially by younger pastors. There are 40 conversations of various contents, which will certainly afford many a stimulus. We call the attention of pastors to this booklet. L. F.

Passion of the Christ. 30 pages 7X10. "To be obtained from REV. E. ECKHARDT, Blair, Nebr. Price: 12 Cts. postpaid.

P. Eckhardt has published an offprint of the fourth volume of his Index Rerum and Homiletisches Reallexikon, which is currently in preparation, so that pastors can use it during the beginning Passion season. It contains much material in convenient arrangement.

L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On the 4th of Sonnt, n. Epiph: Kand. R. Herrmann at Zion Parish, near Welton, Ill, assisted by P. F. W. Brockmann.

Introduced on behalf of the respective District Presidents:

On the 1st of Sunday, n. Epiph: Rev. H. Bieermann at Trinity Parish, near La Grange, Tex. by Rev. W. F. Klindworth.

On the 3rd of Sonnt, n. Epiph: Rev. J. A. Duchow in the parish at Havillah, Wash. by Rev. W. H. Koß.

On the 4th of Sonnt, n. Epiph.: P. J. H. Rupprecht in the parish at Lemont, Ill, assisted by ??, Ullrich, Schert and A. C. C. Meyer of k>. Herm. Meyer. - P. E. H. Reuter in St. Peter's parish at Indianapolis, Ind. assisted by OR. Matthius and Schurdel by L. M. Tirmenstein. - L. F. G. Gundlach in the parish at St. Bernard, Nebr. by p. E. Just.

On the 5th of Sonnt, n. Epiph.: Fr. F. M. Rudi in the parish at Wittenberg, Mo. assisted by RL. Huschen and Zschoche by P. F. Wenger.

Introduced as teachers in parochial schools were:

On the 4th of Sonnt, n. Epiph: Teacher H. F. K l i n k e r m a n as teacher in the Zion parish school at Dallas, Tex. by k>. E. M. Robert. - Teacher G. L. Maschhoff as teacher in the school of Trinity parish at Eentralia, Ill, by P. W. G. Hußmann.

On the 5th of Sonnt, n. Epiph. teacher M. P. Braunschweiger as teacher in the school of St. Michael's parish at Wolcottsville, N. P., by P. P. Rowoldt.

New printed matter.

All books, music, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Friedrich Mergner. A Portrait of his Life. With a preface by August Sperl. Leipzig. A. Deichertsche Verlagsbuchhandlung Nachf. 1910. 276 pages 5⁺X814. Price: 1A. 3; hardback: iZl. 3. 60.

Who was Friedrich Mergner? A few years ago I would hardly have known more about this question than that he was a Bavarian pastor. I first became aware of him through a remark by Prof. Spitta in Strasbourg in his "Monatsschrift für Gottesdienst". Spitta referred to Mergner's "Paulus Gerhardt's Spiritual Songs in New Tunes" and said of it: "In the most unpretentious form imaginable there is a content of almost astonishing richness, a melodic inventiveness, a freshness and originality in harmony and rhythm. I kept the book coming and found the verdict quite justified. Mergner's 136 melodies to 122 of Gerhardt's songs are truly a significant work and will bring joy to all whose tastes are not corrupted by the flat, mushy tunes of our day. Mergner himself said of his work in the preface: "What I have sung to all of Gerhardt's songs, I have sung only for myself to the glory of my God and Savior. If the publication of these songs here and there makes a friend of Gerhardt's song and through this a friend of the

GvrrndstetnLegrrrrrg.

On the 25th of Sunday, A.D. Trin. (1910) the St. John's congregation at Howard, S. Dak. laid the cornerstone of their new church. Preachers: L?. Döge and Pröhl (English).

Gifts and souvenirs for Palm Sunday and Easter.

Almost every pastor or teacher will be glad to refer orders to us, and will be able to advise you in the selection of suitable hymnals, catechisms, and Bibles in finer binding, by the help of our catalogue. In some places our books are in low supply, and it is more convenient to buy them where the various samples are in stock.

If, however, for any reason it is not convenient to purchase in your vicinity, or you cannot conveniently order from us through pastor, teacher, or church agent, contact us directly, and be assured in advance that your kind orders, to which you will kindly enclose the amount in Nonov Oräs or bank order.

will be promptly and correctly executed by us. Please, address: Department O, Concordia Publishing House, Saint Louis, Mo.

Although we have extra help on duty at this time of year and make every effort to complete our orders promptly, it has always been our experience that orders pile up in the last week before the festivities in such a way that, despite increased staffing and significantly extended working hours, we not only get very crowded, but that many a disappointment is also caused by late orders. We therefore ask, mainly in the interest of our dear customers, for early orders.

CONCORDIA PUBLISHING HOUSE.

Feftgeschenke für Confirmanden.

Church hymnal for Lutheran congregations.

Pocket size. 3Z4X5[^] inches. To forty different covers and cover samples, with and without appendices: 60 cents to \$4.00. - See the illustrations and descriptions in our catalogue, or have the samples submitted by dealers.

Medium size. 4[^]4X6ZL inches, over thirty different covers and cover designs, with and without appendices: 40 cents to \$4.00.

Large size. 5X7[^] inches. Fifteen different covers, with and without appendix: \$1. 10 to \$2. 25.

This is the hymnal published by Concordia Publishing House for use in the English services of the Missouri Synod.

No. 91. Cloth	\$.30
No. 92. fine calf, flexible, gilt edge	\$1.00
No. 93. Fine Calf, with flap, gilt edge	\$1.25
No. 94. Flexible Morocco, Divinity Circuit, gilt edge... ..	\$1.25
No. 95. Morocco, extra fine, gilt edge	\$1.50

We also carry a full line of the hymn books published by the English Missouri Synod.

Catechism.

Dietrich's Catechism. Canvas\$	30
Morocco with gold edges\$1.....	50
In flexible cover with flap\$1.....	75
Extract	\$. 15
DIETRICH'S SMALL CATECHISM. Cloth\$	30
Morocco, valid edge	\$1.50
Abridged Edition	\$. 20
Brief Interpretation of the Small Catechism. (This is the so-called	Schwan's or Synodal
Catechism .....	.) InLeinwand \$
.....	. 20
Half-frank with gilt edges\$	60
Morocco with gilt edges	\$1. 25
-----German-English. Canvas	\$. 80
Semi-French	\$. 50
Morocco with gilt edges	\$1. 50
Divinity Circuit.....	\$1.50
A SHORT EXPOSITION OF LUTHER'S SMALL CATECHISM. (English translation of Schwan's SynodicalCatechism ..)	Cloth\$
.....	.20
Half-morocco, gilt edge	\$. 60
Morocco, full applies	\$1.25
- German-English. (See above.)	

Smocks. (Postage on Bibles has to be paid by the orderer).

Small octavo edition. 5[^]X8 inches. (Postage 20 cents.) Type specimen.

Thus God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Bound in leather	\$. 90
Bound in leather with gilt edges I\$1 .....	. 75

Orders should be addressed to: Concordia Publishing House, St. Louis, Mo.

Morocco leather with gilt edges III\$3 .....	.00
Flexible morocco, vivinit [^] Oirout with gilt edges IV	\$3.00
Persian, with padded cover and gilt edges V. (Dark brown or dark green.)	\$4.00
White Lizard, with padded cover and gilt edges VI	\$5.00

Large octavo edition. 7X10 inches. (Postage 40 cents.) With family index.

Writing sample.

I am not ashamed of the gospel of Christ, for it is the power of God that saves everyone who believes in it, especially the Jews and also the Greeks.

In strong leather binding (family Bible)	\$1. 35
In strong leather binding with gilt edges I	\$2. 25
Morocco leather with gilt edges II\$4 .....	.00
Flexible morocco, vivinit [^] Oirout with gilt edges III	\$4.00
Persian, with padded cover & gilt edges IV. (Dark brown or dark green.)	\$5.00
White Lizard, with padded cover and gilt edges V.	\$6.00

English Bibles.

Several dozen varieties in size, binding, and supplementary matter, by various publishers.

AMERICAN BIBLE SOCIETY. 25 cents to \$3.35. Postage extra.
CAMBRIDGE BIBLES. 75 cents to \$3.85. Postage extra.
BAGSTER BIBLES. \$1.40 to \$3.50. Postage extra.
OXFORD BIBLES. \$2.50 and \$2.75. Postage extra.

New Testaments and Psalms.

Many varieties: 10 cents to \$1.00. Postage extra.

The New Testament and Psalms.

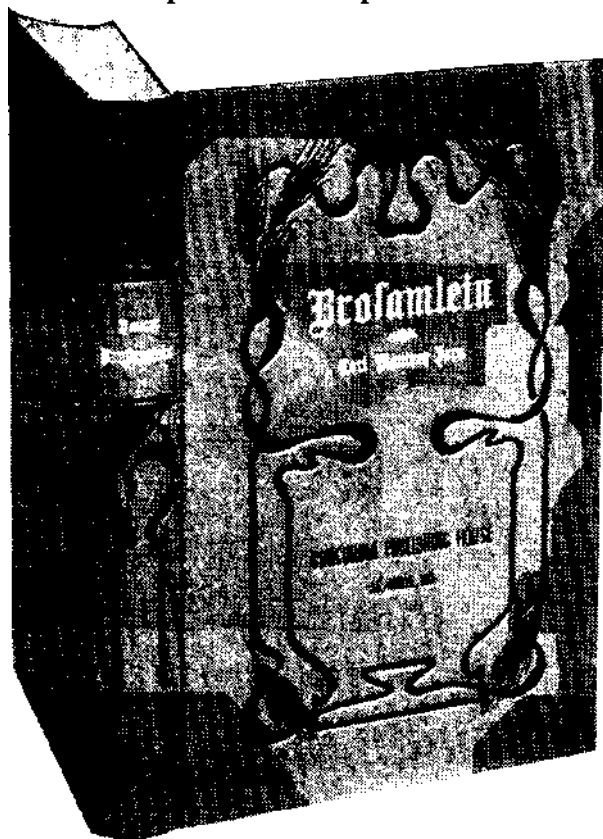
New Testament (without Psalms). Small octavo edition. (Postage 8 cents.)	\$. 30
New Testament (with Psalms). Pocket size. (Postage 5 cents.)	\$. 25
New Testament (with Psalms). Pocket size. gilt edges	\$. 50
New Testament (with Psalms), vivinit [^] Oirout with gilt edges	\$1. 25
New Testament (with Psalms). Saffiano, with padded cover and gilt edges	\$1. 50

Besides the above-mentioned Bibles and Testaments, we have quite a number of larger Bibles and Biblical works at various prices up to the amount of \$25.00.

Other matching gifts.

Confession and Communion Booklet from and after v- M. Luther's Small Catechism. By Th. Hanssen. In cloth binding\$	20
Seidel, Dr. Chr. T. The worthy communicant, or instruction for the worthy use of the holy supper. Canvas volume \$. 75 gilt edges	\$1. 25

Splendid Easter present!



Brosamlein. Short devotions for all days of the year. By Carl Manthey-Zorn. Clothbound, with gilt title and cover decoration. and 452 pages 7X10 1/4. **P2.00**

In these devotions is the power of the Word and the Spirit of God. They contain a short, simple, and pithy interpretation of the most familiar Bible verses. Scripture is interpreted here by Scripture. The author has been given a special gift by the Lord to make God's Word quite understandable to the Christian people. - The book is decorated with 52 full pictures, mostly after famous artists. The illustration above is a facsimile of the beautiful cover.

Prayer Treasure, The Little. Canvas volume\$ 25
Gold Cut **P. 50**
Saffiano, with padded cover and gilt edgesP1..... .00

Prayer Treasury, Evangelical Lutheran. Complete collection of prayers of Martin Luther etc.. Together with a booklet of hymns for the home. 6-7/2X9 1/4 in. Leather bindingZ1..... 25
In fine half-fringed ribbonP1..... 60
Morocco with gold edgesP3..... 50

Gerhard, D. Johann. Holy prayerfulness for the awakening of true godliness and the promotion of the growth of the inward man. Splendid volume **P. 75**

----- Daily practice of godliness. Canvas volumeP 20

Habermann, Johann. Spiritual morning and evening prayers, together with other beautiful prayers, as well as a number of old songs. Canvas volume P 15

gilt edges, **P. 20**

Saffiano, with padded cover and gilt edgesP..... 60

Psalter, with v M. Luther's Summaries. (Enclosed free of charge: Hommel, psalm tones.) Pocket edition. Gilt-edgedH 50

Schieferdecker, G. A. Confession and Communion Book for Lutheran Christians. Canvas bindingP..... 40

Canvas binding with gilt edgesP..... 75

Dance and theatrical attendance. By v. C. F. W. Walther. Canvas volume P. 20

Timothy. A gift for confirmed youth. Canvas volume b -25

gilt edges **P. 50**

Weseloh, H. Das Buch des HErn und seine Feinde. Half-Fringed Volume H -80

God's word a God's power. Shown by examples from ancient and modern times. Half-fringed binding with gilt title and cover decoration **P. 80**

gilt edges -P1. 25

----- The glory of God in nature. Canvas volume. - **P. 50**

Testimony on the way for confirmed. Canvas tapeH 20

Zorn, C. M. Manual for the First Self-Instruction in Gotre's Word.

Half fringed ribbon with gold titleP1.00

----- Handbook for the Beginner's Home Study in the Word of God.

Translated from the German by H. M. Zorn and J. A. Rimbach. Half-morocco

.....P1. 25

Festive gifts for confirmands.

God bless you! - Trust in God! (Editions.) Two handsome booklets of Christian poetry, each with 4 finely executed color pictures. Tastefully bound in canvas with gold and color printing **T P. 40**

God bless you! (Edition K.) A gift for life from the Treasures of Christian Poetry by A. Heintzeler. With 9 illustrations. 6X8 inches. Elegantly bound in the finest original binding with rich gilt embossing, and gilt edges and black lining. **P1.00**

God be with you! (Editions.) Christian poems as companions on the way of life. Collected by Johannes Blanke. **With 12** finely executed pictures in chromolithographic color printing. Beautiful canvas volume with gilt edges **P1.00**

In the celebration hour. Songs and poems by J. W. Tisza. With a Preface by Prof. Aug. Crull and 11 drawings by the author.

In gold leafP100

Psalter and Harp. A Collection of Christian Songs for Domestic Edification. By C. J. Ph. Spitta. Miniature edition without illustrations. 3 1/4 X 5 inches.

Elegant cloth binding with gilt edges **P. 40**

God keep you! - Remember me! Two beautiful booklets with Christian poems as a gift for life's journey. Each with 6 fine chrome pictures and tasteful cloth binding with gilt edges. 4 1/2 X 6 inch **TP. 60**

Christian forget-me-not. (Edition 8.) Memorial booklet in **saying** and song for all days of the year. With 12 pictures of flowers in the finest chromolithographic color printing. Two-color printing. 3 1/2 X 4 1/2 inches. Fern bound with gilt edges..... **-P. 50**

Christian forget-me-not. No. 756 b. Memorial sheets of love and friendship. Edited by K. Ch. Ehmann. With 5 coloured chromo pictures. Handsome cloth binding with gilt edges. 3X4 inches **P-30**

FORGET-ME-NOT. Scripture Texts and Hymns for every day in the year. Nicely printed on one side, with opposite page blank for name, etc.. Containing also 12 floral pictures with verses executed in fine lithography. Elegantly bound in cloth, with gilt edge. 4 1/2 X 3 1/2 inches **\$.60**

FORGET-ME-NOT. Scripture Texts for every day throughout the year.

Executed like the above, only smaller. 3 1/2 X 2 1/2 inches.. **\$.30**

Christian Memorial Book. (Edition R.) Words of life and spiritual

Song poems for every day of the year. With 12 very finely executed chromo pictures. Finest decor, two-color printing, exquisite paper and

tasteful binding. 6X9 inches. In high fine coloured cover with scattered

flowers and gilt edges..... **P1.00 only**

Forget-me-nots for the Christian home. (Edition L.) A forget

meinnicht in saying and song for all days of the year. With 12 very fine

colored pictures in chromolithography. 5-4X7 inches. In colored canvas

cover with rich gold embossing and lovely colored forget-me-not vines,

roses and field flowers..... **- ?1.00**

Confirmation - Textbooklet.

Pretty textbooks in embossed cardboard covers already decorated with delicate flowers. The delicious content, consisting of Bible verses and spiritual poems, is printed in gold letters.

By His Hand. Blessings on the journey of life. Size: 5X8

Inch **H. 25**

With God. Confirmation Greetings. Size: 4 1/2 X 7 inches **? . 25**

God be with you! Blessings for Confirmation. Size: 3 1/4 X 5 1/2 inchesP. 15

Commend your ways to the Lord. Blessings for the path of life.

Size: 4X6 1/2, 4 inch-- **P. 20**

Follow me! Blessings for life's journey. Size: 4X6

Inch **P-15**

May God guide you! Blessings on the path of life. A gorgeous tertiary booklet with cross in gold print surrounded by flowers and sprigs of holly on the front cover and pretty floral print from the back cover. Contents consist of miniature landscapes, well-chosen biblical sayings with delicious religious poems, all in gold print. Size: 5X7 1/2 inches -**P. 25**

Confirmation cards, Easter cards, Easter - Postcards

In rich selection. (See Easter catalogue, which will be sent free of charge on request).



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67. . St. Louis, Mo., March 7, 1911.

No. 5.

Reminiscere

Remember, Lord!

Remember, O LORD, thy mercy, and thy lovingkindness, which was from the world. Remember not the sins of my youth, nor my transgression: but remember me according to thy mercy for thy lovingkindness' sake. Ps. 25, 6. 7.

Remember, O Lord! Remember thy mercy, In thy love let my heart be warmed; To meet thee my steps hasten.
Like morning light that breaks from the nights, Let thy face shine upon me, And graciously incline to my petition.

Remember, O Lord! Remember my weakness;
The flood of heaven feeds poor streams of water, And little dogs eat from the lords' tables, The desert's thirst is the gentle dew, And hope grows out of the dry dew of life, And eternal strength will mingle with weakness.

Remember, O Lord! Remember my fervent supplication!
Let thy pardon blot out my offence, Deprive a mad sheep of the briar patch! Thou castest no stone at the fallen; Thou treadest not in wrath the memorial, Which thou seest in thy way of grace.

Remember, O Lord! Remember your promise, your word of blessing - how could you break it? Thou dost open thy doors to me at last.

To the helper I quietly carry my sick heart;
You, friend of souls, feel the pain of the poorest, Who faithfully touch the hem of your garment.

then still no light and no strength to also walk this path, to stay on it until the end and never to stray from it again. But God's word does not only show man the way to eternal life, but it is then also his lamp and a light on his way and his rod and staff, which strengthens and comforts him.

Because we human beings, through the fall of our first parents in paradise, have fallen into such great blindness, falseness, and powerlessness in divine matters, God took pity on us and yet provided counsel so that we would not have to remain on our erroneous paths and be lost. For God first revealed himself to men by speaking to them verbally and making his will known to them directly. Later God spoke to men through many holy prophets, whom he enlightened with his Holy Spirit, so that they could preach God's counsel to men for their blessedness. Finally, God spoke to men through his only begotten Son, whom he made man, namely, through Jesus Christ, and through his holy apostles. Now God has not only instituted the sacred ministry of preaching, by which his holy word is to be preached to all men until the last day, but the prophets and apostles, in order that God's word might remain firm and unaltered for all time, have also had to write it down; and this is the Bible, or the Holy Scriptures, which, through God's miraculous protection, has been preserved to this hour, in spite of all the many enemies of the Bible.

Therefore he that will not read and hear the word of God, or at least will not read and hear it diligently, cannot be saved; he will certainly make his own way to heaven, and in his wrong way will never reach the goal, and never come to God. Therefore Christ saith unto his apostles, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Christ further saith, "Search the scriptures: for ye think ye

Hearing the Word of God.

If a man is to be saved, he must hear God's word, and hear it diligently until he dies. This is an irrevocable proposition. For no man knoweth of himself which way leadeth unto heaven; and if he have learned this way from the word of God, he hath not known it.

have eternal life in it; and it is she that testifieth of me." And St. Paul says, "He that shall call on the name of the Lord shall be saved. But how shall they call on him in whom they believe not? But how shall they believe, of whom they have not heard? But how shall they hear without a preacher? And how shall they preach, when they are not sent? So faith cometh by preaching, but preaching by the word of God."

This is especially true here in our new fatherland. For there are unfortunately many who come here, who seek only earthly things, who ask nothing about church and school, who sit down in the middle of the desolate forests and prairies, who hear no sermon even throughout the year, and who let their children grow up without God's Word, or who soon fall away from their faith, who in a foreign land also adopt a foreign faith, who attach themselves to fanatical sects, who attend their false church services, and who listen to the sermon of a falsified gospel. What wonder is it that such are finally lost? It is true that if one cannot have the public preaching of the pure Word, he can have his home service, and so be blessed everywhere; but will those be blessed who, without urgent need, leave the places where they could have God's Word abundantly, who, out of pure avarice, go into the wilderness? He who has no better regard for public preaching, and is so eager for temporal things, will hardly be quite zealous in his home worship. Therefore, let him who does not want to be lost be warned.

(Walther, Light of Life, pp. 18-1 ff.)

"Zion's Watchtower."

1.

Under this name a periodical has been published for a number of years, which is very eagerly circulated in English and in German, but which contains quite dangerous, soul-corrupting heresies. The "Lutheran" has already occasionally mentioned some of these false doctrines and warned against them; but since news comes from the most diverse parts of our Synod, from Texas as well as from South Dakota, from New York as well as from Washington, from the cities as well as from the country, that writings with these false doctrines are being spread among our Christians, a more detailed word is in order.

The founder of the sect is Charles T. Russell, of Allegheny, Pa. which is why his followers are called Russellites for short. The above-mentioned magazine is also published in Allegheny in German and English. The full English title is *Zion's Watch Tower and Herald of Christ's Presence*, the German, *"Zion's Watch Tower and Herald of Christ's Presence."* The publishing house in Allegheny goes by the name of "Watch Tower Bible and Tract Society," or, for short, "Bible House," and the branch store in Elberfeld, Germany-for Russell has many followers and zealous assistants there also-is called "Watchtower Bible and Tract Society." We give the titles and names in such detail on purpose, so that the writings of this sect may be recognized at once and immediately put into that one, where they are considered reprehensible.

and pernicious writings belong to. For true Christians should beware of the false prophets who come to them, Matth. 7, 15, and avoid heretical people, Tit. 3, 10, which of course also applies to their writings. Besides the above-mentioned sheets, namely, the Russellites also distribute many tracts in English and German, also Danish, Swedish, French, and Dutch, with puffery titles, which are intended to excite curiosity and induce reading, and of which a whole batch is before us. Such tracts are: "Where are the Dead?" "The Overthrow of Satan's Kingdom," "Christendom in Great Peril!" "The birthright is sold," "The great prison is to be destroyed," "What do the Scriptures say about hell?" "Do you know?" "Which is the true gospel?" "To Hell and Back!" "Protestants, Awake!" "The Millennial Morning is Dawning!" "The Hope of Immortality," and others more. Above all, Russell himself has written a larger, multi-volume work under the title: "Millennial Dawn", in which he explains in detail his basic error of the Millennium, that is, of the millennial kingdom, for which reason his followers are often called the Millennial sect. And these writings are now really spread en masse. In a number of the "Watchtower" available to us it says: "Whoever is too poor that he cannot pay for this magazine, can receive it regularly free of charge." "This society annually distributes tons of proofs" (meaning free copies of the magazines and tracts) "free of charge through the mails and by volunteers." "Everywhere Christian people can be offered sample writings free of charge, whether door-to-door or publicly in the streets. Whoever volunteers to serve his 'brethren,' we will send as many Scriptures free as he can use. Order 5 kilograms

[11 Pound] and make an attempt, and if your courage and zeal increase, we will send a larger quantum Per freight." Thus it comes to pass that these rapturous writings are almost forced upon one by the deluded followers of Russell. Long ago, once when we were coming out of the church service on Sundays, we saw two men standing on the street corner handing a copy of their writings to all our church-goers.

What then does Russell teach? We cannot possibly list all of his false teachings, his distortions and falsifications of Scripture, his rapturous ideas and views. We will only name a number of his gross heresies, substantiate them with a few passages from his writings, and point to a few Bible passages. All who love the truth will then recognize this false prophet in his true form and beware of him and his seductive writings that shamefully misuse the Scriptures.

Let us first say a word about Russell's strange view of the history of mankind, which, of course, he did not take from Scripture, but invented in his own mind. Russell divides human history into three parts. In the first age, which extends to the Flood, men were under the rule of angels. We are living in the second age, which extends from the Flood to the Millennium, and this age is under the rule of Satan. Therefore, there is nothing at all to hope for the world now, and

only a small selection of people belongs to the "bride" of JEsu in this time. At this time the number of the elect on earth is certainly not even one million. The third age begins with the year 1914 and is under the rule of Christ. Satan is overthrown and bound, the faithful rise from death with a glorified body. The unbelievers also rise, but with the old body, and come into judgment, that is, they will be chastened, corrected, and converted in the Millennial Kingdom. Those who are not converted will be utterly destroyed. At the end of the thousand years the earth will be renewed, and there will come eternal life on earth, on which then the trillions of people will indeed all find a place.

If we then examine Russell's teachings in detail, we can make three divisions: his heresies of God, of man, and of the last things.

Russell teaches: There is no such thing as a divine trinity. Christ is not the second person in the Godhead. The Holy Spirit is not a person. God created Christ as the first and supreme being, the chief angel and representative of God and Jehovah; through him, by his power, and in his name, all beings and things (angels, principalities, powers, and all things visible) came into existence. Before his incarnation, Christ existed as a spirit being. When He was born in the flesh, He shed His spiritual nature and lived on earth as a mere man, but at His resurrection He regained it, became partaker of divine nature, and received immortality as a reward for His obedience. Physically he did not rise; his body was supernaturally removed from the tomb at the resurrection; whether it dissolved into gas, or is preserved somewhere else as a great memorial of God's love, is not known; only it is certain that JEsus did not rise with his earthly body, in which were the nail-marks and wounds, and live for ever. (Millennial Daybreak, Vol. V, pp. 56. 78. 82. 163. 384; Vol. II, pp. 124 ff.) - What shameful perversion of Scripture, what impious blasphemy of our Saviour! Take your catechism at hand, dear reader, and read there the proofs from God's Word, that God is triune, as the command to baptize, Matth. 28, 19; that Christ was not created of God, but begotten and born, and therefore so often called the only begotten Son of the Father, Joh. 1, 18; 3, 16; that He was true God even in the days of His flesh, as He iymmer again testifies of Himself, even in the face of death, Matth. 26, 63. 64, and as his many miracles confirm, Joh. 5, 17. 18. 36. And how clearly and distinctly the Saviour says after his resurrection that he was bodily risen: "Behold my hands and my feet, it is I myself; feel me, and see; for a spirit hath not flesh and bones, as ye see that I have," Luk. 24, 39.

Russell teaches that man has one and the same breath or life-spirit as the animal; his superiority over the animal consists only in a finer organism, a better brain, an upright figure, higher mental faculties, and the like. The reproduction of man is just the same as that of cattle. God is not the creator of the children of men; if he were, all the madness, idiocy, weakness of mind, stupidity, etc., found in the world would come from him.

his bill. When man dies, he ceases to exist. The soul exists only in the memory of God until the resurrection, when it is recreated and surrounded by a body. That man is immortal and lives on for eternity is a groundless assumption. Those men who during their lifetime consecrate themselves entirely to God will be new creatures in the resurrection and partake of the divine nature; but all who do not submit to the Lord in the Millennium will be destroyed. The soul has no immortality; therefore there is no eternal torment for the ungodly. (Millennial Daybreak, Vol. V, p. 293 ff.; Vol. I, p. 177 ff.)

These are also shameful distortions and falsifications of the divine word. The history of creation shows the great difference between man and the animals, and says that man was created in God's image, Gen. 1:26 ff.; 2:7. The soul of man is immortal and lives on after death, for the Saviour says to the penitent thief: "Verily I say unto thee, to day shalt thou be with me in paradise," Luk. 23:43. 23:43. But to the Sadducees, the forerunners of Russell, he had said before, "God is not God to the dead, but to the living; for they all live unto him," Luk 20:38. And these are but a few of the many clear words of God with which to smite and refute the Russellites.

L. F.

From our Synod.

2.

In the last issue of the "Lutheran" we gave some information about the expansion of our Inner Mission in several mission districts, based on the reports we received for the "Statistical Yearbook" of our Synod. Today we will now let follow some excerpts from letters which speak of the inner condition of individual congregations. The letters come from the most diverse parts of the country, from urban congregations as well as from rural congregations.

Thus, one of our presidents, in sending in a report on the church visitations held in his district, writes: "While on the one hand the human weaknesses and infirmities in our congregations are repeatedly revealed during the visitations, on the other hand the pleasing fact also repeatedly comes to light that our congregations bow under God's Word and are willing to let themselves be chastened by the Spirit of God. From a western city a pastor reports, "Reason for great thanksgiving to God we have also this year, as always. I myself have worked almost exclusively on the inner building up and extension of the congregation. And this was all the more necessary because the devil tried with all his might to sow false doctrine and to cause discord and trouble, especially in the last year. He has also succeeded in turning away several, some of whom have turned to the Methodists, Presbyterians, and Christian Scientists, and others who have come out as open deniers of God. Yet we know, 'They went out from us, because they were not of us.' Quite a number of people in the church to whom the good Lord has given the gifts have

The more diligently they work to bring in the strangers, so that, in spite of the many departures during the past year, there is again a considerable increase. The services are also attended more diligently, and the Holy Communion is enjoyed with greater love and, as it seems to me, also with greater blessing. The word of God cannot remain without fruit. And if my heart sometimes feels rather heavy, I think of the word that a man who was not even a member of the church once said to me when he found me downcast. He just said, 'Always remember: You can't expect to go into a field with a binder when you have just come out of it with the drill.' How much the congregations here in our part of the country are missionary congregations, and therefore ought to build churches larger than are necessary for their own number of souls, you will see from the fact that in the last three years about 75 persons entitled to communion have been here for from two to twelve months, enjoying hospitality with us."

From a rural congregation in a large farming state it is written: "In: general, the condition of this congregation is a good one. The services are well attended, and that the word preached does what it is preached to do, is also evident from the fact that, in about three quarters of a year, the congregation has collected over P600,00 for outward purposes. What causes the greatest difficulty in the same, as probably in very many of our congregations, is the work on the confirmed youth. It is so difficult to interest them in anything but amusements that one's courage often fails. The fault is probably largely due to the inadequate school instruction, which is often interrupted because of long distances. In the countryside, too, children are too often taken up with work and thus kept back from school. May God grant that things will gradually improve in this area as well, so that the Church of the pure Word will not only remain among our descendants, but will also flourish and prosper! God grant it in mercy!" From the same state come two more communications.' One reports, "To God's glory I can say it, that things are progressing here, though success does not leap to the eye. My congregation, an old synodical congregation, was full, and is even now far too full, and yet I may boast: Praise God, 'the land yieldeth fruit and mendeth; thy word is well done.'" The writer goes on to relate, "The other day I had a Lutheran businessman in town at the service. This young man complained that our churches in the cities were often so hard to find, and thought that the exact addresses of them should be given in the calendar." We fear that this is hardly practicable with the limited space in the calendar, nor will the calendar always be at hand. Also, in the second list in our calendar, under each state, the cities are named where pastors of our synod are located, and their names are appended. Their addresses can then be looked up in the first list, and as a rule they do live near the church. Perhaps, however, this might be furnished more generally, which we once found, as our way led us through Chattanooga, in a hotel there. In an eye-catching place hung an accurate directory of the city churches, a so-called "Church Di

rectory", with exact address information, and it was then an easy matter to find our church there.

The other report on this state also contains a hint. The pastor writes: "The communion attendance in my congregation has increased somewhat. In the past year every communicant has taken part in Holy Communion twice on average. I hope to God that the communion attendance will increase even more. We have a fine custom of having the whole congregation attend the confession service, and it is in the confession service that a minister has splendid opportunity to talk about Holy Communion and the Communion course."

Again, from another state, a pastor confirms an experience that has often been mentioned here. He writes: "I am almost afraid to take up your time with a longer letter, but it does not seem to annoy you, and it is certainly gratifying to hear that the cause of our Lord is advancing in all parts of the country. So also here, if you will judge by the outward evidences of faith. The number of those entitled to vote has ----- increased in the last few years from -- (by more than a third); the collections for external purposes have more than trebled; the improvement of the parish property has steadily progressed; peace and harmony have taken the place of enmities and quarrels which seemed to have no end, and, what is best, the attendance at the services has become better and better, the interest in parish and synodal matters has been awakened and is growing. That all this did not happen sooner is probably largely the pastor's (my) own fault. I probably felt the same way as those newly married couples. Because they were short of money, they had decided to live as frugally as possible. When their father-in-law gave them a freshly milked cow, they decided that the most economical way would be to milk only as much as they needed. After not very long, of course, they had no milk left! I felt similarly about the treatment of my congregations. But little by little I began to see the light, and now, with God's help, we have come so far that we are building a beautiful, large church, which will amount to about a -----considerable sum. But if the foundation for giving had not been laid by collecting for foreign purposes, we would not have had a new church for many years to come."

From a city in one of the middle states a pastor writes: "The number of our baptisms does not indicate 'race suicide'. We had the highest number in the state the previous year, and will probably take first place in that respect again this time. The number of communicants has increased by about 100. It should, of course, be considerably higher. But one is glad, even if progress is slow. An evil, through which so many people from our congregations are lost to us, has come to my attention again, especially in the past year. When people from our congregations move to another place where we also have a congregation, the pastor in question usually learns of this only by chance and then not infrequently makes the sad discovery that these people have already left the congregation."

have come into the hands of a church of another faith or of the lodges. If all the members of our churches, before taking up the walking-stick, would notify their pastor of their removal, and the pastors concerned would then notify their brethren of the destination of their former members, and inform them of their names and new addresses, hundreds of families would doubtless be preserved to our church by this means."

From the far west a pastor reports: "I am still working under all kinds of difficulties and have to reckon with many obstacles, but certain circumstances make me look forward to the future with joy and justify me in the good hope that we will keep a faithful Lutheran congregation here. These circumstances include that our people attend the services diligently and respect God's Word; that they all send their children to the parish school and show their gratitude for the free instruction with word and deed; that the largest majority in the congregation do not stand in the way of discipline and order, but love them and help to promote them; that they also keep our wonderful periodicals and, as I hope, read them with pleasure and take the contents to heart; that they finally are not ashamed of their German mother tongue and hold it in low esteem, but cherish and care for it as a precious treasure. It is not true that where a congregation continues on this treaded path by God's hand, there we should and may expect God's rich blessing; there a congregation, even if still so small, is nevertheless a city of God on a high mountain, which shines far into the land, a salt, by which the rottenness of the spreading unbelief and worldliness is hindered and stopped; a Bethesda, where the diseases of sin are healed, where the secure are warned, where the stumbling and falling are raised up, where the erring are reproved, where the afflicted and distressed are comforted, and where the dying are led into the gates of heaven. - As for my other field, even there I will not complain, nor lose heart, but, considering the circumstances, persevere in prayer and continue to work in patience, as much as God gives me grace. God can still do miracles every day and direct hearts like streams of water. My urgent request is this: May my listeners, as they have shown me love up to this point, also give all honor to God and His dear Word before all, and recognize that it is the highest wisdom to bow under it in humility and to accept it in childlike faith, that God's Word is the first and best means of building His kingdom, that Christian discipline and order are most necessary for the welfare of the congregation, for the happiness and well-being of our families, and that the congregational school is the planting place of the congregation, to which we must attach great importance, that our magazines, rich in content, are expensive guests for our Lutheran Christian homes, to whom we must not close the door. Yes, they are even more; they are fine assistants and helpers for us missionaries, who know how to speak to our listeners, sometimes seriously, sometimes comfortingly and edifyingly, work on their salvation, and leave rich blessings where hearts and ears are not closed against them. How happy I am, therefore, that I have had the privilege of sending a number of such missionaries to the family homes of my two congregations during the past year.

Also with this post, I give the out for two new -Lutheran* readers."

From a city in the Far East comes this report: "Here things are praiseworthy and thankful in almost every respect, also with regard to the Lodge question. Church and school attendance are increasing. We do not attach much importance to Sunday school. (The congregation has a flourishing parochial school.) The congregation is also free from all Fair, Bazaar, and Sale business, and is doing very well in spite of unfavorable business hours. Only the number of baptized is this year lower than usual. Perhaps this can be explained by an -exceptional year*. But I think it should be stated differently, here and also Wohl in general."

Again, from a farming state, a pastor writes to emphasize another point: "As you can see, my congregation has become smaller. But the cause is a pleasant one. We have branched off a congregation. This we have succeeded in doing after a hard struggle, much anxiety, and hot prayer. The great opposition congregation tried mightily to bring their church into the city. But God was with us! Strangely enough, God used the members of that church to prevent this. But he gave our few members in the city the joy to ----- build a church with a schoolhouse, and he gave my congregation the joy to let these members go, even to help build it, even though we have become much weaker as a result. You know what a struggle such a diversion often causes! The faithful God was with us in all things; we were even able to build a new school, and our collections this year have increased to more than \$900.00. What a grace of God! I am not writing this to praise us, but only as an example of how groundless is the fear that came to us when it was time to turn. We are so very timid, and trust God far too little. In everything God has blessed us: we have a new school, a surplus in the treasury, larger collections than ever before, and a daughter church with a church!"

From a southwestern state a pastor writes: "My report is almost the same as last year with the exception of those communicated; there has been a little progress. Though we have not grown outwardly, we have strengthened inwardly. The church attendance is quite good, the communion attendance is improving, and the interest in the kingdom of God, at least to judge by what the people are giving to charitable causes, as compared with the strong opposition congregation here, is very gratifying. To this I think the 'Lutheran' contributes not a little, for which I have gained five new readers this year in my congregation, and six in various preaching places. I am working toward having every family in the congregation hold the 'Lutheran.'" We take this opportunity to inform you that a pastor from a neighboring state can say, "Our magazines: -Lutheran*, .Missionary Dove*, -Children's and Young People's Journal*, are found in every home." And a particularly gratifying experience has been had in a congregation in the Middle States. There, for the sake of the congregation, the distribution of our periodicals has been taken up, and the matter has been properly and systematically carried on. And the success? A church member wrote to us in January: "We have had success over er-.

wait. Instead of 23 readers, we now have, thank God, 134, the ,Lutheran mission dove/ and hold , for the Year 1911. and let us hope that they will not only keep these sheets, but read them diligently, and that it will not only be a blessing to themselves, but to the whole congregation. If this plan were introduced into every congregation in our Synod, the Concordia Publishing House would soon become too small."

Progress in inner growth is also evident in the new areas. A pastor from northwestern Canada writes: "As far as the spiritual life is concerned, progress is being made. The love for one another, which has been so lacking, has been kindled and promises to be quite fervent. It is my greatest joy to see how the word of the cross bears fruit for eternal life. Of the struggles within and without, I will mention nothing more than this, that the Word of the Lord has still won the day."

So we could bring a whole number of reports, from which it is clear, as also the writers emphasize, that the word is fulfilled again and again: "As the rain and the snow fall from heaven and do not return, but wet the earth and make it fertile and growing, so that it gives seed to sow and bread to eat, so shall the word be that goes out of my mouth. It shall not return to me void, but it shall do that which I please, and it shall prosper when I send it," Isa. 55:10, 11.

L. F.

Good news for Brazil and Argentina.

The last but one number of the "Lutheran" contained the news: "Four members of this year's class of candidates have already been dismissed from our St. Louis Seminary to enter the service of the Brazilian District." To this it should be added that two candidates have also been dismissed from our Seminary at Springfield, Ill. for the same purpose. And these six are out of the number of fifteen candidates who agreed to go to Brazil or Argentina as soon as the great need there was presented to them. Quite a number of these were still willing to go if they had been asked, but had misgivings about coming forward themselves.

This is certainly a message that no one who loves the Lord Jesus and his kingdom will read without a deep stirring of the heart. How should this cause all our hearts to give joyful thanks to God, that in our seminaries young men are being trained who do not seek good days in the world, but who are willing to leave good prospects, home, father and mother, brothers and sisters, and joyfully go forth to toil and labor and great hardships, when their God calls them, when their Savior needs them, when the need of the church requires it, when it is a matter of making souls blessed for whom Jesus shed his blood! Here you see, you Christians, that your gifts and sacrifices for our educational institutions are well used and bear glorious fruit, that God glorifies your Sunday prayer: "Bless the orthodox educational institutions for the equipping of faithful workers in your vineyard!

hear. For this "give thanks unto the Lord: for he is good," and joyfully continue to support these institutions with your prayers and gifts.

May God bless the young men and make true in them His glorious promise: "He that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, the same shall receive an hundredfold, and shall inherit eternal life," Matth. 19, 29.

May God also bless the parents who willingly give their sons to the service of the Church abroad! It is a great sacrifice that they make. Let such parents be strengthened by what can be read in a missionary report. It says: "In 1834 the Boston Missionary Society sent its first messengers, Muuson and Lyman, to the Battas in Sumatra. They had scarcely penetrated a little into the interior of the country, whither the tidings of their visit, and of the message they brought, had hurried before them, when a band of 200 savage natives rushed upon them, murdered both men, and consumed their bodies. When Lyman's mother received the painful news of her son's death, she did not lament the loss of her beloved child, but wept - because she had no other son to bring word of reconciliation to his brother's murderers in retribution for their outrage. Like this heroic Christian mother, so thought a Kaffir Christian woman whose son was to go with her to Livingstonia on Lake Nyassa, and who soon died there. Sadrach' - that was the young man's name - 'is not my child; I gave him to the Lord at his baptism. If he has called him to this work, I do not say no/ There may well be many who pity such parents, but there are also many who would praise them blessedly and thank God if they had such a son destined for such special service."

On March 20th, God willing, these six young men will begin their long journey. Shall we not accompany them with our prayers? This is the first time in the history of our Synod that such a number of workers are going abroad at once. What joy, what rejoicing will the mere news of this cause in Brazil and Argentina, where hundreds of souls have been waiting so long for a preacher of the Gospel, from where the most heartrending complaints have been coming for months, where our missionaries have already wanted to become completely despondent, because they have been asking for workers for a long time, but so far in vain. With what joyful longing will they await the arrival of these sendlings! What great blessings can be bestowed by the grace of God through these men! The work of the Lord will be revived there. But how the devil will be vexed at this too! What a joy it would be to him if he could sink to the bottom of the sea the ship that carries these six missionaries across the sea of the world! Let us pray God that he may not succeed! Let us plead with the Lord to bring them across happily, that these young men may sing joyfully, "God is with us, therefore we fear not, though the sea rage and wallow!" Jesus is with them on the ship, just as he was on the ship that carried his disciples across the Sea of Galilee.

It would certainly be appropriate if, on the Sunday before...

She said that she would pray especially for their happy journey and for the mission in those countries. Jesus said: "Truly, truly, I say to you, if you ask the Father anything in my name, he will give it to you," John 16:23.

Can a single prayer of a believing soul, When it goes to the heart of God, not lack his purpose, What will it do, when they all now come before him And pray together?

One more thing. It costs money to send these young men out and keep them there. God will certainly provide for that. He who has given us these men will also lend the much less, the necessary money. Be sure of this, if he cannot make your heart willing to open your hand cheerfully to it, he will find others; but then you will have no part in the joy and blessing that will be brought about. Therefore come, participate also with your gifts in this beautiful work!

When the writer of this made the first appeal for missions to Brazil through the "Lutheran", a reader in the East - I do not know his name, God knows him! - immediately gave H2000.00. This money has borne abundant interest. This P2000.00 secured the beginning of this work at once; it drew forth other funds also. How the dear donor will rejoice as often as he hears or reads about the mission in Brazil, and in the eternal blessedness which God wants to give him by grace for Christ's sake, his heart will rejoice still more if he finds among the saved multitude also such from Brazil. Perhaps among the readers more abundantly blessed with earthly goods are those who will gladly follow his example. Here are six young men who devote their lives to this work; here are six parents who give their sons to it: should there not be six who will each give H1000.00 or H2000.00 for it? Who wants to be one of these six? But let the rest of us not let these alone give, but also joyfully offer our gifts for JEsu's sake. "The Lord hath need of them." How beautiful it would be if on 9. March, in addition to praying for the journey of our missionaries and for the mission in Brazil, funds would also be collected for this purpose, be it that the usual Sunday collection is used for it, or that an extra collection is made for it.

God bless the mission in Brazil and Argentina for the sake of Jesus Christ, His Son and our Saviour!

On behalf of the Commission for Inner Mission AbroadKarl Schmidt.

Christ not only feeds the belly, but above all he feeds and nourishes the soul with the word, that men may be led to the knowledge of the truth, and become godly, devout, and blessed. Therefore there is no greater and higher work that we can do on earth than to draw people with preaching and teaching. The devil is very hostile to this good work, and for this reason he works hard against it. So it is also a difficult thing in itself, and costs much trouble and labor ... But it is also no greater service.

(Luther.)

To the ecclesiastical chronicle.

America.

Just before the conclusion of this number, the figures for the

"Statistical Yearbook, from which the external stock of our Synod indicates, has been calculated. We'll bring them in after following table and see for comparison the figures of the previous year. the year before:

	Figures for 1909.	Figures for 1910.	Increase or
Pastors:	1, 910	1, 974	Acceptance.
Synodical	1, 454	1, 519	-1-64
Non-synodal congregations:	1, 207	1, 217	-1-65
Preaching Places:	943	1,031	-1-10
Souls:	867, 262	878, 654	-1-88
Communicators:	521, 130	529, 287	-i-11, 392
Voting:	121, 423	123, 637	-1- 8, 157
Community Schools:	2, 123	2, 130	4- 2, 214
School-keeping pastors:	1, 109	1, 116	-i-7
Community School	1,009	1,026	-i-7
Teachers:	222	218	4-17
Schoolchildren:	95,024	93, 890	-4
Sunday School Kids:	(Not charged.)	53, 343	- 1, 134
Baptized:	33, 233	33, 699	4- 466
Confirmed:	23, 104	22, 836	- 268
Communicated:	928, 418	969, 876	-i-41, 458
Copulated:	9, 994	10, 494	-i- 500
Buried:	11, 346	12,012	-i- 666

Today we only note that the number of pastors according to our calendar, where also all sick, retired and otherwise out-of-office preachers are counted, as well as all professors, most of whom are also preachers, is 239 greater and amounts to 2213.

The arch-enthusiast Russell, discussed elsewhere, also has a chapter in his magnum opus entitled: "The Three Ways: the Broad Way, the Narrow Way, the High Way." By the third he means the "high way of sanctification," the "way to human perfection," which "requires only the putting away of sin." "It leads to personal cleansing and to the restoration of the image of God in which Adam was before the Fall." And he then goes on to say, "The way back to actual human perfection will be made very smooth and easy, so easy to find that no one need miss it," etc. He himself, of course, does not seem to have gone this way of sanctification. For long ago he was sued by his wife for grave offences. The testimony given against him by her on the witness stand showed that he held very lax views in regard to marital fidelity. The court granted the wife a divorce from him. Est is not the first time that a false prophet has also been revealed as one who lives ungodly. Dowie, Schweinfurth and other "new saviors" come to mind. But the deluded followers of such false teachers do not have their eyes opened even by such incidents. L. F.

One thing we can learn from the Russellites is the great and untiring zeal with which they spread their writings and papers, and so do the Adventists, the Unitarians, and other sects. Would that we were all so zealous in spreading the beatific truth as these false churches are in spreading their soul-deadening error! We do not consider diligently enough what a valuable means for missions the press, church papers, and tracts are to-day for mass distribution. And that we should always have such abundant means - we do not say would have, but - at our disposal! For the means are there and need only be made available.

L. F.

Abroad.

about the German connected with us also annually in the "Ev.-Luth. Freikirche". made. We illustrate these through a comparative Table:

Free church, statistical data

	Numbers for 1909.	Numbers for 1910.	Increase or Decrease.
Pastors:	22	23	4- 1
Communities:	34	34	X
Souls:	5,099	5,350	4-251
Communicators:	3,165	3,419	4-254
Voting:	1,132	1,180	4- 48
Schoolchildren:	693,	674	- 19
Baptized:	156	150	- 6
Confirmed:	100	121	4- 21
Communicated:	12,250	12,623	4-373
Copulated:	33	42	4- 9
Buried:	61	71	4- 10

For the 34 churches are preached in 71 places, and their members reside in 326 localities.

L. F.

The "Evangelical Lutheran Free Church", the organ of the Synod of the Evangelical Lutheran Free Church in Saxony and other states of Germany, does not want to compete with the "Lutheraner", to which we owe so much, but we ask those "Lutheraner" readers, who have the time and inclination to read a church newspaper besides the "Lutheraner", to order our paper as well. We address this request especially to those fellow believers who still have a warm heart for the old fatherland or who are still connected with Germany through relatives and friends. It must be especially important to them to be kept informed about the state of the Church and the progress of the Church of the pure Word and Sacrament in Germany. This should also be the concern of those pastors, teachers, and church leaders who live in mission areas where an influx from Germany is to be expected. For they will only be able to deal properly with the immigrants coming from the various German national churches if they know about the present ecclesiastical situation in Germany. Our paper provides information about all the regional churches and reports on more important events in all parts of Germany. For our Free Church has congregations in the most diverse regions, and even where we do not have congregations, we nevertheless have relations or at least read the papers and follow the events with attention. Moreover, the current issue offers our fellow believers in America something special which will interest them all, namely excerpts from letters of Blessed v. Walther to Blessed Pastor Brunn, through which the relationship between the two communities, the Missouri Synod and our Free Church, is also illuminated. We therefore ask that quite a few would still like to subscribe to our paper. The request, however, comes a little late, but not too late. Whoever sends a dollar to the Concordia Publishing House in St. Louis with the request to add his name to the list of subscribers to the "Free Church" will receive the numbers already published and then two numbers of the paper sent directly from Germany every four weeks. The mailing is done by Mr. E. Klärner in Zwickau (Saxony), Bahnhofstraße 26, to whom one should address oneself if a mailing should not arrive, or if one changes one's address. Orders and payment should be sent to Concordia Publishing House in St. Louis, Mo.

O. Willkomm.

How do you celebrate the Passion season?

It is a beautiful and wholesome custom in our church that we commemorate the passion of Christ every year at a special, appointed time. Not only does this require gratitude; it is also a great blessing. The season of the Passion never passes without leaving its mark of blessing. The Gospel of Christ, as it is especially preached during the Passiontide, still proves to be alive and powerful, a power to save souls. Thousands feel how Jesus comes closer to them in this time, how faith becomes stronger and more joyful, how love for the Saviour is kindled to a brighter flame. The Lord confesses the Passion celebration of His Church.

I just wanted to ask if you have already benefited from this year's Passion celebration. It is a shame when a time of blessing passes a person by without bringing them a blessing. And that often happens because most don't buy out the time. That's why I asked: How do you celebrate the Passion Season? Do you use it in such a way that you are sure it will bring you spiritual profit?

At the risk of telling you something old, I want to call your attention to four Passion rules:

1. Let the gospel fall abundantly into your heart. Do not miss a Passion service unless there is a real must. Also, do not miss a day to contemplate, to contemplate, not just read, a section of the Passion story for yourself.

2. be sober in spirit! Avoid everything that distracts you too much, that blurs and obliterates the impression of the gospel. The old ecclesiastical custom of avoiding weddings and large parties in the Passiontide is not to be despised. He who observes it in the right way will himself feel the blessing.

Pray diligently and earnestly for the Holy Spirit, for faith and love. God says, "Open wide thy mouth, and let me fill it." In other words, pray earnestly, and I will bless you abundantly.

4 During the Passion period, Christ's example also shines especially brightly. His indescribable patience and gentleness and humility and selflessness are shown to us in all their beauty and provoke us to follow Him. Let it be thy daily business to exercise against friend and foe the virtues of Christ. It will never be easier for you than at the time when His image of suffering is so vividly presented to you.

May God richly bless the Passion Season to all our congregations and to all His Christendom!

Justified silence

A pastor of our synod writes to us: "Our enemies and opponents cannot refrain from indulging from time to time in vituperation against our synod, its pastors and officers. And when, for good reasons, the reviled do not reply to these vituperations, it is construed to them as an admission of guilt. Now, in preparing for my Passion sermon, I found in J. I. Rambach's 'Reflections on the Passion of Christ?' with reference to Jesus's silence before Pilate and Herod, a remark which is still applicable today. If you can and will make use of the words or this whole letter in the 'Lutheran', you are at liberty to do so. So the words of Rambach are:

"As the enemies of Christ regarded the silence of the Lord Jesus as a sign of an evil thing, and therefore attacked him the more boldly with their unfounded accusations.

It is still going on to this day. If the servants of God do not answer all the blasphemies and pasquettes that are spread against them, because they consider such things to be an irresponsible corruption of time, the world is immediately finished with such judgments: Yes, there you see it, people do not have a good conscience, they let it sit on them. If they were right, if they were innocent, they would answer for themselves. Therefore they slander all the more boldly and use all the more insolence in their accusations. As they always repeated the old accusations and put a new dress around them, so it is still the case that the old blasphemies, which have long since been put down by the most thorough protective speeches and protective writings, are reheated and brought to market again in a new form.

"Today."

For a long time Rao had listened to the missionary's preaching; more than once he had declared, "It is all true and right." "But why then will you not believe and become a Christian?" said the messenger of peace. "I want to think about it," said Rao persistently. "Jesus Christ was a good man, a great man, perhaps even the Son of God. Your religion is a good religion, and it is possible that I may convert to it; but it takes time, much time."

And time passed; the missionary began to talk to Rao about how time was precious, and how it was dangerous to keep putting off repentance. "Now I don't like to hear you," said Rao. "I have time enough; I never do anything hastily. God is gracious and merciful; I am sure he will not mind if I consider properly; he does not hurry either."

Again some time passed. One night a messenger came to the missionary and said that Rao was ill and begged that his friend would come and see him. "But quickly, quickly," he was told, "time is precious!" The missionary went to Rao, who lay on his bed, pale and trembling with fear. "Give me something to make me well!" he begged. "Dear missionary, help me; I must not die now!" "Life and death are in God's hands," replied the missionary, who was also a physician, and who examined the sick man. "I will do what I can to help you. But success stands with the Lord, not with me." The Hindu looked at him anxiously. "I want so much to live," he said; "I want so little to die."

The missionary went, asking one of those present to come along and fetch the medicine he was going to prepare for Rao. While he was praying for the poor heathen, a thought flashed through his mind; he filled a bottle, wrote a note and stuck it on it, gave the bottle to the messenger and said: "Bring this to Rao."

"One tablespoonful to be taken today over a year for the first time," the note read. "Over a year today?" exclaimed Rao, and his feverish hands, which had been grasping the medicine with trembling haste, sank down on the blanket that hid his quivering body. "Over the year today? There must be some mistake. Quick, quick, run back and ask for medicine to be taken right away, right now! I can't wait till to-day for the year, I might die in the meantime."

Again Rao received a bottle from the missionary, but on it was written, "To be taken for the first time today over one month." Fearful sweat ran in thick drops down the sick man's face as he read the words again and again, not understanding what they meant. "Away, away!" he cried. "Tell the missionary that he is mistaken. I lie in the

Dying, I want help right now, now! Who knows where I'll be for over a month today!"

"Is it right now?" asked the messenger, who brought Rao a new bottle, on which was written, "To be taken to-morrow." "No!" cried the Hindu in despair. "No! What good will the medicine I get tomorrow do me? Now I am sick, now it is life or death! Go and ask the wise teacher to come to me himself; I must speak to him."

The faithful servant directed his order, and the missionary followed him to the sick man, took a new bottle, and gave Rao the medicine that might help against the fever. "Friend," he said upon it, "you could not wait when you felt that your life was at stake. Can you, may you wait, if it be for the salvation of your soul, if it be for eternal life or eternal death?"

Now the Hindu understood his friend and no longer said, "I will wait"; he immediately and without hesitation accepted Him in faith who says, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth on me shall never die," John 11:25, 26.

"Take heed, brethren, lest any of you have a wicked and unbelieving heart, departing from the living God; but admonish yourselves every day, as long as it is said this day, lest any of you be hardened through the deceitfulness of sin. As long as it is said: Today, if ye shall hear his voice, harden not your hearts." Hebr. 3, 12 f. 15.

"If any man sin, we have an advocate with the LORD, JESUS CHRIST, who is righteous."

1 Joh. 2, 1.

This Jesus Christ is the only true high priest, who sacrificed himself on the cross. In this way he fulfilled his ministry, taking upon himself the sin of us all and paying for the heavy debt with his blood of God. All my own work is of no account; I can and will never take comfort in it, but I believe in the words of life, that Jesus is the Christ, my high priest, who sacrificed his blood for me and reconciled me to God. He speaks the best for me before God as my Advocate. When my sins accuse me, he shows the Father his holy, innocent, bitter suffering and says: Father, forgive him! In the world of men, where there is death and the devil, he maketh me to lie down with mine enemies: but there also he is with me, strengthening my heart, and giving me such a mind, that I inquire not whether the devil and the world be against me, and be wroth with me: I pass through, and turn not away. I cleave unto my Lord Jesus Christ: though we see him not with our eyes, yet shall we see him at the last day. In the meantime we have the word of life, faith, and also know that Jesus Christ is the Son of the living God and our High Priest and Advocate with the Father.
(Luther.)

Incomprehensible recklessness.

O how low man has fallen! In earthly things he is very particular; for this he is ready to do anything, and he also labours day and night to obtain it; and when either a great gain or a great loss is in store for him in the temporal, he does not want to build his happiness on uncertain conjectures, he wants complete certainty; if

But when it concerns the salvation of his soul, when it asks whether he will one day be eternally happy or whether he will be lost, then he seeks to reassure himself with a mere perhaps, with a mere probability; then he gladly covers his own eyes so that he does not see the danger in which he hovers. If a man can choose several ways on a journey to a city in this world, he carefully avoids the dangerous one and chooses the safest, even if it would be the most arduous; but on his journey to the eternal city of God, man likes to choose the easiest way, even if it would be the most dangerous; indeed, he often chooses a way of which he does not even know whether it will lead him to heaven or to hell. Is not this an incomprehensible recklessness?

(Walther, Festive Sounds, p. 419.)

Right comfort in adversity.

During a French revolution, the Duchess of Orleans, like the rest of the royal family, had to flee France with her young sons, after she had dared in vain to win her son his birthright to the throne. When the court preacher, D. Krummacher, at Potsdam, said to this high lady: "We in our position can hardly imagine what it must be like to see the throne, sceptre, and crown of an entire kingdom swallowed up in an instant before one's eyes by the abyss of hell for oneself and one's house," the princess replied, as Krummacher reports, "with a calmness and truth that will remain impressive to me forever, peacefully smiling: 'O what is all this, if only our souls are saved!'" - How often the hidden seed of the divine Word is found there, where it is least expected!

What to look for in a preacher.

There are churches and church members who look to a pastor first and foremost for his "eloquence." He should have a good gift of oratory. If it is said of the pastor, "he is an orator," with many that is all they desire in him, and the sum of the praise is thus expressed. Certainly, oratory is a beautiful thing, and it is very good if a pastor possesses the "gift of oratory." But let us be careful not to look for this art alone in the pastor. The pastor is first and foremost to be a witness to Jesus Christ. The Lord Christ did not say: You shall be able to speak beautifully of me, but he says: "You shall be my witnesses", Apost. 1, 8.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through Concordia Publishing House. St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Grains of Gold. Sermons by D. C. F. W. Walther. Well-finished jubilee edition with v. Walther's portrait. Zwickau i. S. Publisher and printer J. Herrmann. 1911. 182 pages 5X7, stiff paperback. Zn obtain from Concordia Publishing House, St. Louis, Mo. price: 30 Cts.

Grains of gold find it in truth, which are offered here, ten delicious sermons, fetched from the casket of the divine Word, of which the Psalmist says: "The rights of the Lord find more precious than gold and much fine gold." The booklet has already gone through two editions, and, with its low price, will doubtless find many purchasers and, it is hoped, many readers in this jubilee year. The sermons are well worth reading and re-reading.

L. F.

CHRISTIAN SCIENCE in the light of the Word of God. By J. Jenny. 1910, Northwestern Publishing House, Milwaukee, Wis. 168 pages 5X7 1/4, bound in cloth with gilt title. To be obtained from Concordia Publishing House, St. Louis, Mo. price 60 cts.

The author of this meritorious book has obviously studied the so-called "Christian Science of Salvation" in great detail and has done the Church a service by exposing this fraud in detail. He says in the preface: "In publishing this book we have been guided by one thought, that it may be of service in combating an exceedingly dangerous school of thought of our time, to which so many have already fallen victims, that by such combating our dear Christians may be preserved from the poison of 'Christian Science' and similar cults, which destroys all true Christianity, and may, on the other hand, attain to ever greater appreciation of what they have, namely, the dear Gospel of JEsu Christo." The book has six chapters: 1. Introduction; 2. Historical Course of Development of Christian Science; 3. Its Principles; 4. Its Method of Cure; 5. Its Dangerousness to Our Christian People; 6. Rightly Combating It. To those who need to study the matter more thoroughly, we recommend this book. L. F.

What should exhort and stimulate a Christian to attend church meetings diligently? By Fr. Andres.

Why does a Christian not want to have anything to do with the Workers' Association? By P. J. Schinnerer. 4 pages each 5X7 1/4. To be obtained from Rev. P. Budach, 249 N. Lincoln St., Bay City, Mich. Price: 100 copies, 40 cts; 200, 75 cts; 300, H1.00.

Two concise, popular tracts which may do good service, the first everywhere, the second where one has to deal with the labor club, which is widespread in Michigan. L. F.

Zionsklänge. A collection of 100 sacred songs for mixed choir, arranged and composed by George Kessel. To be obtained from Concordia Publishing House, St. Louis, Mo. 300 pages 7 1/4 X 10, bound in half leather with gilt title. Price: E2.00 postpaid.

These hymns are selected for all feast seasons of the church year, also include a number of songs for special occasions and songs of general content suitable for any service. The music printing is clear, and all the hymns are provided with German and English text. We have found a number of quite good, ecclesiastical numbers in it, but admittedly also a number to which we cannot give such praise. We cannot make friends with some of the melodies that are trying to find their way into our church services and - unfortunately - also find their way into some places. There is so much that is beautiful, good and genuinely ecclesiastical that there is no need to resort to the mediocre and the lowly.

L. F.

Two motets, "Behold the Lamb of God," and, "The HErr is Risen," for mixed choir, composed by Fritz Reuter. New Ulm, Minn. 6 ropes 7X10 1/4. To be obtained from Concordia Publishing House St. Louis, Mo. price: 20 cts.; price per dozen: \$1. 75 and postage.

Again, two songs by the well-known composer, both easy, both with German and English text, both recommended, each comprising three pages.

L. F.

Our Zoar. Dedicated to the Ev.-Luth. Sanitarium near Denver by F. W. Herzberger. Typesetting by G. Kirchner. Self-published by the Sanitarium, Edgewater, Colo. 2 ropes 7X11. Price: 10 cts; price per dozen: 60 cts.

A song intended for the Hans to commemorate the aforementioned charity.

L. F.

Ordination and Introductions.

On behalf of the chetrcsfing district president was ordained:

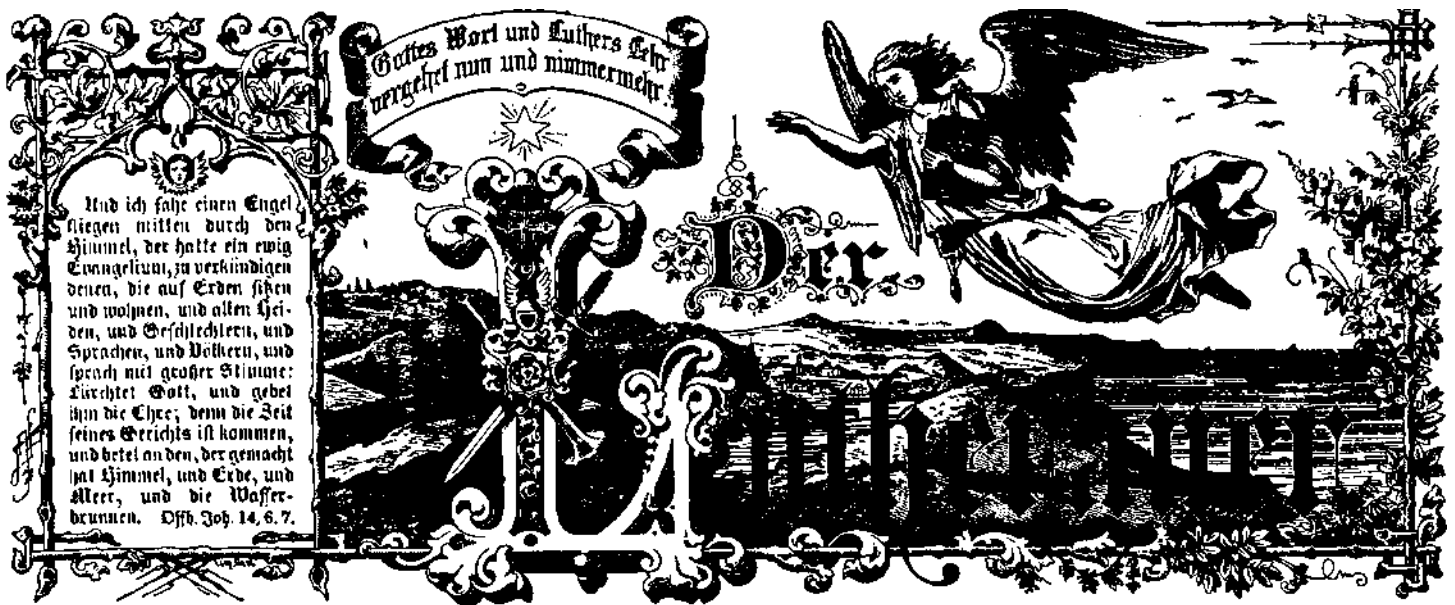
On Sunday. Sexagesimä: Kand. T h. S t r i e t c r in St. Johaunesgemeinde zu Seward, Nebr., as missionary for South America under the assistance of Professors Weller, Schütte and Reuter of P. C. H. Becker.

Introduced on behalf of the respective District Presidents:

On Sunday. Septuagesimä: K C. P l u n c e in the parish at Dundurn, Sask. can. by L. W. C. H. Schäfer.

On Sun. Sexagesimä: P. Th. Norden in the Trinity parish at Hazard, Nebr. by P. J. A. Dürr. - Herm. Köster in the parish at Herington, Kans. by Bro. M. Senne.

Feb. 13: Prof. A. E. Bergman n as professor in the high school at Milwaukee Wis hv I. R. Sievers



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., March 21, 1911.

No. 6.

Jesu peace.

Peace I leave with you: my peace I give unto you. Joh. 14, 27.

The world prepares itself with power, My earthly course approaches its end, Already closer the cross is brought - To the parting still the disciples' hands The last hour approaches. There is darkness in the path hereafter; Which the world cannot give you: I give and leave you my peace.

You must not shame the whole world. Out to her, the sinful one! She may strew her flowers to her own, but to the Master she brings her thorns. Remember, my disciples, that when I am gone from you. What the world cannot give you: I give you and leave you my peace.

Many a battle goes on, The enemies seek fresh prey, The disciples are outlawed, The prince of the world hurries his pack. But though they threaten with heavy ban And forge chains in your limbs, What the world cannot give you: I give and leave you my peace.

And so often your heart still complains That it has come for earthly favour, In spite of man's mockery and earthly pain The best will not be taken from you. Only draw near your heart to me. I have never parted from you - What the world cannot give you: I give you and leave you my peace.

Jesus in the circle of his confirmands.

I have been longing to eat this paschal lamb with you. Luk 22, 15. If Jesus had nothing to do with our confirmands, the whole story would be a comedy. But what holy and blessed things are going on, since Jesus is in their midst and deals with them just as He did with His disciples on that holy night when He was betrayed!

Whoever saw JEsu in the circle of his disciples at the last Passover celebration knew that they belonged together. For the paschal lamb had to be eaten family by family. By JEsu eating it in their midst, He confessed Himself to them as His own. They had recognized and confessed him as their Saviour, and he wants to be considered as their head before God and men. This is also how he deals with our confirmands. Already in baptism he accepted them as his own, and when they now publicly confess him as their Saviour before the world and the church, he declares just as publicly: "You are my children and my household. Thus their confirmation day is a right day of honor for them. Where in all Jerusalem was any family so honored and distinguished as that multitude in whose midst was JEsu? How could greater honor befall our children than to be proclaimed before heaven and earth as members of the family of Jesus Christ? The race hears it, the church believes it, and heaven sees it that he is in their midst.

And it is His desire to associate with them. The word: "I was longing to eat this paschal lamb with you" is the expression of his intimate love for his disciples; he longs for contact with them. He is also warmly affectionate towards his confirmands. What draws him to them? Why is it that we, their parents and teachers, have already grown so fond of them? In some signs we see that a sweet life of faith is germinating and sprouting in their hearts.

they rejoice in their Savior and earnestly fight against sin for his sake; therefore we love them especially. It does us good in our hearts, to speak with Luther, how now the tender youth of boys and girls grows up, so well prepared with catechism and scripture. Truly such a young people is a beautiful paradise, the like of which is not to be found in the world. And we, who are placed in this paradise as God's gardeners and caretakers, refresh ourselves with the lovely growth of Christian youth. The longer, the more we have loved to be with our dear confirmands.

So also the Saviour's heart beats toward them in love, in more intimate and hotter love. That is why he wanted to eat the paschal lamb with his disciples, because he saw that they were longing for the promised salvation when they ate it: Enjoying it, they longed for the promised salvation. And all who long for salvation in Christ he presses to his heart. This is what wins him the heart of the Saviour, that these tender little children and maidens seek help from him and rely on him so much. He loved them with a fervent love when they were still far from him, and gave them faith in baptism when they did not seek him; but how his heart beats out to them now that they cling to him with confidence and put their souls into his hand! It is impossible that the Saviour should pass them by indifferently. And did he love them when they did not yet love him, how will it be now that they so earnestly desire him? After all, they have now recognized his love and no longer want to live without his communion of love. He sees how, out of love for him, they sincerely strive to avoid sin. He sees how, in the years to come, when they have offended him with sins, they come to him again and again ashamed and repentant, imploring him not to cast them out, as those who cannot bear to be deprived of his love. Wherefore hath the Saviour kindled this love in them? He longs to show abundant love, and to those who desire it his full Saviour's love is turned.

The day of confirmation is a day of joy for Jesus. There he certainly speaks the word: I have been longing to hear the confession of faith and love from your mouth.

But why does this give him such joy? Because there he can fulfill his calling as a savior. He has no greater joy than that of making poor sinners holy. For this purpose he has contact with his confirmands, in order to lead them to salvation. That last Passover he longed for, because it was to lead on to his passion and death. He burned, as it were, with eagerness to place blessedness in the laps of the disciples as an acquired good. Yes, it is precisely in connection with this Passover meal that the Holy Supper is to be instituted, and he heartily desires to present the goods of salvation to his disciples in the holy sacrament; he rejoices that the glorious time has dawned when they may eat the New Testament paschal lamb, the body and blood of the Lamb of God, to strengthen them on their journey to the heavenly Canaan. He knows their need and weakness, and hastens to present to them all that they have need of to attain to blessedness. So also he knows what his dear confirmands need. He knows that they cannot hear often enough or clearly enough that their sins are forgiven;

They will not lack doubt, fear of sin and temptation. He knows that he must give them all the powers of the spiritual life; they cannot walk alone, not one step, neither of faith nor of love. He knows that their flesh is always ready to follow the temptations of Satan and the enticements of the world; will they remain faithful to him? Only then will they reach the goal, when he fills their hearts with divine certainty, gives them insurmountable strength for good, unites them most intimately with himself. For this reason he is not content with the fact that he has reborn them in holy baptism and has strengthened them in knowledge through teaching, but he earnestly desires to give them the highest and best: he offers them his body and his blood as a seal of forgiveness; in it he gives them a precious pledge of his unchanging faithfulness; through it he increases their faith and their love. How can they still doubt their salvation when they receive the ransom with their own mouths? How does it shame their wavering faithfulness, and powerfully uplift it, when they learn that he not only shed his blood for them, but also mysteriously gives it to them for oral enjoyment, and so lovingly calls them his own! What more do they lack in the fight against sin, who are thus strengthened in faith, and grow in the knowledge of his love? - See how JEsus, in the circle of his confirmands, lacks nothing to lead them to blessedness. O see how he loves them! What a desire he has for their blessedness!

Will you dear confirmands not now also speak: We are heartily desirous to eat this paschal lamb of the New Testament? It was certainly a blessed hour for the disciples when they learned how faithfully the Saviour meant it with them; it was a day of rich grace when they received the sacrament that guaranteed their blessedness. The day is near when you too shall have access to the election of grace. And not once and seldom, but repeatedly and often, again and again, when the Saviour sees your need and danger, it will be said to him: "I earnestly desire that these dear children and all my Christians as a whole come to me, that I may strengthen and preserve them. When you receive the Blessed Sacrament for the first time, and as often as you stand at the altar of the Lord, you must say with a fluttering heart: Today great salvation has come to us! Jesus is in our midst, for we receive his sacrament; he is with us to lead us to salvation; in his blood he gives us forgiveness of sins, life and salvation.

Jesus in the circle of his confirmands - how safe you are, you dear child, since the faithful Saviour has filled you! Thou art sinful and weak, but he is so strong and gracious. He is able to lead thee safely, and it is his heartfelt desire to lead thee by word and sacrament into his Father's house. Hold fast to him, take hold of him in word and sacrament with the believing petition:

Take then my hands, and lead
me to my blessed end, and for
evermore.
I may not go alone, Not one
step: Where thou wilt go and
stand, There take me with thee!

E.

"Zion's Watchtower."

2.

We have seen in the previous number how the false prophet Russell and his followers lead a false doctrine of God and man contrary to the Scriptures. But his false doctrine and enthusiasm are most blatant when he talks about the last things. Everything revolves around the millennium, that is, around the millennial kingdom; that is the main thing for him. But he also speaks in such a way that no one who believes a word of the Bible should be misled. Russell teaches that Christ came again as early as the fall of 1874. This presence of Christ lasts forty years, which is a time of harvest; after its expiration, that is, in 1914, the actual setting up of the millennial kingdom begins; during it the raising of all the dead and the making of all mankind perfect takes place. Immediately before the beginning of the millennial kingdom there will be a great tribulation; it will fall in the harvest period of the forty years. There will be great political, social, and religious upheavals. The earth (the present social order) will totter, fall, and be done away to make way for the new earth (social order) in which righteousness dwells. (Millennial Daybreak. Vol. I, pp. 143 ff., 296 ff.; Vol. III, pp. 85, 229; Vol. IV, pp. 279 ff.) Again, every Bible reader knows that Russell teaches flatly against Scripture. Scripture knows only of a return of Christ, for which all Christians are now still "waiting," 1 Cor. 1:7; Phil. 3:20. This return of Christ will be sudden, like lightning, Matt. 24:27, and like a snare, Luk. 21:35. The forty years Russell has devised in his head. What he raves about a millennial kingdom is nothing else than the often disproved dream of the so-called Chiliastes. And if Russell now even undertakes to fix the beginning of this millennium at the year 1914, then he will, if the world still stands so long, in three years' time stand before all eyes as a liar and a deceiver, and Christ's word will remain true: "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only", Mark. 13, 32.

And what does he teach about the millennial kingdom itself? Then all men who have ever lived, provided they have not belonged to the so-called overcomer class, shall rise from the dead and be made perfect men. Then even those who have not converted during their lifetime will still have an opportunity to accept salvation. All the wicked, however, who wantonly despise grace, will not fall into eternal torment, but will be completely and utterly destroyed in a few moments. This is really the core of the false doctrine of the Russellites, to which they return again and again in their many tracts. Let us hear a few passages. "Do you know," says the tract of the same name, "do you know that the church that God chooses (or elects) during this Christian age is promised a spiritual or heavenly reward? To become 'partakers of the divine nature' (2 Pet. 1:4) and to participate with Christ in the millennium work of the

blessing of the world, but that, according to the Lord's provision, those who accept His grace in the millennial age will experience a restitution or restoration of the perfections of human nature (once lost through sin) in the restored paradise of the new earth? Acts. 3, 19-21; Rev. 21, 1-4.

"Do you know that while it is 'time' for many of us in this life to hear of this grace of God" (reference is made to 1 Tim. 2:6: "that such things would be preached in his time"), "yet for the great majority it must be 'in his time' in a future life, because less than one-third of the human race has ever heard of the only name 'under heaven given among men, in which we must be saved' in order to believe in him? Apost. 4, 12.

"Do you know that according to biblical chronology (reckoning of time) 6000 years of world history have passed? - that the seventh millennium is the millennium of the reign of Christ? - that the present time, from 1875 to 1915, is the transitional period called in Scripture the 'harvest' of this age, in which the number of the election [church] will be completed? - and that then the Millennial Age will dawn with 'great tribulation' (anarchy, etc., repeatedly called in Scripture), which tribulation will level economic conditions, dampen pride, and prepare the way for Immanuel's long-promised kingdom -under all heaven'? (Dan. 2:28, 44; 7:13, 14, 18, 22, 27.)" In the tract, "Catastrophes," it is said, "I suppose this is the place to remind you that the Dark Ages invented another punishment than death, namely, a future life of eternal torment. This doctrine is quite contrary to the word of God, signifies a defilement of the character of God, and has completely blinded and confused those who embraced it. If they could only drop this untenable doctrine, contrary to reason and the Scriptures, and dishonoring to God." In the tract, "Hopeful or Hopeless," it is said, "We have already pointed out that errors originating in the Dark Ages have cast this darkening shadow upon the divine character, and hindered a proper appreciation of the glorious plan of redemption, which has its center in our Lord Jesus Christ. The first of these errors, as has already been indicated, is the false idea about hell. . . . The second error, which dates from the Dark Ages, is that with death all hope of repentance and salvation is at an end. Between the two covers of the Bible there is not a word to support this erroneous idea." In another tract, the very heading says, "The time has come for the tales of hell to be seriously questioned."

And so we could bring many more passages in which the Russellites teach that after death there is still an opportunity for men to repent and be saved. But the Scriptures teach, "When the ungodly man dieth, hope is lost; and the waiting of the unrighteous cometh to nought," Prov. 11:7. "It is appointed unto men once to die, but after this the judgment," Heb. 9[^] 27. And likewise the Scriptures teach against the Russellites, that

there is indeed a hell, eternal destruction, eternal torment. The Saviour says of those on the left, "And they shall go into everlasting punishment," Matt. 25:46; he exhorts all Christians, "If thine eye offend thee, cast it from thee. It is better for thee to enter into the kingdom of God with one eye, than to have two eyes, and to be cast into hell fire, because their worm dieth not, and their fire is not quenched." Mark 9:47, 48. St. Paul says, "If the Lord's eye be troubled, it is better for thee to be cast out. Paul saith, When the Lord Jesus shall be revealed from heaven, with the angels of his power, and with flames of fire, then shall he "execute vengeance upon them that know not God, and upon them which obey not the gospel of our Lord Jesus Christ: who shall suffer punishment, even everlasting destruction," 2 Thess. 1:8, 9. And St. John, in the Revelation, says of the ungodly, that they "shall be tormented with fire and brimstone," that "the smoke of their torment shall ascend for ever and ever," and that in the lake of fire and brimstone they "shall be tormented day and night for ever and ever," Revelation 14:10, 11; 20:10. It is on this point that Russell's false doctrine becomes quite terrible and fatal. For if one knows when the Millennium will dawn; if after death there is still time and opportunity to be converted and to take hold of grace; if there is no hell and no agony and torment: who then will prepare himself for eternity in this life, shunning the broad way and taking the narrow way?

This concludes our discussion of the false doctrines of the Russellites, who make a glittering claim to right understanding of the Scriptures, although we have much to say about their pernicious errors and their shameful distortion of the Scriptures. Their paper is not a Zion watchtower, but the devil's watchtower. For the devil is the liar and murderer from the beginning and the father of all false doctrine. Russell is not a right teacher, but a false prophet. The Allegheny publishing house is not a Bible house, but a right Babel house. Let all Christians be warned against this false teacher and against his seductive writings.

Alas, God, there's no peace on this earth; Many sects
and many fancies in one heap come to pass. But defend
thyself from the proud spirits, Who rise high with power,
And ever bring a new thing, To counterfeit thy true
doctrine.

L. F.

to train and send out preachers and teachers, and thus to carry on the good work of mission to the comrades of the faith.

Through these lines the undersigned would now like to draw attention to a special, often still unnoticed mission field.

In Milwaukee, about a decade ago, our congregations began to supply such a hitherto neglected field of inner mission, a mission mainly to fellow believers through a specially appointed missionary. A city missionary was chosen and commissioned to minister, first and foremost, in the various city and county institutions to those bearing the name Lutheran. Pastor Enno Dümmling, the appointed missionary, set to work; he visited the hospitals, the lunatic asylum, the poorhouse, the home for old soldiers, the penal institutions, and he found there many hundreds of Lutherans who were spiritually completely unprovided for, many who had quite forgotten to care for their souls' blessedness, but also many who gratefully received and accepted that the Gospel of the Savior of sinners, the sick, the poor, the abandoned, the fallen, the criminals, was preached to them in public services and in private, and that the Sacrament was offered to them. Many beautiful fruits of the saving work of our Lord JESU, who also bought these unfortunates with his! God's blood, have been gathered to the Lord in the course of the years in this field. God's blessing has rested visibly and abundantly on this missionary work. Every Lutheran Christian who becomes acquainted with the work can only rejoice over what has been accomplished.

The administrative authority of this mission in Milwaukee, composed of pastors and laymen from our churches, includes a state officer, who, as such, has the duty of visiting and inspecting the boarding. Penal and Reformatory Institutions in the State. Through him our authority was made aware of the fact that during his inspections in the state institutions he had already met many a time fellow believers who complained - often with tears - that they had to suffer spiritually, since no one was serving them with the righteous word of God, and who asked for consolation and help in their spiritual distress. We believed that we could not let this hint and this request, which had reached us, go unheeded. Our missionary was commissioned to visit at least the most important institutions outside Milwaukee County and to take steps to ensure that these mission fields - yes, mission fields - would receive the necessary attention and care. He himself has so much work in Milwaukee alone - he has to make thousands of pastoral visits annually and preach much more often than most pastors - that he could only make the necessary introductory preparations in the state institutions and help to open the door to skilled pastors from nearby.

But besides the actual state institutions, there are dozens of county institutes, almshouses and insane asylums throughout Wisconsin where the same spiritual need prevails.

And as it stands in Wisconsin, so everywhere in the United States, from New York to California, from Canada to Texas.

Also a mission field.

"Now that we have time, let us do good to everyone, but most of all to those who are of the faith. Gal. 6, 10. We Lutheran Christians, pastors, congregations, and synodal officials in our country have rightly applied this exhortation of the holy apostle especially to what we here usually call inner mission, and have had to apply it abundantly. With the strong immigration of fellow believers, with the free movement of people in our time and in our country, it has been necessary up to the present day to provide for the spiritually unsupplied of our church in town and country after

This is the mission field!

Many thousands of languishing and pining souls, dearly redeemed by Christ, of fellow believers near you, dear fellow Lutherans!

Shouldn't their spiritual misery go to our hearts?

Who's going to take care of her?

One could do it in such a way that a large apparatus would be created for the supply of this mission field: a mission authority with special missionaries, treasurers and other officials. The individual congregations could quietly lay their hands in their laps, give a small contribution to a collection for this purpose and let others take care of it. But would it not be more correct for the various congregations to go back and forth to take care of "their neighbors"? The Good Samaritan did not turn to the Associated Charities of Jerusalem or the Relief Society of Jericho with the message that there was a needy man lying out by the road. He reached out himself when he found a real need. And here too is such a need. The churches near a state or county asylum should consider it their missionary work and allow and make it their pastors' duty to look after their fellow believers and the spiritually forsaken in such an asylum. Only in large cities should it often be necessary and more practical for the local churches to unite in common work and appoint a special missionary, because there the size of the field often requires the whole time and strength of one man. This is only to draw the attention of our congregations to this mostly forgotten mission field and to ask them how best to bring God's Word and thus the best help to the unfortunate in their locality.

Admittedly, in this field it is not possible to win multitudes of new church members or to gather large congregations that can later be shown independently and as a proud fruit of the work. But immortal souls can be brought to the Lord Jesus and preserved for Him, whom the Lord gathers into His house as the ripe fruit of His work of salvation. For the sake of Christ, dear fellow believers, take care of the need of your fellow redeemed and fellow believers in this field as well!

In some institutions the inmates are under strict control. Sometimes it is necessary to meet the officials concerned with great tact, so that they do not put obstacles in the way of the missionary work, but rather grant all necessary opportunity to work on souls. Not everyone among us has equal skill in gaining entrance with the officials. Our missionary, Pastor E. Dümmling (764 36th Street, Milwaukee, Wis.), who has gained much experience in this regard over the years, would be glad to give any desired advice or other further information.

On behalf of the Lutheran City Mission of Milwaukee C. Gausewitz,
President.

To the ecclesiastical chronicle.

America.

From the now published "Statistical Yearbook", the main figures of which we have already brought in the previous number, some more information may follow. The monies received and publicly acknowledged for non-parish purposes are calculated as precisely as possible, and G. H. Büscher, who is responsible for this calculation, has taken on no small amount of work and effort, for which all those who appreciate such a compilation will be grateful. We give the totals in a comparative table:

	Figures for 1909.	Figures for 1919.	Increase or decrease,
Synod Treasury:	\$ 42, 230. 52	\$ 39, 614. 10	-\$ 2, 616. 42
Building Fund:	131, 615. 58	86, 620. 60	- 44, 994.
Pastors' and teachers' widows and orphans:	34, 196. 85	35, 586. 80	389.
Visited communities and individuals:	1, 901. 96	518. 43	- 1, 383.
European Free Churches:	5, 740. 99	5, 129. 44	- 611.
Pupils and students:	40, 447. 58	44, 126. 92	3, 679.
Teaching household:	7, 141. 17	7, 983. 63	842.
Charities:	112, 914. 86	115, 688.04	-s- 2, 773.
Inner Mission:	134, 775.P	158, 220. 80	-t- 23, 445.
City Mission:	10,070. 31	9,093. 45	976.
Church Building Fund:	23, 890. 25	32, 709. 75	-y 8, 819.
Mission to Brazil:	18, 248. 51	11, 400. 43	-- 6, 848.09
Mission in Australia and New Zealand:	1, 848. 18	915. 65	- 932.
Heathen Mission:	15, 773. 31	21, 112. 71	-s- 5, 339.
Negro Mission:	23,061. 63	29, 320. 17	-t- 6, 258.
Indian Mission:	7, 407. 63	5, 475. 21	- 1, 932.
Jewish mission:	1, 728. 88	1, 857. 13	-y 128.
Deaf and Dumb Mission:	10, 183. 48	8, 781. 54	- 1, 401.
Foreign language	4,074. 52	4,007. 18	67. 34
Emigrant Mission:	1, 774. 99	1, 489. 76	- 285.
Totals:	2628, 925. 15	H618, 671. 74	-\$10, 253. 51

The decrease in the amount of more than \$10,000.00 can be satisfactorily explained. Actually, on the whole, there has been an increase. In 1909, for the first time in the history of our Synod, the total exceeded \$600,000.00. This was largely due to the fact that the Eastern District and especially the Atlantic District raised large gifts for the Bronxville College. Had, after all, the Eastern District in that year an additional revenue of \$20, 460. 20, and the Atlantic District even one of \$94, 630. 46. Both have now, as could hardly be otherwise expected, fallen short in the last year, the Eastern by \$13, 716. 19, and the Atlantic by \$38, 953.05. This shows that otherwise the gifts have flowed more abundantly. As a matter of fact, then, only 6 districts, besides those mentioned, have raised less, while 13 have collected more than in the preceding year, among which the Middle District stands at the head with \$11, 102. 60 additional receipts. The increase in the Inner Mission Fund is especially gratifying. The importance of the mission festivals in this respect is evident from the fact that almost the entire sum, namely \$99, 198. 52, was collected at them. Of bequests, \$25, 806. 50, has been received on the whole, namely \$4700.00 for missions, \$5000.00 for teaching institutions and students, and \$16, 106. 50 for charitable institutions. In 1909 the total sum was \$36, 958. 12, that is \$11, 151. 62 more; but among these was a large bequest for the church building fund in the amount of \$11, 788. 34. - May God always make us all willing to place our earthly goods at His service!

L. F.

After we have believed, we are to proclaim the virtues of Him who called us, so that other people may also come to such faith.
(Luther.)

The "Yearbook" brings the following compilation **about the missionary activity of** our Synod. Unfortunately, it is not possible to give complete information on the main work, the Inner Mission, partly because two district commissions did not send in a report, and partly because the reports are not all completely uniform. According to the figures given, 400 pastors, 44 teachers, 55 students, and 5 teachers are wholly or partly in the service of the Inner Mission, serve 1222 congregations and preaching places, and are received wholly or partly from the mission treasury. (These figures, therefore, are somewhat too low.) The largest mission districts are: the Minnesota and Dakota Districts, with 257 posts; the Kansas District, with 122; the Wisconsin District, with 115; and the Nebraska District, with 112. - In the Deaf and Dumb Mission there are 6 missionaries serving 8 churches "and also holding services in quite a number of cities in our country. - The foreign language mission works in three departments: In the Estonian and Latvian Mission there are 4 workers, in the Polish Mission 2 and in the Lithuanian Mission also 2, all of whom serve quite a number of posts in various parts of the country. - To the old Emigrant Mission stations at New Dork and Baltimore, two new ones have been added in the last year, at Philadelphia, Pa. and Galveston, Tex. - The Jewish Mission in New York and the Indian Mission in Wisconsin have been continued in the same manner as heretofore, each with one missionary. - In the East India Gentile Mission there are 11 missionaries at 5 principal stations, ministering to 347 native Christians, and conducting and superintending 24 schools with 960 pupils. - The Negro Mission of the Synodical Conference numbers 31 congregations and preaching stations with 2171 baptized souls and 851 communicants. The day schools are attended by 1478, the Sunday schools by 1157 children. 37 persons are engaged in this mission, 19 white and 18 colored.

L. F.

At our 14 educational institutions, of which 10 are those of the General Synod and 4 are district institutions, 76 professors and 15 assistant teachers teach a total of 1796 students. In addition, there are 4 private institutions with 494 students in the past year and two Negro institutions with 132 students. - Charitable institutions, such as hospitals, orphanages, old people's homes, in the district of the Synod the "Yearbook" lists 24, and 13 Kinderfreund societies carry out their beautiful work. - 83 churches and 22 schools were dedicated in 1910. - The Benevolent Fund expended P32. 885. 44, and supported 324 widows and orphans and 66 pastors and teachers. - The General Church Building Fund now has a capital of ^21, 531. 16; besides this, nearly every district has its own Church Building Fund, but these are not generally reported. It is hoped that the projected Walther JubileeSkollcktc will bring the church building fund up tenfold. - The list of dead of the past year shows the following names, which we also commemorate on this occasion: Pastors: C. J. O. Hanser, G. Lüttke, K. Demetrio, G. Ziemendorf, F. A. Reinhardt, H. C. Senne, J. H. Niemann, P. G. Jacobsen, E. Zürrer, C. H. Pröhl, P. Ladwig, M. Küssner, K. H. Lentzsch, E. J. Fleckenstein, M. M. Eirich, L. W. Gräpp, W. Preußner, F. L. Karth; teachers: W. A. Engelbert, F. Bodemer, O. C. N. Katthain, H. W. Engelbrecht, T. H. Großmann, E. Leubner, G. Nolting, J. Schneider, H. Ruhland, H. Lankenau, D. Meyer.

L. F.

Two mission areas will again attract new settlers in particular this spring. These are northwestern Canada and southern Texas. We would like to take general note of what two traveling preachers who are working in these distant and widely separated areas have written to us.

The missionary from Canada says: "It is high time that we receive news up here when people from our circles emigrate to Canada. I will give just one example. On a missionary journey to the eastern border of Albertus, I met in one place ten families who had been living on their homesteads for two or three years. They come from X., and had long since wished to apply to a pastor of another synod; but they thought themselves too weak to bear the expense of the journey. Now when I got off the train at D., I met one of these people. He told me that he belonged to the synod to which the seminary on Jefferson Avenue in St. Louis belonged. These people were delighted when they learned that I also belonged to this synod. By a hair's breadth a strange pastor came there, and only because the pastor to whose congregation they belonged neglected to send us a card." The missionary from Texas, in a longer letter, says: "First, I wish to express my regret that so often people from our congregations move into these neighborhoods without the pastor in question notifying us. My work in this respect is pure espionage. You almost have to act like a detective to find out where our people are hiding. It seems unbelievable, but it is a fact that I have found people who have been living without a church in some corner for several years without us having any idea about it. Admittedly, these are mostly weak Christians, otherwise they would probably come forward themselves, but for that very reason it is all the more necessary to go after them. . . . When you consider the strong opposition we have in our district, you will see that great harm will come to us if we are not notified, and as soon as possible. I could name three places in my district that have been lost to us simply because we were not aware of the presence of Lutherans. Therefore, let the brethren never fail to report to the missionary or the Mission Commission whenever any people from their congregations move here. Furthermore, our people should also be aware of what they are doing when they move to an area where no pastor of our synod is stationed, or where services are held only rarely. One can find a Lutheran family or two in almost every little town here. The earthly advantage is also often so small that one does not understand why our people scatter so. If a Christian only hears a sermon every three or four weeks, it is, however, a wonder if his Christianity does not diminish. There have been people moved here who at first complained very much that they had so little church; but soon they became accustomed to it and were satisfied. I seem to remember Luther saying somewhere of himself that if he had to be without God's word for a year he would become worse than a heathen. So many do not mean that. Surely such home-seekers should have compassion on their children. If, as in my case, it is not possible for the missionary to hold school, the children grow up without religious instruction. They forget their German language and the good German customs and later usually marry people of other faiths. I have heard several complaints from elderly parents that their children do not honor them and adhere to the sects. It is also dangerous for adults to live in a region where they seldom or never come into contact with other Christians, but for young people it is downright pernicious. I cannot understand how so many people can move so far away from their first home, from a well-ordered community with church and school, from all their friends and acquaintances, from a good German-Lutheran region, to a wilderness where in every respect the pure opposite is true. Very many of them soon long to return. Quickly rich

Nor can one become* easier here than in the North. If our Christians would always seek first the kingdom of God, they will not lack earthly things."

L. F.

The fifth year of the Concordia Seminary in Porto Alegre, the institution of our Brazilian District, closed on December 14 of last year. There were 22 students on the list, 10 of whom are preparing for the preaching ministry and 12 for the teaching ministry. The course of study for the preaching ministry is six years, and for the teaching ministry five years. 7 seminarians have suspended and held school all year because of the great labor emergency in South America. Classes for the top teaching class were to begin again on January 18, and Principal Wegehaupt hopes that by Easter 1912 this class, consisting of 4 seminarians, will be dismissed to the ministry. For the remaining classes the new school year should begin on February 16. Director Wegehaupt intends to attend our Synod of Delegates, and is now already on his way.

L. F.

Abroad.

The "missionary activity" of the Mormons in England has gained such an extent that a large meeting was held against it in London in February. In one year, 1910, 1178 Mormon workers have been active in Great Britain, 14, 766 meetings have been held, 68, 139 home visits have been made, and 116, 422 books and 5, 588, 415 tracts have been distributed. In order not to get into trouble with the police, the "missionaries" have not preached polygamy, just as they do not come right out with it here in America. Nor have they won many men as followers, but they have persuaded a large number of women and girls to emigrate to America, partly under the pretence of a better position and higher wages, partly under the pretext that they could live their new religion here without hindrance. Prussia has enacted the expulsion of the Mormon missionaries. Austria has taken the same measure, Holland has issued a warning, and it is probable that England, too, will not long stand by and watch their pernicious rummaging and missionary activity. L. F.

The out-of-town Mother of God. False prophets are never at a loss for an excuse when it comes to protecting and defending their false doctrine and ravings. The "Wartburg" shares an example from the previous century. In the Swiss Civil War of 1847, the Roman Catholic Jesuits had promised the fighters of the Sonderbund cantons the sure help of the Mother of God of Einsiedeln. Nevertheless, the Catholic power at Gislikon was completely crushed. But the Jesuits knew an excuse: they excused the absence of the miraculous help with the fact that the Holy Virgin unfortunately had urgent business in Mexico far away on that very day. This can be read in Hase's "Polemik", 6th edition, page 399. Who does not at the same time think of the story of the prophet Elijah and the Baal monkeys, 1 Kings 18, 27?

L. F.

The most difficult thing of all, however, is to find the right words at the bedside of the sick. But the hardest thing is to find the right words at the bedside. That's how I felt in the early days of the ministry. I had a secret fear that some of my peasants would fall ill and "try" the "young priest" (besides me, there was my old "principal," as he liked to call himself). It was not the low farmer's rooms nor the frightfulness of the high, large-flowered four-poster beds, under whose oppressive, hazy feather blanket the sick only just peeped out, the tightly closed windows, which prevented any air (all these frightful things my principal told me about), that kept me from visiting the sick. It was rather the fear of the sick person himself, not of the sickness, that made me beg very childishly, "Dear God, let no one be sent to me!" I would not have known what to say, nor where to begin. But the Lord, who faithfully makes up for what has not been learned in high schools, lifted me above these worries and soon threw me into the full waves. If I did not want to drown, I had to learn to swim. I had not been on the spot a fortnight when a farmer's wife came in the evening and asked me to come to her 'sick father. It is true that a short time before I had bought a thick book called "Krankentrost" (Comfort for the Sick), which contained the Gospels of the Sunday for the Sick eye-cut and laid out quite beautifully and edifyingly. But there was no time to read it, and the woman was waiting to show me the way. I then commanded God the thing and followed her. On the way I thought about several sayings that I wanted to say to the sick person. But there I was lacking, as were many others. What a paltry heap of sayings and song verses was this, which had survived in my memory from my youth! What would I have given for it, if I had known only one psalm properly! What could I say to comfort the simple peasant man?

We arrived at the house, my guide pushed open the front door and grabbed me by the arm in the dark. "He's in there," she said, and disappeared. It was the "Hinterstüble," or otherwise called the old folks' quarters, into which the grandfather had moved. I entered. On an old armchair sat an old man with long white hair parted in the middle. The evening sun had just broken through the small windows of the chamber to illuminate the old, venerable face and to show me a Simeon who had already put on his death robe. Then my heart grew light, and I thought at once, "He will comfort you more than you him." And so it was. He reached out his hand to me and said: "Good day, young priest! I just wanted to see the young priest before I die. For thirty years I have prayed that the good Lord would once again send us one who would preach as it is written in my good old sermon book. And now my Kattel (Katharina) has told me that you are such a one." I didn't know what to say, but just looked him in the shining eyes and then said: "Yes, cousin Hannadel" (Johann Adam, that was his name in the village), "I wish I could do it the way it is written in your book, but - we are still young."

No one despises your youth," replied the old man, "Paul told his Timothy. They that seek me early shall find me," says the word of God. The main thing is that the heart is right, and then old age will follow of its own accord."

"Have you been ill for many years, cousin?" asked I.

"So long that I don't even count it anymore. I mean, you have to look in front of you, not behind you, when you cross, otherwise you don't move forward. When you're going uphill.

Good teaching in the infirmary.

A preacher tells us from his first term of office: "It is a bad thing that most young preachers enter the ministry without guidance and without experience. With the sermons it is still possible, because they have had practice. It is more difficult with the Christian teachings, because the young people can so easily get involved with some of the

you can't stop, or it'll get sourer and sourer. Uphill it's always hard, you have to puff."

"Are you in much pain?"

"Yes, just as much as I earn, and sometimes a little less, as it happens," he replied.

"Do you then see your suffering as a punishment, cousin?"

"Certainly, 'tis always a piece in it, but not all punishment, praise God, there's a bit of honour in it too, if you take it right."

"What do you mean, cousin?"

"I think like this: If there were no sin, there would be no misery, no sickness and no death. So everything is connected with sin. How much, only our Lord knows. Men easily miss, as the disciples did with the man born blind. But still the Saviour said to the gout-ridden man, before he healed him, "My son, your sins are forgiven you. So there must have been a catch with him, and also with the same other man, to whom the Lord gave something else to take with him on his way, namely, "Go, and sin no more. So I think that in suffering one must always seek out something in oneself that is not quite right. A doctor also puts a plaster where it hurts, so that it draws the disease away. It is also said, 'I thank thee that thou hast humbled me: for before I was humbled, I was in error.' If we didn't need it, the Saviour certainly wouldn't. But it is an honor. It's a sign that you're not forgotten by him, and that you're a true child, for he stamps every son he receives, as it says in the Epistle to the Hebrews, doesn't he, Father? And the company in which one is in suffering is not bad either - all God's children have suffered through it; without the cross no one gets to heaven. Therefore I am quite happy and thank our Lord that he makes it so gracious."

In a quarter of an hour I had heard a lot of things that were quite new to me, and also quite a few sayings that I wanted to remember.

"Look, young priest, I think like this: everything has to be learned, and no master falls from heaven. Suffering can only be learned through suffering, and if one wants to learn to swim, he must go into the water, otherwise he will not learn for the rest of his life. Through suffering one learns to know oneself and to know the Savior. When the disciples were on the shore, they were doing well, and had faith; but when he went with them into the water, they said, "Where is your faith, O you of little faith? But there they also came to know the Saviour as the one to whom the wind and the sea are obedient. So, I think, does our Lord. One must become small, short and small, then one comes through. But if you humble me, then you make me great," they say, "and the Lord becomes even greater."

"You are right, cousin," said I, extending my hand to him; "but 'tis sure to sour you to talk."

"That is true, but when one is asked, one should also say something. All you have to do is to pray for me, that the good Lord will make it short with me and keep me in the faith until the end of my life. It is not far, but the closer to the castle, the more the dogs bark! That is to say: there are still temptations, sin, the world and the devil do not want to put you to sleep. But praise God that one has a Saviour; he chases them all away. - Won't you pray with me that the Savior will come soon?"

It was the first time that I had to pray aloud with another; my heart was pounding, but with the simple, childlike man it was easier for me, and one only needed to pray aloud with him.

to turn his thoughts into prayer. He closed his eyes and only silently moved his lips with and held my hands. "I thank you, young priest! Our Lord be with you to-night also, and come again soon to old Hannadel!"

I went home and thought about it all, and what I could and should have said, and how I had known nothing. But the fear was taken away from me. It was not eight days before old Hannadel went home in great peace. So I was just in time to hear a lesson from an old, humble Christian in a peasant's skirt, and to learn where to go in suffering and consolation.

(Solid flames.)

How a Christian woman put a false prophet to flight with song verses.

A man who called himself a missionary and belonged to the Seventh-day Adventist sect, one day entered the home of an aged couple who belonged to one of our congregations in C.. The following conversation ensued between him and the woman:

He: "You are a Christian, aren't you?" She: "Yes, I am." He: "Are you, though?" She: "I think so." He: "But you're wrong, because you don't keep the seventh day of the week." She: "I don't need to." He: "But think, you are old, and will probably soon stand before the Judge; how bad it would be for you if then the Lord JEsus should say to you: 'Depart from me!'" She: "The Lord JEsus could not say that to me at all." He: "So?" You:

I am too closely bound to him by the
bond of hope, My strong hand of
faith is found laid in him, That even
no banu of death Can ever separate
me from him.

(Song 111, 3.)

He: "That's right, but the law's there, too." She: If the zeal of Moses will press me, If the woe of the law flashes upon me, If punishment and hell threaten my back, Then I will faithfully ascend on high And flee in thy side wounds, There I have -already found the place, Where no ray of curse can strike me. Will all against me meet, Thou art my salvation, toer toill condemn? Love will take care of me.

(Song 262, 3.)

Thus the conversation would probably have continued, had not the false prophet seized his hat and hastened out to the house. K. S.

No fear of death.

An old preacher told me: One day I visited a little girl, and since it was known that she would not live much longer, I asked her: "Aren't you afraid of death at all?" "No, not at all, since the story about the bee." "What was that story?" "Last summer a bee came flying, and I was afraid it would sting me."

Then my dear mother said: 'Keep very still, I will hold my arm in front of you, then she won't hurt you. Then the bee came closer and stung my mother in the arm. But she said to me: "You see, this is what the dear Saviour does to us. We alone should perish with fear when we die; but if we trustingly place ourselves in his arms, then death can do us no harm, for he has taken the sting out of death...? And now," said the little girl, "whenever I am afraid for a moment, I always think of the bee." - Do you always know how to find the arms that stretch out for us on the trunk of the cross?

Christ's suffering.

Christ's bloody suffering, like the suffering of other men, is not only one of the special fates that affected Christ during his life in this world, but it is the very center of the whole work that Christ came into the world to accomplish. Had Christ not suffered, all the rest of what He did, His teaching, His holy life, and His working of miracles, would have been entirely in vain. If Christ had not suffered, our sins would not yet be blotted out, God would not yet be reconciled, and the whole human race would still be unredeemed. Without Christ's suffering, therefore, we human beings would all still be without a Savior, without a Beatificator, and therefore without comfort and without hope in sin, misery, and death. Therefore it is said in that song:

Thou hast borne all our sins, or else we should despair; have mercy on us,
O Jesus.
(Walther.)

"Why should I grieve?"

Luther was once comforted in troubled times by Staupitz with the following words: "Why do you torture yourself with foolish thoughts? Look at the wounds of Christ and his blood shed for you; from them the grace of God will shine out to you. It is a great mountain: thou must pass over, says the law; I will pass over, says presumption; thou canst not, says conscience; so will I leave it, answers despair. But faith prays: Thou art strong, O my Redeemer; carry me up to thee and over!" Yes, under the cross of JEsu Christ there is room for all sorrows. If JEsus has taken our sins, should he not also take our few sorrows from us? He who is at home under the cross of Christ is the happiest of men.

He carried his cross.

He who never did no sin was to die the death of the transgressor; he bore his cross. What a mockery on the part of the godless world, but what a depth of condescension of divine love and grace! Blessed art thou, Simon of Cyrene, that when the Saviour's strength was failing, thou wast permitted to bear his cross after him. The tears and drops of blood that hung from it will become for you a medicine of eternal life. - You too, dear soul, lay all your guilt on this cross and do not take it up again; console yourself with faith in him who bought you so dearly. And then take up your cross, just as he took up his cross for your sake, so that one day you may wear the crown in the likeness of your Master, as here the cross, so there the crown!

Obituary.

On March 1, after a short suffering in faith in his Savior, Teacher John Dörfler died. He was born in Dubuque, Iowa, August 6, 1856. After completing his studies at our seminary in Addison, he was called by the First St. Paul's congregation at Chicago, Ill, to be their teacher, and to this congregation he faithfully ministered for over thirty-three years, to the end of his life. He leaves a sorrowing widow and two grown children.

I. Baumgärtner.

New printed matter.

Proceedings of the Twenty-third Session of the Lutheran Synodical Conference of North America at Seward, Nebr. St. Louis, Mo. Concordia Publishing House. 1910. 66 pp. Price: 12 Cts.

Twenty-second Synodical Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1910. 46 pp. Price: 9 Cts.

Twenty-second Synodical Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, et al. St. St. Louis, Mo. Concordia Publishing House 1910. 80 pp. Price: 15 Cts.

In the first of the reports shown, the speaker, Fr. W. Dallmann, discussed "the New Testament titles of Christians". Christians are called the salt of the earth, the light of the world: Jesus calls them the blessed of His Father, His witnesses, His true disciples, His friends; they are also called God's children and heirs. What blessedness and glory, but also what exhortation and awakening admonition, lie in these titles has been shown here, and the speaker has been requested to complete the beautiful work at the next session of the Synodical Conference. - In the paper of the second report, Father J. Sohn, in a treatise quite timely for his district, dealt with "the relation between the State and the Church in Canada," and discussed many important and interesting questions. This work, too, is to be continued in 1912. - The same is true of the subject taken up by the Iowa District. In this report, after a synodal address richly interspersed with Christian poetry, we find "the wandering of Israel after the land of promise" described by the speaker (P. C. Runge) in detail and vividly in its beginnings, with ample contemporary application to the church of the present day. - The three reports also contain valuable reading material. Especially what is to be read in the first on the negro mission, and the appendix on standing orders of the Synodical Conference, are recommended to attention. K.

Festbüchlein zur hundertjährigen Geburtsstagsfeier v. C. F. W.

Walthers. Presented to our Lutheran school youth by W. W e g e n e r. St. Louis, Mo. Concordia Publishing House. 1911. 16 cords 5X7. Price: 5 Cts. per dozen 40 Cts.; 100 pieces \$2. 50.

This first publication for the Walther jubilee, provided with a not yet published picture of Walther from the year 1857, can just as well serve as reading material in the upper gates of our schools as be used as handbooklet at a Walther celebration with the youth in church or school. It is recommended for this purpose. L. F.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio and other States for the Year 1910. Concordia Publishing House, St. Louis, Mo. 1911. 205 pages 5s4x!o. Price: 40 Cts.

The main figures of the "Yearbook" have been given elsewhere. But those who wish to have an accurate view of the external stock and of the manifold labors of our Synod and all its congregations will purchase the book for themselves, which this year is again 15 pages stronger than last year. L. F.

but rather, he who is also raised from the dead. Which of these three words, God for us, do you think could still be shaken? Who is it that here gives his judgment? Who else but God can conquer death? Seest thou not how the grave opens at the beseeching of the Almighty? Here speaks, here acts the great God. And whose side does he take? Whose sins does he declare fully expiated? Do you not know that when Christ, our Substitute, is declared righteous, God thereby absolves us also? If Christ is passed away for our sins, he is also raised for our righteousness. God is for us. and what is the judgment that God gives in this matter? Are we directed to look for another, better Saviour? Is not JEsus here in the resurrection powerfully proved to be the Son of God? What sin would there be left unpunished, since Almighty God gave His life for it? And do you still ask where God stands in this matter? God is for us, he has decided in our favor, he has absolved nns from sin, death and damnation. And did God side with us in raising up Christ, how should he deny us his favor and assistance now that Christ, raised from the dead, is at his right hand representing us? How could God be against those whom the risen Christ calls His brethren there at the tomb (John 20:17) and now before God's throne? Will God - O foolish question! - ever retract his sentence of righteousness? And will he do so - O doubly foolish question! - as long as the risen Christ at his right hand represents us? So long as Christ lives, so long is God for us. As surely as Christ died and rose again, so surely does he retain his name Immanuel.

God is for us - exploit this "for" fully and completely. Make use of what is in it. Draw from this inexhaustible treasure all that you need. Can you imagine God denying anything to His resurrected child? But this JEsus has spoken: My Father is your Father. (John 20:17.) Will he, the righteous God, who brought his Son to glory only after he had atoned for all his sins, ever allow himself to be denied the right to bring us, his children, to glory also? And in the shouting of the hero who emerges victorious from the grave, we hear the almighty promise: "I will lead you through grave and death to my Father!"

God for us - that is our stronghold. It will not move nor waver. And with joy of victory the Christian flock stands on its battlements and waves the little flag that bears the inscription: "Who can be against us?" Who shall be against us? Do we do well, however, to write this small, weak little word "us" on our banner? Indeed, once it embraced only sin and weakness and damnation. But what a strong word now stands behind it and shines through it! If we have learned that God is for us, we should also learn to confidently use the mighty word "God" for "us." And let the enemies learn it also. Thus the inscription on our victory flag is to be read in the light of the Easter sun: Who may be against God? See what you can do against us! Enumerate all our sins-let us see if you can turn the grace of our God into disgrace! List them again, perhaps you have forgotten one or two - perhaps you want to

Our hearts are sore at this: but haste saith eternal righteousness, These sins are long since forgiven. And if at the last you try to lure us out of our castle, if you attack our faith, if you spy out our nakedness and our weaknesses, what will you accomplish? God is for us; his omnipotence is before us to cover our nakedness and to revive our sinking courage with divine power.

Who shall be against us? Let them all come together in one heap; let none of them be left behind. Let us see who among them is stronger than God! Is it the old, wicked enemy? A word can fell him. If he ask of God our damnation, he shall hear the word: Christ is passed away for their sins; and if he reproach us for our sins, we say again, "And for our righteousness' sake we are raised up." Or will that mob do it, the ungodly flesh, the mockery of men, the burden of afflictions-will they turn us from the faith? They would have an easy time of it, if, though God would do all other things for us, yet this one piece, perseverance in the faith, was put upon our strength. But who among them, come he from above or from beneath, will be able to move God to break his promise to keep us in the faith? And at last death attacks us. He sets himself too fiercely-and is a weak image! He wants to crush and condemn us - behold, his sting, sin, has broken out of his mouth! And if he would keep us in the grave, why did he not show his power in Christ?

Who may be against us? How much of the evil they do against us will they accomplish? Nothing, and less than nothing. So little can they harm us with their "against" that they must rather serve us with it. God, the Almighty, is for us, so the "against" easily becomes a "for," so all things must serve us for the best. The more fiercely they assail us, the more closely we close ourselves to God, the greater our power becomes. The greater they make our sin, the more glorious appears the grace of God to us. And as surely as death accomplishes its purpose and snatches away the children of God, so surely God accomplishes his purpose and has thereby translated them into eternal life. Do you desire to go on fighting against God's friends? Do you know what your word means: We are against God's friends? This, that God is against you, that the Holy and Righteous One fights with His wrathful power against all who touch His friends. What did Pharaoh accomplish by fighting against Israel? The floods swallowed him and his army. And all these things which trouble and distress us here shall pass away in the fire of judgment. And Satan, who tempted us, will be cast out to hell. And death, which terrified us, shall be cast into the lake of fire. If God is against those who attack us, who can be against us?

In all this, therefore, we overcome far for the sake of him who loved us. With joyful faith, courageous in battle, confident of victory, we cry out from our fortress to hell and its hordes:

O death, where is thy sting now?
Where is your victory, O hell?
What can the devil do to us now, How cruelly he
turns himself in?
Thanks be to God, who has given us the victory so
glorious after this war Through Jesus Christ! E.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Vol. 67.

St. Louis, Mo., April 4, 1911.

No. 7.

Good Friday and operas.

I have known life since he who was without sin, who made then that is mine, the sinfully unclean? I would gladly be a sinner.

Now I live to die;
With Christ I will inherit, baptized into his death.
Now I die to live; His flesh, given in death, Is my true heavenly bread.

Now I live to die;
With Christ I will inherit, baptized into his death.
Now I die to live; His flesh, given in death, Is my true heavenly bread.

"If God be for us, who can be against us?"

Rom. 8, 31.

What a word is this! How may we weak creatures speak so defiantly, "Who may be against us?" And whence have we sinners the courage to put into our mouths the still more mighty word, "God is for us"? Blessed and but blessed are the days, Good Friday and Easter, which teach us to speak thus!

God is for us - truly, if we can say that, we have won. If this is the fortress in which we take refuge, "God for us," we are safe. If the gracious God is for us, no sin is so great as to condemn us; for grace is always mightier than sin. If the righteous God has acquitted us, who may bring an accusation against us - and accuse the righteous God of an injustice? If the Almighty puts himself in the stocks for us, our cause is won; for what power can conquer omnipotence?

Is God for us? "Christ is here who died!" The blood running down on the cross has written on it with imperishable features the blessed truth: God is for us! Is God for us? Who is it then that

Who hath delivered up Jesus unto bitter death? And he that hangeth upon the cross, is not this the great Son of God? Is God for us? Are not these the rod of men, and the smiting of the children of men, wherewith Jesus is punished? Is it not therefore the sins of the children of men for which he dies? Is God for us? Who may ask such a question under the cross? Is this your enemy, who so faithfully cares for you? Can he be other than well-pleasing to thee, who sheds his blood for thee? Does not his heart burn with love for thee, who stands before thee, and lets fall upon his head the blows which were aimed at thee? And was God for us when he sent his Son into the world, how should he be against us now that Christ by his death has blotted out all our sins? Did not Christ die for this very purpose, that he might take out of the way all that separated us from God? Do you not see that you are entitled to the grace and assistance of God for the sake of the sin-redeeming blood? All that Christ did on Good Friday was done for the sake of these three words, and thou shalt learn to speak them faithfully: God for us. Christ wants to be called Immanuel by you: God with us.

How now, has God built a strong castle in which we may dwell safely? Will it shake anywhere, this wall of salvation: God for us? Will the sinner, to whom God has prepared salvation by grace, now that it has come to pass, ever cry out in vain for mercy? Will not God, who is so just that he did not remit even a punitive suffering to his Son, assert his right to make us sinners blessed? And the omnipotence of the great God, who was not inactive in the suffering of Christ, but rather gave it infinite value, will not leave us either, but will surely lead us to blessedness.

Is God for us? Is he wholly on our side in consequence of the passion of Christ? Behold, God knows how hard it is for us stupid sinners to speak this great word, and has therefore spent another day in teaching it to us. He makes it shine brightly in the brightness of the eastern sun. God is for us, for Christ is here who died.

We also report here that in a newly-formed congregation just outside the city limits of St. Louis a school was established in the fall, which now has 88 children, including a great many foreign children, and that in one of the old congregations here, which has already passed its 100th anniversary, as a result of the congregation abolishing tuition, 36 foreign children who were already attending their Sunday school were also admitted to the congregational school, which at present has 221 children. There is good news from other areas as well. We just read in a conference report in the "Lutheran Messenger" in California: "Some pastors did not show up at the conference this time, and this was because the laudable zeal for their schools induced them not to be disturbed in their school work. Some other pastors who also hold school had dared to take a day off despite their love for the school cause. How important the school matter is becoming, especially here in Southern California, we saw from the fact that in Olive, Cal. where the congregation now numbers 40 members, the school is attended by 53 children, and that in Long Beach, where the attendance at the German services has risen to 70 to 90 listeners and at the English to 35 to 50, the dear fellow Christians are seriously consulting whether a school teacher could not enter into the school work, so that the preacher could devote himself entirely to the mission in the growing city of Long Beach and the harbor town of San Pedro." From one of the middle states farther west, a pastor writes: "In voting members my congregation has not grown at all. Quite a few families have moved away, others we have gained. Perhaps the congregation will even become a little smaller. Because the congregation also wants to get serious about church discipline. Even if the numbers do not show much growth, I am sure that the congregation has grown inwardly. This is also evident from the fact that the congregation has built a schoolhouse with great joy and paid for everything immediately, after having always opposed a congregational school before. Yes, I confess, my work seemed in vain to me, I had given up all hope of getting a schoolhouse; then - yes, then God so directed the hearts that they willingly and joyfully did what he wanted them to do. You can imagine how my small faith and my doubts were shattered and I stood there ashamed, and what joy filled my heart when at last my years of work were crowned with blessing. God has done this. May He continue to be with us and shower His blessings upon us!" From a northern state, a pastor serving two congregations reports, "We can't flaunt big numbers here because the congregations are getting smaller as many people move to the city. But our congregations still maintain, albeit at great sacrifice, church and school. In this community the 'Lutheran' is common in every family; the 'Missionary Dove' is also read by most. This is gratifying, and is not without blessing." We add that the two congregations have two teachers for their two schools; one has 24, the other 38 children. And the parishes are not large, but together number 85 voting members. Again, from another state it is written, and that from a city, while the two last mentioned reports were from country parishes: "In ours this year, we have a report from a city.

In this report, there has been an increase in almost every category. The community school in particular has nine more children than a year ago. This is all the more gratifying for us, since our school had fallen into disrepute. God grant us, our synod, many capable and God-fearing teachers. "

L. F.

A Mission Trip in New Mexico.

Albuquerque, N. Mex. at the end of February, 1911.

It will soon be two years since it was reported in the "Lutheran" that our church work in New Mexico was to be taken up in earnest. God has made it possible that His work here and in other places in New Mexico has taken its blessed course. We hold our services, which are attended by an average of 12 adults, in this city in the rented parsonage. Though the beginning is difficult and the congregation small, we must bear witness to the people that they gratefully acknowledge what their fellow Christians far away are doing for them, that they diligently attend to God's Word, and also do their best to support the work of God in this city. May it please God that in this centrally located, largest city in New Mexico, our Lutheran Zion will find a permanent home!

But after the headline you expect, dear reader, a travelogue. And some who read this may think: O, there is probably still the "wild west". ' Now we are sure to hear of quite a few adventurous experiences. Too bad - but we can't serve. We live here in orderly, quiet conditions. But if you are satisfied with having a missionary journey, as it goes quietly and naturally, described to you - yes, come along! And if we should develop a little more loquacity in the process than you expected, I beg your pardon. It gets a bit lonely here sometimes, as our nearest neighbours in office live some 300 miles away. When you get a chance to talk, you have to take it.

So, on the morning of February 11, we board a long, well-traveled interurban train on the Santa Fe Railway. The first thirty miles are up north in the Rio Grande (Rio - river, Grande - big) valley. We are going over historical ground. I wonder if you are quite aware of that, my reader. Here, in ancient times, lived and worked the then large Indian tribe of the Pueblos, an intelligent people, well versed in many arts and useful trades. Already in Luther's lifetime, around the year 1540, Spanish explorers and conquerors passed through here in droves. And in the following time other Spanish emissaries came, who founded our present capital, the venerable Santa Fe, already around the year 1605. In Spanish and later, from 1821 on, in Mexican hands, New Mexico remained until 1851, when it became part of the United States, which, after a long wait, finally agreed to incorporate the territory as a state.

But I see my practical farmer does not keep it very much with the story, but has already the more important question on his lips: What is there to "rehse" - on the

historical soil? I answer: Everything that usually thrives in the north temperate zone, about all the field, garden, fruit and berry crops that grow in Kansas. But, unfortunately, the culture of this upper Rio Grande valley is at a rather low stage of development. The available arable land, which is very fertile and can be abundantly irrigated from the Rio Grande, is said to belong almost all to people of Spanish descent. Now these Mexicans, our neighbors and fellow citizens, who are for the most part quite good, law-loving, kind-hearted people, certainly do not like to be maligned, but of farming they understand very little and are slow to learn. One of their people recently tried to excuse them by saying that "up to the year 1880 they had to fight with the Indians and had little time for the progressive improvement of their landed property". Since then, however, quite a few years have passed. They should have recovered a little. So we drive past some fields, villages and small towns with predominantly Mexican population and have little joy in it. But that will get better faster now that New Mexico has become a brand new state. We also pass some Indian villages. They look interesting, but these small remnants of the formerly powerful tribe, who live in low mud huts, eke out a meager existence through agriculture, cattle breeding and the production of pottery, etc..

The railway now leaves the aforementioned valley and turns to the northeast, crossing a romantic mountain landscape and climbing the mountain pass Glorieta. At two o'clock we reach the next larger town, Las Vegas, a friendly little town of 6000 inhabitants, provided with all modern facilities. Here we have no mission yet. And yet the place interests us. For here, in 1888, our pastors Rauh and Lothringer founded a Lutheran congregation. What do you think has become of this congregation? The undersigned missionary thought so, too, and descended there last summer in the hope of perhaps finding some remnants and ruins of that congregation. With a very handsome list of about 25 people who signed the congregational order at that time in his hand, he set to work. Of those 25 people, only one man was still living in the city. He soon found this man, sat down with him, and said kindly by way of introduction, "Now let's have a little talk about old times." This seemed to please him very much. Now I pulled out my list and showed him -also his name and asked for further information. But how the man now became so frosty and cold! All pleasure was now gone. It seemed to him most fatal to be reminded again of that unpleasant experience of days long past. This was the only ruin of that Lutheran congregation in Las Vegas. Hereupon the search was continued, as a missionary must do when he comes to a strange city where he knows not a soul. He asks his way from one to the next until he can no longer find a name. Then he would like to go further, especially to find some "silence in the country," but where shall he go? The reception is usually a dismissively polite cool one. Many a one of you, after such a tour, would find the parable of the great supper, Luke on the fourteenth, quite a

Part better understood. Or did you think that the missionary usually expected a friendly reception? One sometimes reads beautiful, heart-warming examples, such as the recent arrival of a pastor in Texas to a foreign place, where he found a crowd of Lutherans gathered to hear Walther read a sermon. That was fine! That is such a piece of honey bread as our dear Herrgott gives to his servants; but let them not then think that they will get this abundantly and much. Nothing was done in Las Vegas, though about 12 visits were made. It is a discouraging experience when, after days of running around, there is not even a service with a crowd, however small.

But we continue on our journey. If God has not yet opened a door for us in Las Vegas, He has had three Lutheran families call us 20 miles into the country to minister to them. A farmer has come to take the guest. The area we drive through is only sparsely populated. But at the end of the drive we come to a settlement of 15 farmers who have lived there about a year. They have a schoolhouse in their midst and a post office, Mishawaka. Besides the Lutherans mentioned, the people come from various English sectarian communities. They have now established what they call an "undenominational Sunday School" there in their solitude, which they conduct themselves, and at which young and old attend on Sundays. The secretary of the Young Men's Christian Association in Las Vegas (Y. M. C. A.) provided for "preaching" in the way of sending out every few weeks a "preacher" whom he could just get. It so happened that on one occasion a Jewish Rabbi appeared on the scene to give a "talk" to those Protestant Christians. Here, after Sunday School was out, we held a Lutheran service with an English sermon, and all the people, great and small, 95 in number, stayed there and listened attentively. The beginning there is still uncertain. How the conditions there will further develop, that be commanded to the faithful care of God. The people received me hospitably and brought me back to Las Vegas the next day.

We board the train again and travel another 35 miles: further northeast to Tipton station. The new post office was not allowed to take the name Tipton and was called Optimo. Here, a year ago, some farmers from Iowa bought a place. At their request the first service was held there in May, 1910, and then regular service followed as often as the long distance permitted. Since then those people have organized themselves into a congregation and have adopted a good church constitution. They are zealous and self-sacrificing, and take a lively interest in church and school. In December last they dedicated a church and school building, and are now engaged in erecting a small parsonage, so that the undersigned may take up his residence there, with the consent of our missionary commission in Kansas. Farming is still new there, only two crops old. Beginnings are hard in such a new region, as many a reader can probably testify. It is also known that in many parts of the Southwest the crops have already failed on account of drought. The people have now farmed a year there, and the products of the former

Harvest seen. The fact that the harvest here has been satisfactory, especially in the last two years, has given them good courage, so that, trusting in God's continued blessing, they are going ahead, building solid houses, drilling good wells and also, if it suits, buying more land. The main crop grown is the Mexican bean (frijoles), which grows well, is easily harvested, sells profitably, and feeds the people well. 700 pounds is a good average yield from the field. The pound at present pays from 6 to 6 cents. Potatoes, oats, corn, and other stock fodder are prospering and will prosper better and better the longer the land is under cultivation. A few new Lutherans have also arrived lately, so that the congregation now consists of 29 adults and 14 children. With right willingness they turned out for church. The day before the prospects were not good. There was a heavy snowstorm. What? You say, even in New Mexico? Yes, here too, and especially when our northern brethren suffer from overproduction of snow. And what a great godsend was this abundant snowfall!

But our way leads us on again. Traveling 45 miles on the same railroad, we come to French Station. At the request of a pastor in Wisconsin, this area was searched last summer. Although a family and three single men were found, and have been visited several times since, yet this mission place has not yet got off to a fairly solid start. Services were called for in a schoolhouse seven miles from French. But at the last moment it was written that the day would not pass. So we do not descend, but continue 35 miles to the final destination of our journey, Raton. Here we have again a friendly mountain town of 4000 inhabitants, picturesquely situated on a mountain slope, 6666 feet above sea level. Seven miles farther on, on the southern border of Colorado, the railroad crosses Raton Pass. In this town about a year ago the Texas District, through Father Werner of Dalhart, Tex. began a mission. Since November of last year the Kansas District has taken over this station, as these two Districts made a division of territory, according to which Eastern and Southern New Mexico fell to the Texas District, the remaining part to the Kansas District. So this time the second visit was to Raton. We get there in the evening and stay at the inn. The next day 12 house calls are made. In the evening there is a German church service with 10 adult listeners. Because of many adverse conditions, the prospects here are somewhat bleak right now, but God has ways and means to quickly create better progress.

So, now we are done with our trip. It's about time we got home. That's a long country, you say. Yes, it's 250 miles long. And the breadth? Counting a few little forays into the country, mostly as wide as the Santa Fe railroad bed. And what little heaps they serve there! True, too! Shall we wait till they are big heaps, then we can wait and - wait.

It is a great pleasure to you, dear reader, and to us, that missionary work has been done along this long railroad in eight different localities. Our brethren in the Panhandle of Texas and of El Paso, Tex. are also making diligent journeys into the great

Country of New Mexico and have established several mission stations. This state also belongs to the Rocky Mountain group of states. There, as missionary history shows, missionary work is somewhat arduous and costly. But what beautiful successes it has produced! Let us go on trusting in God, and commanding him all our future. We can do no more, but must look up to him and speak:

We plow and we spread
The seed upon the land: but
growth and prosperity Are in
the hand of the Most High.

And you dear old and young congregations in the homeland, may we say something else to you? Is it not because the church work in the West today is largely concerned with those who come from our older congregations? How do father and mother do it when Fritz or Anna have moved to the West? How do they see to it that their souls and bodies are well cared for? May we not look upon you congregations as our spiritual parents, who tirelessly care and ask and write and, if necessary, help, but above all pray that the great multitude of their spiritual children and many others may not starve and perish by the way? Therefore, for example, never forget to carefully read the petitions and addresses in the "Lutheran" and, if possible, to take them into consideration. If you have an acquaintance or relative in New Mexico, in Albuquerque, Las Vegas, Raton or other places, to which you would like to call the attention of the undersigned missionary, then take a card and write to him. How glad we are to receive such communications, and how soon we make use of them to the best of our ability. How many a congregation there is that has seen its younger offspring go out into the wide world; one went here, the other there, and in the foreign land God has given them grace to stand firm in the truth, and God has made them a blessing to others who flock together with them and help valiantly, after the example of the home congregation, where the pure word of God was well received and a good foundation was laid, to establish an orderly congregational life in the foreign land. Does not the voice of all missionary workers in the whole line come to your ears in such a pleasing perception: "May God keep you in the chosen, tried way, especially in a Christian school to give the youth a thorough instruction in God's Word! "Be ye steadfast, immovable, always increasing in the work of the Lord!" God be commanded!

P. Kretzschmar,

719 S. Arno St., Albuquerque, N. Mex.

To the ecclesiastical chronicle.

Our great General Synod is drawing nearer and nearer, and we will call special attention to its importance before it convenes. Today we only want to announce that the O. Walther memorial service announced some time ago in the "Lutheran" will take place on Synod Sunday, May 14. We expect not only a general participation of our local German and English congregations, but also a great number of people.

mydcn to this celebration, but also many visitors from the neighboring communities in the city and country, who are cordially invited to this, and even guests from further away. The necessary preparations are being made for a worthy celebration. The local Coliseum, the largest hall in the city, has already been secured. The start is set for three o'clock in the afternoon. A mass choir of mixed voices and a children's choir from all our parochial and Sunday schools are already practicing special songs for the celebration, which will be sung with orchestral accompaniment, and a German and an English memorial speech will be held. Professors Bente and Dau are expected to speak. The collection to be taken at the celebration is intended for the General Church Building Fund of our Synod, and is to be the beginning of a Walther Fund. L. F.

Mission among the deaf-blind. According to the command of our Savior to preach the gospel to all creatures, we also carry out missions among the deaf and dumb and preach to them in the sign language they are familiar with or teach them, where necessary and possible, in the spoken language. In this mission, however, our missionaries also meet the deaf-blind, such unfortunate people who can only be made understood through their sense of feeling. At present, under the pastoral care of two of our missionaries, there are four deaf-blind persons, one in Minneapolis and three in Miltvaukee. But God has also given us his means of introducing these poor people to the beatific truths of the Scriptures. For when the deaf-blind have enjoyed their education in the state school, it is possible for our missionaries to give them religious instruction by means of the so-called manual alphabet, by which words and sentences are "spelled" into the hands of the deaf-blind, and also by means of the so-called Braille system, a braille system consisting of raised dots. One of these deaf-blind persons, who is also a cripple, is at present still attending the state school at Delavan, Wis. but will soon graduate from that school. She is a native of Norwegian Lutheran circles. Eleven years ago now she was being prepared for confirmation. It pleased the Lord of the Church, however, to strike her with deaf-blindness two months before her confirmation. Who can describe the sorrow and heartache of this unfortunate woman, who was now completely cut off from the outside world at one stroke? How sorry she was that she could not take her confirmation vows! But how happy this unfortunate woman was when four years later the missionary found her in the State School on her sickbed and comforted her with her Saviour! How she pressed his hand with tears of gratitude! And now, after eleven years, God has arranged it so that she may resume her confirmation classes, albeit for the time being by letter, and complete them with God's help. Luther's Small Catechism, published in Braille, is the basis for the lessons. The necessary explanations are given by means of a Braille typewriter, as well as with the help of the manual alphabet. Of course, this teaching requires a lot of effort and work, a lot of patience and perseverance. But we are looking at the glorious goal towards which we are heading. How glorious it will be when one day we may see that through our little work these poor deaf-blind people will come to stand at the right hand of their Saviour! How full of praise and thanksgiving will our tongues be then! And how glorious for these deaf-blind people themselves when, transfigured and in full possession of their senses, they may then behold face to face the clarity of the Lamb of God, their Saviour, and may also hear and join in the heavenly song of the angelic hosts in praise and glory of their Saviour. God grant our Missionaries strength, wisdom and endurance for their work with the deaf-blind! We all want

but show ourselves quite grateful for the gift of full possession of our senses.
T. W.

Two voices on the parochial school. In the *Lutheran Church Work*, the paper of almost all the General Synod of England, some time ago, was the following editorial article:—"The church has no more sacred duty than to educate her children and young people religiously. To teach the lambs to feed is one of her duties. There never was a time when it was more necessary to remember this duty than now. The time has come for the Church to do something definite in this matter. We have been very neglectful of this duty, and have only played with it. The State schools do not teach religion. They teach morality, but morality is not religion. To teach the children to be good is not to give them the beatific faith. Nor is it within the scope of the state school to teach religion. In any case, under the present circumstances it is not possible to even attempt to do so. There one finds all kinds of faith and unbelief. Meanwhile, our Protestant children have little opportunity for religious instruction. The parochial school is a thing of the past." (An article elsewhere in today's number shows that this is far from being the case.) "The only opportunity the church has to teach the Bible is the half hour of Sunday school and the short confirmation class. And these lessons are often so insufficient because the other school work takes precedence. But the church has the duty to teach the Bible to its children. It must also demand the necessary time to do so. Before it can do this, it must equip itself for such work, D. Wenner's suggestion of taking half a day each week for religious instruction is wise, but not in keeping with the times, unless the congregation is willing to make sufficient use of that half day. Meanwhile hundreds of our young people are lost because they are not sufficiently instructed. What will the church do in this so serious matter? What answer has it to this call to its duty?" And to this the "Kirchenblatt" of the largely German Iowa Synod remarks: "Yes, this is the greatest need of our church almost everywhere. But should it really not be possible to maintain, to promote the parochial school, since everyone recognizes that through it the church can best fulfill this duty? Admittedly, this requires sacrifices - but above all teachers who deserve the confidence of the congregation and enter into the struggle for their cause as Christians and men of the school, in short, who have their school at heart, and who do not kill their time with all kinds of avocations and hobbies, and thus find no time for their real life's work." (Thank God that we have many, many such teachers in our Synod!) "Hundreds of young people are lost to the Church for want of instruction-we may justly say thousands instead of hundreds. What will the Church do, what will any congregation do? The duty is clear; the third is known; where is the fault?" L. F.

Mission conferences have been held within the Ohio Synod for some time in order to awaken and increase understanding and interest in the mission work, especially to pave the way for the establishment of a separate Gentile mission. So far the Ohio Synod is supporting the Hermannsburg Mission. The conferences are attended by pastors and church members and certainly bear fruit. At the last conference, held in Toledo, O., in February, the following resolutions were passed, among others: "Resolved: 1. That we declare anew that we favor the establishment of a separate mission to the Gentiles, as soon as practicable; 2. That we prefer to take up a field in the vicinity of a Lutheran mission, and not one that lies entirely alone; 3. That we

For our part, we must strive to carry on the missionary work among the Gentiles in the same way as before, with greater effort, and in the end also seek to win young men for the missionary service"

At a recent meeting of the Pennsylvania Ministry, the oldest synod of the General Council, two candidates for the ministry of preaching were recommended for ordination, who will minister in foreign languages, one for work among the Lutheran Magyars, the other among the Italians. At the same meeting D. Schwank, president of the Council, was elected to fill the professorship vacated by D. Späth's death at Mount Airy Seminary, near Philadelphia. At the same time a new professorship of Moral Doctrine and Missiology was established and held with D. Horn, President of the Ministry, and O. Reed, Director of the Seminary Library, was appointed Professor of Liturgy. L. F.

Probably the largest bequest ever given for the heathen mission was recently received by the Presbyterian Mission Board of our country from the estate of John S. Kennedy. It amounted to not less than P2, 300,000. When this gift was in near prospect, the Board sent inquiries to all its mission stations in Africa and Asia as to what was needed for the various stations. When the needs and estimates mentioned in the replies were added together, the total came to K3, 600,000. There were 150 hospitals and 1800 schools alone which urgently asked for help. The "German Lutheran," from which we take this news, remarks: This experience should open the eyes of all who have hitherto paid little attention to the heathen mission, as to what tasks the missions have to deal with, so that even such a princely gift cannot satisfy all the needs of a single society. What an example this could be to other millionaires who lack the wisdom to make **the** right use of their millions! L. F.

The Roman Catholic Archbishop Glennon of St. Louis, one of the Pope's most respected and influential dignitaries in America, has recently once again spoken quite outrageously and mendaciously, but has also been duly rebutted. He said publicly in a sermon: "The world today is really divided into two camps. From one side is the Catholic Church, advocating the religious education of young children; from the other side is the rest of the world, actually united against the Catholic Church, and therefore against all religious instruction, and therefore against religion itself." Glennon then went on to portray the Catholic Church as representing the kingdom of Christ, and the rest of the world, which did not belong to that church, he called the kingdom of Satan. - Against this presumptuous, genuinely Popish language of the Romanist, the "Ministerial Alliance" of St. Louis, to which belong the pastors of all the Protestant ecclesiastical communions of the city, except the pastors of our own and of the English Missourian Synod, has published a sharp protest, which, while betraying Unionist sentiments, also clearly shows that the protesters do not really know Rome, but which nevertheless puts the Archbishop in his place, and calls upon Pope Pius X. that he urge his archbishops in America to use different language if he and his Church would otherwise retain the favor of the American people. - We Lutherans know the Pope and his bishops and priests, know their dispositions and their intentions, and we only nail this omission of the Archbishop as a new and bottomless impertinence. But at the same time it betrays a great ignorance. For the work of the Lutheran Church in our country in the area of Christian education

The importance of youth education, as even our opponents must admit, is such that even a fanatical Roman archbishop should know something about it. Let us always keep our eyes open against Rome IL. F.

Dignified preparation for Holy Communion.

A man who wishes to go to the Blessed Sacrament must offer up to Almighty God an empty, empty, and hungry soul, that is, he must confess himself full of many evils, vices, sins, and sicknesses of soul, as he is in truth, even if he does not feel it. Therefore this is the very best skill, when a man is most wickedly skillful; and again, a man is never more unskillful to the most reverend sacrament than when he is most skillful. This, then, is to be understood: when a man feels himself to be quite wretched, poor, and in need of grace, in the same, and thus, he is susceptible to the grace of God, and most skilful for it.

Let a man also fear more than death and hell, lest he go to the sacrament with this opinion, lest he think himself worthy, and so bring to God a pure heart, which a man should rather seek and obtain in the sacrament. For this is a strong and inseparable saying of our Savior, Matt. 9:12, "The healthy have no need of a physician, but only the sick." For just as he did not come in time past to require the righteous, so he does not come in time past or now to require the righteous, but the unrighteous and sinners, to repentance. He is thy God, and hath no need of thy goods; but is meek toward thee of his goods, and cometh to thee with a view to give thee his goods.

It is also a great and grievous error for a man to go to the sacrament in this confidence, that he has confessed and knows no more mortal sin upon himself, that he has said his prayer beforehand, and used other preparation. For they that go to the sacrament in such an opinion eat and drink their way to judgment and sentence. For all of them are not made pure and worthy by the means touched, but by the same confidence of purity they become much more impure and stained. Men are not made clean by any other means than by faith.

For this reason faith alone is the highest and closest preparation, and this also makes a man truly pure and worthy. For faith does not rely on our works or our abilities, but on the purest, most gracious, and strongest word of Christ, our dear Lord and Savior, who said Matt. 11:28, "All you who labor and are burdened, come to me, and I will refresh and revive you." And again Matt. 5:6, "Blessed are those who hunger and thirst for righteousness. For faith, which justifieth, maketh clean and worthy, as Apost. 15:9 it is written, "by faith making their hearts clean." Whether your repentance be new and true, or false, as it may be, take the greatest care that you go to the sacrament in the confidence of the touching words of Christ our dear Lord.

But if a man feels that he is not offering a living, hungry, thirsty soul to God, nor that he is going to the sacrament with a sufficient faith, nor that he is able to do so sufficiently (as a man will feel in the truth when he examines himself), then let him not be ashamed or afraid to ask as the holy apostles did, Luk 17:5: "O Lord, multiply us.

faith!" and as the father of the possessed man, Mark 9:24, said, "O Lord, come to the help of my unbelief!" Then let the man go into his closet and pray to the heavenly Father in this way:

O my Lord Jesus Christ, behold my wretchedness, misery, and poverty! I am poor and needy, and yet I am so desirous of this thy medicine, that I long not even for the riches of thy grace. Therefore, O my Lord, kindle in me the desire for thy grace and the faith in thy promise, that I may not offend thee, my most pious and most gracious God, by my perverse unbelief and slothfulness.

And with such confidence in the divine mercy, and in the fear of himself, and of his own impotence and unworthiness, let man go to the sacrament.

(From a sermon by Luther on Maundy Thursday 1518.)

The blessing of a confirmation.

It was in the year 1885. The evening service in A., which we still held on the ground floor of an apartment building at that time, had just ended, and quite tired from the work, I was preparing to go to the train station to take the train home. Then a friend came to me and said, "Pastor, there is a man lying very ill near here. I think he would be glad if you would visit him." I said, "Did he ask for me?" "Not that just now," was the reply. "Well," I said, "just tell him I would be glad to visit him if he wishes, but to-day it is probably too late." With that I was about to go, but the train was already coming, and, as they say, it went straight past my nose, and I had now a whole hour to wait. Then the friend seized me by the arm and said, "Now come right along! Now you have time enough." And without really knowing what happened to me, I let myself be led to the sick man.

When I came to the bedside, the man, who was lying there in great pain and almost emaciated to a skeleton, stretched out his deathly blue hand to me and called out: "Pastor, oh, thank God that you have come! You are the man I must speak to before I die! O, tell me the one word that I poor sinner may yet be saved!" Then I cried to him with an agitated heart, "If your sin be like blood, let it be as white as snow; and if it be like rofin, let it be like wool." "Ah, then is this also very certain, and is it true of me?" "Yea, yea, it is ever certainly true, and a dear word, that Christ JEsus came into the world to make sinners blessed, even the greatest sinners; for the blood of JEsu Christ, the Son of God, makes us clean from all sin!" Like heavenly balm the word of comfort sank upon his sore heart and conscience, and he pressed my hand and said, deeply moved, "I thank you for the great, the sweet comfort."

Deeply moved and highly delighted, I hurried home, for such a warm and joyful reception of the gospel had never happened to me before in my ministry, and I myself was mightily strengthened in my faith by it. But I rejoiced even more and thanked God when I later learned the whole story of his life from the mouth of this man. For he did not die immediately, but first recovered, but then had a relapse which put an end to his life after about four months. I had never seen the man before. His wife attended our church service in A., and I had confirmed his foster daughter. He had never shown his face when I went to his house, because

he wanted nothing to do with the preacher. For twenty-four years he had not entered a place of worship. But when the time of his daughter's confirmation was approaching, she asked him to come to church with her at least once, and he promised her and was really in my church on Palm Sunday that year. "Just the once," as he often said later. But what he had heard there went so deeply to his heart that he went home with the firm resolution to change his life. It should and must be different, he said, or you will be lost forever. And holy and dear he vowed to his God that from now on he would come to church regularly and no longer despise God's word and grace.

Indeed, on the following Sunday he had already put on his best clothes and prepared to go to church with his daughter; but there came his fellow sinners, with whom he used to go hunting on Sundays, and said in astonishment when they saw him thus dressed on Sundays, "Where are you going to-day?" He answered meekly, "To church." "What," they cried, "to church? Do you want to become a mucker, too?" and so mocked him that, alas, he changed his clothes again and went hunting with them instead of going to church, though with a very bad conscience. The next Sunday he again made an attempt to go to church, but again he allowed himself to be dissuaded from it by his friends in sin, and more and more his conscience now fell asleep again. But then God came to him with a severe chastisement. He went blind in one eye and had to go to the hospital, and then it was said in him, "Behold, God is now punishing you because you will not obey Him. But when he came out of the hospital he resisted anew, and in spite of the admonishing voice of his conscience he did not come to church. Then God intervened even more severely, and he became deathly ill; he lay there in the greatest pain from an incurable disease. Now it was said in him: "Now it is too late, now you are eternally lost, now there is no more hope for you! Then I had to be led to him and preach the word of life to him. Oh, how he was refreshed by this, how he became so joyful and confident in his faith, and how he thanked his God for his great mercy!

For a long time he had to suffer, and in the last days of his life I was almost daily at his bedside. But the strength and joyfulness of faith that now appeared in him was indeed quite wonderful. Often when his loved ones wept at his bedside of pain, he would say, "Alas, weep not; but rather praise and extol the dear God, that he hath also accepted me a poor sinner, and that I should be blessed." And how he testified so powerfully of his Saviour! I was present once, when just then his old friends in sin were with him to visit him. How he exhorted them to repentance, how he beseeched them to mean at this time of theirs what is for their peace! He once said to me, "Dear Pastor, I would gladly endure these pains for years to come, if I only knew that I could save one more soul and lead it to its Savior." Yes, that was a strong, delicious faith! And then how he looked forward to his end, and with tvelch transfigured, blissful features he fell asleep at last in joyful confidence in the merit of his Saviour!

Truly, a delicious fruit of the word of God, which was proclaimed there at that confirmation! Truly this word has not returned empty; it has done what is pleasing to the Lord, and has succeeded in what he sent it to do. May the Word of God, which we proclaim to so many hearers at Confirmation, also this year bring rich blessing, not only in the hearts of children, but also in the hearts of many adults, to the glory of God the Saviour, and to the salvation of immortal souls! (Lutheran Messenger.)

A Good Friday in Easter Light.

One Easter Monday, as a preacher tells us, I stood with friends at the grave of a young man who had gone home in joyful faith on Good Friday night. It was the only boy whom, as long as I have been in office, I have chastised as a confirmand for denying a manifest fraud. He studied so terribly hard and had torn out several pages from his book of sayings in order to be able to excuse himself by saying that he did not know the sayings because they were not in his book. Only when I chastised him for this lie, which had been established by his classmates, did he confess everything. As a result, and because of his great weakness in learning, I put him back a year with regard to confirmation, but took him to my heart and dealt with him pastorally. The following year he came again and was taken into my house for the time of the lessons. It was to be marveled at how splendidly the boy now learned. In addition, he prayed so fervently on his knees in his closet that my sister-in-law, who slept next door, was completely shaken by it. He had to walk four hours to church and four hours back to Heini. As long as he was healthy, he came diligently to church. But I saw from his sunken cheeks and shining eyes that emaciation was on the way.

One autumn day after the Christian lesson, I took him in particular, put my arm around his shoulder and said, "My dear Matthew, are you also thinking of dying? You won't be able to make the journey here very often." Then the seventeen-year-old youth burst into a torrent of tears. And my hunch was right, he was ailing until spring and had to stay at home. Eight days before his death I administered the holy sacrament to him, and what we did together in that hour God had given his blessing to. When I was gone, his father told me, he sat in his bed with a cheerful face and often said to himself in a loud voice: "My sins are forgiven. The priest said: Do you also believe that my forgiveness is God's forgiveness? Yes, I believe it, my sins are forgiven." I had promised him that I would pray for him in church on Good Friday. At the same hour as we were praying in the service, the father of this young man knelt down with his own at his deathbed and prayed for his blessed going home. From that hour his pain ceased, and he was seized with an overflowing bliss. With a high, bright voice he sang one song after another:

Where is the place of joy?

Nowhere sound more than there, where the angels
sing to dear Jesus, And the psalms sound bright and
pure in heaven. Eia, if we were here! Eia, if we were
here!

Then again:

It won't be long now. Hold out another Ivenig! It won't
be long now. We're going home.

Or:

Thy Zion strew thee palms and green branches, And I
will cheer thee with psalms.

Thus he sang into the night from Good Friday the great Sabbath. Just then he began again the song, "O Jesu, thou my bridegroom," when his voice broke and his breath stopped -- with

to the shouts of joy of the bride, he had fallen blissfully asleep. His death made an indelible impression on many who saw and heard him. So it was a joyful opening of the mouth when I was allowed to testify at this grave on Easter: "Death, where is your sting? Hell, where is thy victory? Thanks be to God, who hath given us the victory through our Lord Jesus Christ!" When we returned from the grave, I asked the father if he was sorry that his son had been confirmed a year later. He replied with emotion: "Praise be to the name of the Lord!"

Obituary.

On the 7th of March Father Johannes Rupprecht died at Dover, O.. With him again one of the first and oldest of our pastors has departed from us; for more than 53 years he worked in the vineyards of our Synod, and all this time he worked almost on one congregation! He worked until the end; in the midst of his work he was called to eternal rest. He was a faithful worker; he knew whom he served, whose word he proclaimed, for what he preached and worked: Jesus was everything to him in everything; to proclaim the word of his grace in all its fullness and sweetness and thus to fill his parishioners with God's comfort, light and power and to form them into a holy people, this was close to his heart. His sermons were clear, pithy, and rich in content, separating law from gospel. As a teacher of children he had beautiful gifts; his entire teaching bore the stamp of thoroughness, and by his calm, fatherly nature he had a quite educating effect. In his conduct he was a model for young and old. He presided over his own house as an Abraham, and his own clung to him with tenderness. In the congregation his pious, fatherly conduct, combined with integrity, conscientiousness and impartiality, won him the love and respect of all. His fellow ministers, with whom he diligently attended the conferences in healthy days, honored him as a friend and father. All who have enjoyed his company have found him to be a true Israelite without falsehood.

- The deceased was born on February 26, 1837, in Heuchelheim, Rhine Bavaria. When he was three years old his father died. When a youth of eighteen years he immigrated to this country, going to Pomeroy, O., where an uncle resided. The blessed Fr. Heid instructed him further in God's Word, and because he recognized that God had let him find a true St. John's soul in the quiet youth, he earnestly persuaded him to let himself be prepared for the holy preaching ministry. So our John entered the seminary at Fort Wayne after Easter 1856. Because the pastors in our synod were so few at that time, he was given an appointment as assistant pastor in Lafayette, Ind. after only a year and a half of instruction. At the urgent coaxing of his professors he accepted the call, though he would so gladly have studied longer. On January 17, 1858, he was ordained and inducted by Blessed Father F. King. He was required to preach monthly in three branches and also to conduct the parochial school at Lafayette. About this time Blessed Fr. J. C. W. Lindemann, later principal of our teacher's seminary at Addison, organized a new congregation at Dover, O., twelve miles from Cleveland. The members of the same had heretofore gone to worship with him in Cleveland. Though most of them had to walk the long distance, yet they attended diligently. To this congregation the deceased was now called, and on July 11 was introduced by Father Lindemann. In the fall he also began parochial school. He served faithfully in the school for eleven years, until

the number of pupils had risen to 76 and now the community appointed its own teacher. His oldest pupils remember him with love. In September 1858 he entered into holy matrimony with the pious and godly virgin Anna M. Seuel from the parish of Lindemann. She was, as he himself testified, a faithful helpmate who shared his joys and sorrows. God gave them seven children, all of them still alive and all of them the joy and glory of their parents. They have given their four sons to the ministry of the Word, two to pastors and two to teachers. Eighty-four grandchildren God has given them. On July 12, 1908, the deceased, together with his congregation, had the joy of celebrating the golden double anniversary of the founding of the church and of his pastorate. On February 26 of this year, his 74th birthday, the school children and the singing choir delighted him with gifts and songs. Lately, the aged worker felt his strength waning. His thoughts were to hold out until Confirmation and Easter and then return his ministry into the hands of the congregation. Thus, with great effort, he had preached the first Sunday of Lent and held Christian teachings. On Monday and Tuesday he held confirmation classes, and on Tuesday afternoon he administered Holy Communion to a sick man. Returning just before supper, he collapsed and breathed his last in the arms of his loved ones: in the midst of his labors to a blessed rest. On March 11, with all his children present and with a very large attendance on the part of his congregation, friends and fellow ministers, the funeral took place in the churchyard of the parish at Dover. Father H. C. Sauer gave an address to the school children on Hebr. 13, 7 about an hour before the main service in the church. In the actual funeral service the undersigned preached on the epistle of the previous Sunday, 2 Cor. 6, 1-10, which the deceased had been allowed to expound to his congregation two days before his death, and Praeses J. Wesel spoke words of life in English. Father Schwan officiated at the grave. The time of his pilgrimage brought the deceased to 74 years and 9 days. - O pious and faithful servant, you have been faithful over a few things, now your Lord has set you over many things and let you enter into his joy.

H. Weseloh.

In the discharge of the concerned District Praefides were introduced:
On the 3rd Sunday, n. Epiph.: A. Almstedt at St. Paul's
Parish at Granite City, Ill, by J. G. F. Kleinhans.

Feb. 25: J. Gihring at Zion Church, Lamona, Wash. by P. J. A. Schlichting.

On Sunday. Reminiscere: P. J. Rabold in the congregation of Wittrup, Kans, by P. A. Dubberstein.

March 17: Fr. Alex. Wagner at St. Paul's Parish, New Decatur, Ala. by Fr. H. Reuter.

On Sunday. Oculi: I". H. Reuter in Zion parish at Birmingham, Ala. by P. E. H. Lange. - E r n st Mueller in the parish at Longtown, Mo. by P. H. Gümmer. - P. Titus Lang in the parishes at Alliance and Hemingford, Nebr. by P. J. Hilgendorfs.

On Sunday. Lätare: Rev. L. Millies at St. John's parish, Elk Grove, Ill, assisted by Rev. J. H. Haake, Rev. Plough.

Introduced as teachers in parochial schools were:

On Sun. Oculi: Teacher P. N ö n i g as teacher at the school of the Zion congregation at Portland, Oreg. by P. H. H. Koppelman.

On Sunday. Lätare: Teacher Chr. Merke nschlager as teacher in the school of St. Paul's parish at Addison, Ill (Bloomingdale District), by P. A. Pfothenhauer.

Inauguration en.

Dedicated to the service of God were:

Churches: The new church (34X54, addition 18X32, steeple 67 feet, of the Trinity congregation at Roselle, Ill, on the 4th of Sonnt, n. Epiph. Preachers: uu. Werfelmann and Zersen. The dedicatory prayer was said by L. G. Tis.

On Sun. Oculi the Immanuel congregation near New Ply' mouth, Idaho, celebrated the dedication of their new church and school along with a mission festival. Preacher: UU. M. O. Muller and R. Kraus (English); the latter also offered the dedicatory prayer and preached the mission feast sermon. Collection: 110. 48.

Groundbreaking.

On Sun. Oculi the Trinity congregation near Campbell, Nebr. laid the cornerstone of their new church. . Preacher: L. Ernst sau.

Conference round.

The N o r d w e s t - M i s s o u r i and Northeast Kansas Teachers' Conference will meet, w. G., on April 10 and 11, at St. Paul's School, Leavenworth, Kans.

W. L. Meyer.

The Winnebago Teachers' Conference will meet, w* G., April 10-12 (? 2L.) at Sheboygan, Wis. Working English Biblical history: teacher Kudert. Resurrection of Christ: teacher Eickemeyer. Indian Llnssacre: teacher Jehn. Ueduo" Decimal ^ractioiw to Lonimon l^ractions, and vloe versu: teacher Kahnert. Teaching a song or saying to the children in the underclass: Teacher Krause. Dictation: teacher Schneider. Consistency of the teacher: teacher Krüger. Uniform management of a class school: teacher Wetzel. (Old work is to be brought along.) Registration requested-from teacher A. Müller.

W. Kath, Secr.

The S ü d - I l l i n o i s - Teachers' Conference meets, w. The teachers Stellhorn, Hansen, D. Tissen, Keyl, Kellermann, Glammeyer, Stahmer, Bunjes, Saßmannshansen, Redeker, Wente, Küffer, Zastrow, Gradoske, Kowert, Schreiner will be working. Anyone desiring quarters, report to teacher Zastrow. Trains of the L1. L O. railroad leave East St. Louis 8. 44 and 5.08 P. "e arriving or departing no later than April 6. H. F. R e n g s t o r f.

The teachers' conference; of Buffalo and vicinity will assemble, w. G., April 11 and 12, at North Tonawanda, N. P. Work: Biblical History: The Captain of Capernaum: Teacher Wambsganß; Substitute: Catechesis on the Eighth Commandment: Teacher Schulz. The church year: teacher Hillger. ^ritümetic: ^ccounts and öills: teacher Fischle. Lecture: Teacher Hübner. Ik's in Teacher Frinke. DiaßraminA:

Teacher Fleischmann. Methodology and aim of the catechism lessons: Teacher Jaretzke, Inint Dckate. Registration requested from teacher Loge or Fischle.

P. Hillger, Secr.

The teachers of the Missouri, Michigan and Wisconsin Synods in the Saginaw Valley will meet, w. G., on April 11 and 12, at the Bethel School (corner of McKinley and Madison Ave.) at Bay City, Mich. People should report to teacher Gräbner or Walz.

G. L. Wyneken, Secr.

New printed matter.

CONCORDIA ATTENDANCE REGISTER. Concordia Publishing House,

St. Louis, Mo. 9X9, bound in half leather with gilt title. Price: 75 Cts.

A very well equipped, durable and quite practical tool for the teacher to keep accurate records of his children's school attendance. Even if the child is absent only half a day or comes late, as well as if he pays school fees, what kind of report he has received, etc., can be noted, thus saving much work and trouble and avoiding mistakes. The book, which is set up for 500 children for one year, and will therefore suffice for much longer in smaller schools, should be sent for, and one should convince oneself of its usefulness. L. F.

Ovdlnattsnen and introductions.

On behalf of the Commission for Inner Mission Abroad were ordained:

On sund. Reminiscere: Kand. J. B u s ch as missionary to Brazil at Zion Church, Town Hartland, Wis. assisted by the Selle, Schütz and Handrich of Bro. W- Brandt. - Kand. C. Schröder as missionary to Argentina in St. Luke's Church at New York, N. P., assisted by Professors Feth, Heinze, Schmidtk, Schwoy and Stein by P. W. Köpchen.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., April 18, 1911.

No. 8.

Peace be with you!

Lord, appear to me too, when I
am afraid!
For after you alone
It's me.

I'll shut the doors of my heart, but
you're witness to my pain.

I'm not open to you. When
thou wilt. That thou may'st be
kind to my hopes and fears?

"Peace to you!" so greet Me
your mouth;
And I'm made whole by the
sweet word.

The purpose and mission of a right synod.

Preach the gospel to every creature!
Mark. 16, 15.

It is well known that in our day and especially in this country there are many Christians, even righteous ones, who have a certain awe of every synod. For they think that a synod is an association of preachers which, either openly or secretly, has the purpose of elevating itself to the spiritual authority of the congregations, to rule them, at least to restrict their freedom, to give them laws, to impose taxes on them, to force preachers upon them, even to play into their hands the property of the congregations, their churches, schools, and parsonages.

Now, unfortunately, it cannot be denied that there really are synods, and that in this country too, which do, however, pursue such anti-Christian, deceitful purposes; therefore, of course, it is not only not to be wondered at, but also quite right, if Christian congregations know nothing of such synods, and do not wish to submit to the arrogant rule of them. For it is written, "Ye are dearly bought; become not the servants of men." "One is your Master, Christ; but ye are all brethren." "Stand ye therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the yoke."

But righteous Christian preachers do not want to know about such domineering synods any more than their congregations do. Rather, righteous preachers speak with the holy apostle: "Who is Paul? Who is Apollo? Servants are they by whom ye believed." "Not that we are lords over your faith, but we are the helpers of your joy." "We preach not ourselves, but JESUS Christ, that he is the LORD: but we your servants for JESUS' sake." "Not say I command anything." "All things are yours" (namely, ye dear believing Christians), "whether Paul or Apollos, whether Cephas or the world, whether life or death, whether things present or things to come; all things are yours. But ye are Christ's; but Christ is God's." Righteous preachers, far from wishing to take away, or even to diminish, the liberty of their congregations, so that Christ has set them free, contend rather for the liberty of their congregations with holy earnestness than for their own.

A true synod is therefore something quite different from what many think. It is not an association of preachers, but rather a free union of Christian congregations, which has no other purpose than to carry out Christ's work with united strength and, as it were, to care like a man for the planting and spreading of his kingdom. Since Christ does not want to build and propagate his church directly, but indirectly through his dear Christians, and since individual Christians and even individual congregations cannot carry out this great work, immediately after the death of the apostles in the various countries of Christendom the congregations united of their own free will to form synods or similar larger ecclesiastical bodies, in order to do together what individual Christians and even individual whole congregations would not be able to do. A true synod is therefore nothing other than a holy workingmen's association, which does not want to work in the kingdom of this world, but in the vineyard of Christ.

and at the same time a small spiritual army of war, which is at war against the enemies of Christ and his kingdom, whose invisible commander is Christ himself, and whose invisible standard is the cross of Calvary; or, to speak in the language of our time, a synod in haste is nothing else than a so-called missionary society, consisting of whole congregations, whose representatives, chosen by them, meet from time to time to deliberate on what serves to promote the cause of Christ.

But what will it be after this, for which a right synod has to take care first of all? The answer to this question is given by our text, according to which the Lord once sent forth his disciples shortly before his ascension with the words: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." About to leave the world again, he had gathered around him once more the holy apostles whom he had chosen to do his work after his departure and to build his kingdom on earth. The disciples stood around him expectantly, waiting for the commission which their departing Lord and Master would now give them. But what is it that Christ called out to the disciples in that great decisive moment? "Go ye into all the world," saith he, "and preach the gospel to every creature." Behold, then, the gospel, and the gospel alone, was what the disciples were to preach above all things to the whole world, and by the preaching of which they were to do Christ's work and build His kingdom on earth.

Now if Christ once commanded the disciples, who were first to do his work and first to build his kingdom on earth and lay the foundation for it, to preach this gospel first of all in order to accomplish this purpose, there is no doubt that even now a synod only does Christ's work and builds his kingdom if it also makes the preaching of the gospel its highest concern.

It is true that the apostles, in preparation for the comforting gospel, always preached the terrible law first; and it is true that a righteous synod must see to it that the terrible law is also preached to the world; but this preaching, as with the apostles, must be only preparatory to their actual preaching, the preaching of the gospel. The apostles, moreover, always preached sanctification after the gospel; therefore a righteous synod must also see to it that the necessity of a new holy life in Christ is preached to the Christians. But the highest care, the chief care of a righteous synod must be and remain: that from it and among it the sweet gospel, the glad tidings of the blessedness already obtained for the whole world, already earned for it and to be accepted only by faith, be preached with burning hearts and fervent lips above all.

If a synod does not do this, woe to it! Then it is disobedient to that last will and command of JEsu Christ, its one Lord and Head: "Go ye into all the world, and preach the gospel to every creature!" But then she is not doing Christ's work, but her own chosen work;

then she builds not Christ's kingdom, but her own; and so all her labor and toil is all lost labor and toil, all her strife and contention all fruitless strife and contention, and all that she thinks to deny and endure for Christ's sake is all vain suffering, a self-made, and indeed damnable martyrdom.

(From a synodal sermon by O. Walther.)

Of fraternal punishment.

Karl: Good evening, Fritz! Where are you off to in such a hurry?

Fritz: I want to see our chairman Reuter. Karl: Do you want to pay your church dues? Fritz: No. I have to talk to him about an important matter. It is high time that the overseer admonishes my neighbor, Otto. Things are not as they should be with him. I have been angry with him for a long time.

Karl: From the fact that you want to bring the matter to the headmaster's attention, I conclude that you yourself have already admonished Otto seriously, but in vain.

Fritz: I'm going to maim him?! I'll beware of that. The proverb saith, What is not thine office, there let not thy wit be.

Karl: But it is your duty to admonish Otto when he has sinned against you. This is what the Lord Jesus commanded you in the clear words of Matth. 18, 15: "If your brother sins against you, then go and punish him between you and him alone."

Fritz: O Otto has not sinned against me. Personally, he has done me no wrong. But I have to hear and see things with him every day that are not suitable for a Lutheran Christian. And that annoys me; it is offensive to me.

Karl: So he has sinned against you after all, namely by giving you offence and annoyance with his unchristian nature. A Christian must not do that. And if he does, it is sin. And therefore, according to Christ's word and command, it is first your duty to admonish him brotherly.

Fritz: Then why do we have overseers? According to our church rules, it is the duty of the overseers to admonish such church members who do wrong. That's what they were chosen for.

Karl: You are mistaken, Fritz, if you think that through our congregational order the duty imposed on them by Christ is taken from the members of the congregation and placed on the shoulders of the leaders. No congregation has the right to change or abolish a divine order. Therefore, if our congregation had really made such an order, it would be null and void. Now the matter really does not stand like this, but on the contrary our church order clearly states that it is to be kept exactly according to Matthew 18 with the fraternal punishment in our church. But first a question: Is Otto's unchristian activity, which is so offensive to you, already known in wider circles?

Fritz: Be careful! When he is among the people, especially in the congregational meeting, he is so pious and godly that he is considered a pillar of the congregation.

But at home, there's an economy as if a heathen lived there!

Karl: And so you want to reveal this sin, which is known only to you, to the ruler and demand that he reproach Otto about it?

Fritz: Yes, sir! And if he doesn't, I'll sue him at the municipality for not fulfilling the official duty imposed on him. Things must change with Otto! I've finally had it!

Karl: You're talking about "official duty" again. What do you mean?

Fritz: This is what I mean: according to our congregational order, the congregation elects overseers who are to exhort those members who do not walk according to God's word. They are the official "admonishers" in the congregation. If one sees that someone is doing something unchristian, then this must be reported to the overseer, and then it is his duty to reprove him.

Karl: And that's supposed to be in our municipal code?

Fritz: Indeed. But unfortunately they don't act exactly according to that. First the rulers have the office given to them, and afterwards they shirk the duties of office. Hence the great lack of discipline in our congregation.

Karl: Fritz, Fritz, you are driving more and more crooked with your cart! Your last remark is quite unchristian, for it is based on untruth. The lack of discipline in our congregation is rather due to the fact that many are in the very error that has so darkened your judgment. But let us look once at our church order. In the "Constitution" it is said in § 11 that church discipline is to be handled according to the "steps of exhortation prescribed in God's Word (Matth. 18, 15-20), where these are possible". You know this saying from school. Our Lord Jesus says: "If your brother sins against you, go and punish him between you and him alone. If he hears thee, thou hast won thy brother. If he does not hear you, take one or two more to yourself, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, let the community know. If he will not hear the congregation, count him a heathen and a publican." There we have the basic law by which fraternal punishment must be administered in a Christian congregation. And this fundamental law, then, our church has conscientiously observed in all its ordinances. Thus, for example, in 8 5 of the "Rules of the Congregational Council" it has expressly determined that the congregational council shall have the duty to see to it "that, in the order prescribed by God, possible public annoyances are wisely prevented or that those which have already broken out are controlled in a Christian manner". But then it adds the important words as a serious warning to the board: "It must never, however, take any measure whereby ... the divine order of stufenweise fraternal punishment is violated." Surely that is clear enough. So here's the deal: Reuter must not accept your complaint under any circumstances. But if he did, the congregation would have a full right to remove him, because he would not have acted merely against the board rules, but against God's Word. In 8 7 of the "Regulations of the School Board" it says: "All complaints concerning pupils on the part of a teacher

or concerning a teacher on the part of the parents is to be investigated by the school board, after the previous negotiations between teacher and parents have proved unsuccessful". So even in these cases the congregation wants the basic law laid down by the Lord Matthaei 18 to be strictly observed. So you see, Fritz, instead of our ordinances releasing you from your duty to exercise the necessary brotherly punishment on Otto, they rather inculcate this duty in you, with reference to the clear word of your God. And there it is: Orders or no orders, God's word alone decides in a Christian community!

Fritz: Yes, Karl, I just want to confess to you that I often had the feeling that I should talk to Otto myself before I went to the headmaster. But I could not make up my mind to do so, because I feared that Otto would then become my enemy. Then it would be over with the neighborly peace: Besides, it is an unpleasant business to reproach a neighbor.

Karl: Yes, our selfish diligence never likes to do what God wants. But Christians must overcome this reluctance with God's help. And they can also do this if they consider that the Lord has commanded them to do a work of salvation. One is not afraid to endure all kinds of inconveniences when it is a matter of saving a man's bodily life. But here the spiritual, the eternal life of a fellow believer is at stake. Should we not be even more willing to endure hardships? What lengths has the Lord Jesus gone to in order to save us! It has not been easy for him either! Then we must not immediately suppose that the erring brother will be ours if we offer him our hand of salvation. Compassionate love usually produces reciprocal love and heartfelt gratitude. But the brother must also be able to notice that love is driving us to admonish him. I hardly think that Otto will be willing to talk to you in a brotherly way and show him the great dangers he is in. But even if he were to become hostile to you, that would not release you from your Christian duty. You will just have to bear it in patience. So it was with the Lord Jesus, so it was with his apostles, so it was with all the faithful servants of God: many became angry with them because they went after them with the word of God and wanted to turn them from evil ways.

Fritz: All right, Karl, I want to talk to Otto. But I have to say, I'm dreading it.

Karl: Take heart, Fritz; you are walking in God's ways. The Lord will surely bless your walk. But do not forget the saying: "Let all things be done in love!" 1 Cor. 16, 14.

I. A. F.

From our Synod.

4.

In our last article we made a number of announcements that tell of the happy growth and prosperity of our community school system. However, in the compilation of the "Statistical Yearbook", there are also

We have received reports from the stomach that parochial schools are declining, and anyone who looks through the "Yearbook" will find that in the eastern states in particular such a decline is noticeable and has led to the establishment of Saturday schools in quite a number of places. Not everywhere. Our eye falls just now upon several schools in the New England States which are visibly flourishing, numbering 164, 162, 130, 120 children, each with two teachers, and the two largest still with one teacher. But elsewhere it is not so. This is partly due to the peculiar conditions of the congregations in that part of the country, and sometimes also to local conditions. The pastor of the oldest Lutheran congregation in the large city of New Ajork writes: "As you see, our parochial school down here has gone out of business, and we have only German and religious instruction on Saturdays" (and those who know the local situation will not be surprised at this). But he immediately adds: "On the other hand, we already have a nice school in the new part of town, and we complain very much that we have not yet succeeded in finding a male teacher. Profession after profession is sent out, but in vain." This newly founded school has 76 children. But that in some places indifference to the parochial school is also evident, is confirmed by several reports. A pastor from that part of the country writes: "I would like to comment on my report as follows. The fact that the growth of the congregation is not progressing faster is probably largely due to our circumstances: the to and fro of the people, the worries about food that arise from the often so difficult struggle for existence, and the world. Although we have received 66 new communicants in the past year, our net increase is only 9; while we have received 144 children in our Sunday School, the current number is no greater than in the previous year. The worst thing, however, is that we are perishing from the lack of real church schools. Our schools are declining, many are closing. Even the school I started in my former parish is one of the things that have gone. But every school that closes is a new argument to the opponents of the parochial school against the establishment of a school where none has existed before. But if our young people are not 'indoctrinated' (thoroughly taught doctrine), we cannot keep them; for the word of wholesome doctrine is, after all, the only attraction our church can offer to the people. If we ape the sects, and try to offer them, especially the young people, other 'attractions,' we make miserable fiascoes every time, if not before the world, yet before our own consciences. I am firmly convinced that Missouri's future will be secure only to the extent that we are able to keep and maintain our elementary schools. The dear brethren even among the pastors who have parochial schools also often fail to realize their full usefulness and blessing. They cannot imagine the anguish and distress of conscience we who have no school experience, and how we dread the responsibility for the souls of the children the Lord has entrusted to us. God have mercy on us and let us find ways and means to bring the parochial school back into flower here too!" And another pastor

from the same part of the country writes: "It is sad that our parochial schools are declining. Five years ago there were four parochial schools in this vicinity; now ours is the only one, and it has also declined greatly. The Saturday school is taking the place of the parochial school, and people are content with that. I agree with you in your opinion when you write in the 'Lutheran' that the disappearance of parochial schools is a want of earnestness in Christianity."

We note here that the writer of the moving complaint is a younger pastor. For the opinion is often expressed, as if our younger pastors were not so zealous in the care of the parochial schools. Where this is really the case, a word of remembrance is certainly in order; but so general a judgment must not be passed. The "Yearbook" bears testimony to the fact that many, many of our younger pastors show the right disposition in this piece. And if they have not yet been able to establish schools, they lament it. We can prove this by picking out a few from our correspondence, besides the pleasing expressions previously communicated, some of which are from younger pastors, and all of which are from young brethren. One writes: "Of all the reports you survey, on which you find no school children listed, you will probably find this wanting in thought: It should not be so; no parish should be without a school! My report is also such; but that is because there are no school-going children." Another complains: "The only thing I don't like about my reports" - the writer serves 7 stations - "is that we can't hold a proper school anywhere. However, we lack time and strength. We hope, however, to be able to start a community school in X. next winter, so that at least the older children will get a little more instruction." A third reports: "Something in my report may be disconcerting, namely that no community school has yet been established, although there is such a large number of pupils (22). The reason, or rather the reasons for this, is that up to now we have no suitable place to accommodate our school. Secondly, the place that we could possibly set up for it is so remote that the people who have school-age children do not want to send them the long way, even in winter. Therefore, for the time being, we have to be content with Saturday school, since people come to town on Saturdays and then always bring some, though not all, of the children with them, whom I then teach for a few hours in biblical history and catechism. However, this is not how it is to remain. We must and we also want to raise up, cherish and care for our dear parish school in our midst. God willing, by next fall we will have prepared a beautiful home for our school, in which we will help to spread the kingdom of God with an even larger children's group than the one we have this time. God bless this our undertaking to the glory of his name!" A fourth writes of a brand new urban mission post, "The majority of the children are not yet of school age; but we hope to start a church school with some of the children in September of this year. May Almighty God bless his word, which is at last preached here, though in great weakness." And a five-

ter notes, "My numbers seem to tell a bad story. . . . But it's also getting better in terms of schools. One parish has issued a teacher's appointment. Please, stand up warmly for the fulfillment of this profession during the distribution in spring. Schools, both municipal and state schools, are still in a very poor condition here. Up to now I have only been able to teach confirmation classes for about three months a year; but I have now made it so far that I began the school year as early as November and hold school until Palm Sunday."

The prevalence of Sunday schools and becoming English is claimed by some writers as one reason for the decline of some parochial schools. One pastor says: "I have not filled in the column for Sunday school children, for we have no Sunday school in the true sense of the word. We only have the children meet on Sunday so they don't go elsewhere. Our children all attend the church school; therefore, we do not need Sunday school. The establishment of Sunday schools as substitutes for weekly schools is happening more and more. Once our congregations become English, which in some places is being worked towards with power, then few weekly schools will remain in the congregations. That is the sad thing about becoming English." And another letter says: "For twenty years our parochial schools have flourished. In a few years they will be ruined, not by the Sunday schools of the sectarian churches, but by the Sunday schools of our own English missions. It need not be so, it ought not to be so, but it is so."

This touches on two points which, in order not to make this article too voluminous, we intend to deal with in particular some time soon. We say only this today: Experience has shown in more than one place that Sunday schools have not harmed the parochial schools, if they were regarded as what they should be in our congregations: not as a substitute for the parochial schools, but as a missionary means of bringing foreign children, who do not come to the parochial school, under the sound of the Word; perhaps also to save the children of our own congregation, who would like to go to the Sunday schools naturalized in our country, from the Sunday schools of the sects. Thus it is said in a letter: "About 75 children of Lutheran parents, who up to now have gone to the sect Sunday school, now come to our Lutheran Sunday school and learn God's Word and Luther's teaching." But we also say, "Where there is no occasion or necessity, do not be quick to establish Sunday schools, for the danger will always be there that some will get the idea. If a child goes to Sunday school, then he does not need to go to the parochial school to receive religious instruction.

The English question is even more difficult. We must firmly maintain that our parochial schools are not there for the sake of German, but for the sake of religion, and that therefore, even where the transition from German to English is proceeding more rapidly, the school must not fall with the language. But every fair-minded person must also admit that under our national conditions it is considerably more difficult

It will be more difficult to found and maintain an English parochial school than a German one, and that for this reason special zeal, earnest loyalty, and great willingness to make sacrifices will be necessary. That it is possible, however, to hold English parochial schools, even in cities, is shown by the following letters, which come from two different middle states. One of them says: "Our school is almost entirely English, even the religious instruction. But the children learn to read and write German, one hour daily. Unfortunately, with the school we soon meet with opposition here and there. It costs money. And there are no parochial schools around. Some people think we don't need any. We hold English services every Sunday evening. But it is strange that the younger people, who can hardly speak any German themselves, prefer to hear a German sermon rather than an English one." And the other letter writer says: "From here it should be reported that our parish school is in constant growth. This is the more gratifying to us, as we are here making the experiment of maintaining an almost exclusively English parochial school. German is not a medium of instruction, but merely a subject. Religious instruction is entirely English. For a quarter of a century the parish had no teacher of its own. ----- Years ago it appointed

one again. Under God's blessing and faithful labors, our number of pupils has increased this year to 43, of whom about half are children who do not belong to the congregation. Of the 17 children in confirmation classes, 11 are, by human judgment, gained only through our English parochial school."

With that, we will close this chapter for today. God bless, promote, and sustain our parochial schools! L. F.

The Lutheran Pilgrim House in New York.

(Report on the year 1910.)

The following figures may tell about the work done in the Pilgrims' House during the past year. The cash turnover amounted to 180, 219. 93. 760ZH ship tickets were issued. The number of guests at the Pilgrim House was 3340; of these 1402 were German and 859 Scandinavian visiting, 629 German and 450 Scandinavian immigrants.' The total number of German guests was 2031, of Scandinavian 1309. 144 immigrants could be proved to have had work and earnings. Poor people received 688 meals, 180 night's lodging and food for onward travel. For charitable purposes H198. 17 was expended. Advances amounted to H2996. 54; of which H2935. 13 have been repaid, and H61. 41 are still outstanding. The interest-free loans amount to H104. 25. Gifts for the mission were received directly by the missionary at the Pilgrims' House to the amount of H410. 59. Regular devotions are held with the guests in the Pilgrims' House.

It is true that the collections for the Pilgrims' House have been received much more sparingly than before, but as a result of the large number of guests our household treasury, and thanks to the many orders received for the procurement of ship tickets, as well as money shipments, our business has yielded a profit, which this year also will be added to the synodal treasury.

can. One can see from this what an important service one renders to the Pilgrims' House and its mission in financial terms when one assigns quite a lot of guests to us and lets the Pilgrims' House take care of the procurement of ship tickets as well as money shipments to and from Germany. Every profit made in this way promotes the work of our emigrant mission, which is connected with not insignificant costs. Many thanks, therefore, to all pastors, teachers and members of the congregation who have made the above-mentioned efforts! We would also like to express our heartfelt thanks to the Commission for Emigrant Missions for all their advice and help, through which they have so richly served the Pilgrims' Home and its mission. The assistants employed by the Pilgrims' House should not be overlooked either. Through their diligence and loyalty the work has been promoted no less, and they deserve to be remembered with gratitude.

May God's goodness, which has hitherto visibly reigned over our pilgrims' house, be and remain over all who work in it, and over all strangers who will in future stay there, and may each one take away a blessing with him!

O. H. Restin.

To the ecclesiastical chronicle.

America.

In its latest issue, the "Schulblatt", published by the teachers' college of our seminary in Addiso, comments on the **current need for teachers** for our community schools. We are all the more pleased to share these remarks because they confirm what we said in the last issue about our school system and its future. The "Schulblatt" writes: "In the course of the first half of this school year, 50 applications for temporary filling of vacant school positions were received by the local teaching staff. Of these, however, only 21 could be considered. If the most urgently needed help had been granted everywhere, almost all the students from the second seminary class would have been in schools at that time, and there would no longer have been any question of actual class instruction. For the many who had been helping out for weeks or months, the interruption of their work in the seminary was not without considerable disadvantage. The need alone was so great that such sacrifices had to be made. From the many requests for temporary help, it may be seen how great is the shortage of teachers in the Synod at the present time. School classes are vacant everywhere, and often a congregation has to call for months in vain, and then finally decides to let the school class go in, or else to hire a girl from the congregation. And in how many hundreds of larger congregations must the pastor, already overloaded with work, hold school! This need can only be remedied by training quite a number of capable teachers. Yes, if our schools are not to decline in many places, and if the need for teachers is not to become a crying one, our teacher seminaries must be supplied with quite a few capable boys in the coming years. We would, therefore, urge our dear teachers and pastors to be on the lookout now in the confirmation classes and elsewhere in the congregation for talented, godly boys and to try to induce them to enter Addison or Sward in the fall. Although our Lutheran schools are often misunderstood and attacked, as indeed they cannot be otherwise, yet it is also felt almost universally, how from the congregations

the schools are cultivated and promoted with increasing zeal and great love. Unfortunately, the zeal must flag when it becomes so difficult to obtain the necessary teachers for the schools. Therefore, for the sake of the future of our schools, it is necessary to see to it that more, many more teachers are trained in the coming years, and therefore that students are diligently recruited for our teacher training colleges

More workers. The "church bulletin" of the Iowa Synod recently addressed some words to the parents of confirmation candidates, which the parents of our confirmation candidates may also take to heart. It said: "In many a confirmation student's heart the desire has arisen to serve the Lord JEsu as a pastor or as a missionary or as a teacher, and that would be a beautiful fruit of the lessons, which we should be very happy about, especially since it is still said that few are the workers. Now when such a desire comes before the parents, what shall they say to it? Should they say to the boy: 'Boy, what do you think you are doing? It costs money and brings in little. Pastors are too badly paid. Just get those crickets out of your head!?' Certainly not. Or shall you think in your heart, 'My boy is much too good for a minister; I won't give him up for that'? Shall you say this to your Saviour's face, when he asks you for your son for his vineyard? It is he, after all, who, by his Holy Spirit, has awakened in the boy's heart the desire to become a pastor; will you resist the Holy Spirit and thwart his good work? Ah, thou knowest not how delicious the ministry of preaching is, and forgettest altogether that by thy refusal thou hinderest thy Son from entering into the most blessed service that there is in the world. The Lord Christ still needs many workers in school and church, even in our synod; you parents who have sons confirmed this year, think about it! Perhaps the Lord wants them of all people; he is asking you of all people. But then send them to school, to college, or to teachers' seminary, for the best, the most thorough, the most comprehensive education is just good enough for the workers in school and church. Our young confirmands are the joy of their Christian parents, the hope of their church and synod. They shall one day take the place of the aged, as Christian fathers and mothers of the home, as members of the board, and from them shall come our future pastors and teachers. Help us, parents, so that your joy and ours may be complete and the hope of the church fulfilled

Especially to the younger ones among our readers we give the following meaning. At the meeting of the youth associations of the United Norwegian Church, the importance of the parish school was emphasized with the following words: "Where should the child receive religious instruction and education? In the Sunday school? Yes. In the parental home? Certainly. But that is not enough. The child needs more instruction than the Sunday-school can give, more education than the home can provide. Do we need any more serious lesson than the painful experience of the present to impress upon us the truth of this assertion? Why do we find more than half the American people outside the church? The answer is not difficult to find; the want of instruction and education in the Word of God during the years of childhood and youth is to blame. To do this work, we need the church school. We need it to stem the tide of apostasy from the church. . . . The church school must come alive in all churches that want to have a future; and this is especially true of the Lutheran Church, whose primary mission in the world is to proclaim God's Word pure and loud. . . . It matters so much not that all go through a college or a university; if

but not all receive an education in the fundamental doctrines of religion, then the morality of the people is in danger, and there is no hope for the hereafter.
L. F.

On April 23, the English church communities of our country will celebrate an anniversary that is also significant for the Lutheran Church in the United States. It is now 300 years since the advent of the common English translation of the Bible, the so-called Authorized or King James Version. It was King James of Great Britain who commissioned 47 English scholars to do this work, and in 1611 the work was completed. It is on the whole a good, accurate, beautiful, and popular translation, having a similar standing and importance in the English-speaking churches as Luther's translation of the Bible has in the German Lutheran Church. Although it originated in Reformed circles, it has also been adopted by the English Lutheran churches and has not been displaced from use by the more recent Revised Version. It has become of great, unspeakable blessing to English-speaking Christendom for 300 years, now quite apart from the fact that it also has great significance for the English language. We Lutherans do not want to forget this on this day, even if we cannot value it as highly as our dear German Bible. In England the jubilee celebration has already taken place. The first edition of this Bible -is now being photographically accurately restored, and the well-known British and Foreign Bible Society, which possesses the largest collection of Bibles in the world, has set in motion a special Bible exhibition.
L. F.

Abroad.

The "Lutherische Kirchenblatt für Neuseeland" brings in its last number the statistical report about the church work there, which is indeed a branch of our mission. Five pastors are working in New Zealand: Teyler, Hassold, Hoyer, Dierks and Frese. These serve 7 organized churches and 23 preaching places. The number of souls is 1002, of communicant members 582, of voters 132. For outward purposes P1032. 14 raised, of which 1ss305. 16 were refunds of traveling money. For our Heathen Mission alone P 128. 85 was raised, Father **Dierks, who is** chiefly engaged in the Inner Mission, serves 15 preaching places besides his congregation, Father Hassold 5 preaching places besides 2 congregations. As these places can only be served insufficiently, a calling for a traveling preacher was already sent in last year.
L. F.

On January 22nd it was 200 years that Joh. Fabricius was born, a man who is important in mission history in general and in India in particular. As a missionary of the old Lutheran mission in Halle, he worked beneficially for over half a century among the Tamuls of East India and translated the Bible into the language of this people. This Bible translation is still used today, also in our Tamulen Mission. Fabricius went to India in 1740, was transferred to the difficult station of Madras in 1742 and worked there almost continuously until his death in 1791. He also translated many songs into Tamil and published a hymnal for the missionary congregations.
L. F.

Our confirmands, having been tested in Christian doctrine before the congregation, are in these days admitted for the first time to the table of the Lord. They know what it is about sin and grace; they have learned what the sacrament of the altar is, and what such eating and drinking in the sacrament avails. They are able to examine themselves, as the apostle exhorts 1 Cor. 11:28, and therefore may go to the

Sacrament. Now here again the Roman Pope has shown himself to be the Antichrist who flouts the Word of God. He issued a new decree a few months ago concerning children's communion. Hitherto, even in the Roman Church, no child under eleven years of age was admitted to the sacrament, which admittedly has been shamefully adulterated by the Pope; in Germany the thirteenth or fourteenth year was the rule. Pius X, on the other hand, ordered that children as young as seven should be allowed to communicate. And when a French seven-year-old boy expressed his joy at this in a letter to the Pope, the Pope commended him and held up the papal decree as divine will. The boy wrote: "Most Holy Father! A child of France takes the liberty of writing to you to tell you with what happiness he has learned that you permit him to receive JEsu. For a fortnight now I have been seven years old, and so I can receive First Communion. What happiness! I am so fond of the JEsu child." And the Pope replied, "My dear Gerard! Your charming letter has truly comforted me (!); for if, as the Psalmist says, the dear God receives perfect praise through the mouths of children and infants, since He Himself is the One who gives them speech, it is also He who willed the decree on First Communion." (!) But otherwise the Pope's decree has caused no little excitement, especially in France, and more understanding Catholics have said, "What will a child of seven understand of the mystery of the Lord's Supper? At seven years of age children will not be taught what is necessary." Especially did the papal decree meet with opposition in Germany, so that the Pope felt compelled to declare that it should be left to the decision of the confessor when a child was ripe for the sacrament. Protestant papers pointed out, not without ridicule, that the "infallible" Pope had recently been rather unlucky with his decrees, and recalled the well-known Borromeo encyclical, the Modernisticide, much discussed also by the secular press, and other incidents. Here in St. Louis, however, the shrewd Archbishop Glennon, not wishing to declare himself against the Pope, informed the Roman priests that in northern climes "the child's mind develops more slowly than in southern latitudes," and that therefore here in St. Louis the proper age for First Communion was "as a rule more than seven years."
L. F.

Some time ago a newspaper from Heidelberg in Baden reported the following about the deportation of German girls to American convents: "Today about 25 to 30 young Catholic girls from Baden left their home and family to embark in blind simplicity and complete ignorance on a journey that will perhaps separate them forever from father, mother, brother, sister and relatives, the journey to an American convent. The meeting and assembly point for the victims was here in Heidelberg today, where they were received by two nuns. Some of these young girls, completely inexperienced in life (many have probably not yet left their home town), are said to have taken their leave quite hard, others easily. As is well known, these two convent sisters have been travelling around the country for months in order to recruit these mostly very wealthy girls. As the high number of recruits proves, they succeeded quite well."
L. F.

A Lutheran mission has been maintained in Persia for about thirty years by mission friends in northern and southern Germany. Three Syrian pastors, two of whom are trained in Germany, are engaged in the work of two Syrian congregations with about 800 souls and three schools with about 200 pupils. The conditions there have now turned out like this.

That this work may be extended to Mohammedans. The committee, therefore, desires to establish a new station in a place inhabited chiefly by Mohammedans, and is looking for a new worker, and has therefore lately sent out an appeal for one.

L. F.

The greatest miracle. A distinguished Indian judge, Tifchandrawarkar by name, who is close to Christianity but has not yet been baptized, said recently in a public meeting in Bombay: "What is the greatest miracle of our day? It is that a message as full of life and power as the Gospel should come here to our great country of 300 millions from a small, remote island (England) wholly unknown to our fathers. This message has found an echo in many hearts. Though the conversion of India may be slow, it is already in progress, and will be all the more realized if the preachers of the Gospel recommend it not only in word but also in their deeds. What the Gospel commends to us so strongly is the message of Jesus, the friend of sinners, who ate and drank with publicans and sinners. No story is so heart-moving and comforting as that of the prodigal son." This one testimony of an unbaptized Gentile weighs more heavily than a hundred voices of faithless "Christians" who claim that the missionary work is in vain.

L. F.

Career choice.

Most children, when they leave school, have to take up a certain profession, and many of them even have to earn money right away. The choice of profession often depends on the circumstances in which they live, and it is only natural that the son should become what the father was. But this happens more and more seldom now. Parents often want to go higher with their children, and the children have heard so many complaints about the burdens and discomforts of the father's profession that they feel no desire to become what the father was. But without burdens and complaints there is no profession, and many a man who has risen high looks back later with envy on the few complaints of the paternal profession which he once despised. Every profession has its burden, every profession has its load. Everything depends on it, that one may recognize God's will also in this. But how can this be done?

Above all, look at the talents that the child has. God has given them to him, and it is his will that we should not let such talents atrophy, but that we should train and develop them so that they may be of service to the common good. It is not right to appoint a child endowed with good gifts for learning simply to manual or factory work, because that is the nearest and the child then earns money most quickly; in general, the circumstance that money can be earned quickly and much should not be decisive in the choice of a profession. Because that is usually not a blessing for the children at all. Through the children's early earning of money it happens that they no longer want to be told anything by their parents; also the wastefulness, the cleaning addiction and generally a careless life is promoted by it. As Scripture says that it is a good thing for a man to wear his yoke in youth, so it is undoubtedly best for young people that, after their school days, they should still have to undergo - in some form or other - an apprenticeship, in which they are not their own masters, but must send and submit themselves to others, bow down to those who have to command them. Thus it is well for boys to be apprentices, whether to a master craftsman, or to a merchant, or to an office, and there to undergo a strict apprenticeship of

for many years. And for girls it is best if they serve; they learn thereby to bend under a force and break their will. Parents should take special care that their children learn to move among strangers and to practice under their authority what they have hopefully learned at home and at school, namely, that one must obey and not live by oneself, one's own will, and one's own desires.

And in such an apprenticeship, such a servile and dependent position, the young people have to endure. It is a very bad thing if they change apprenticeship or position frequently. Still worse is a rapid change of profession. Parents and children may well consider beforehand what profession the child should take up. But once the choice has been made, one should not change easily without compelling coercion. There are certainly cases in which it soon becomes evident that one has overestimated one's gifts and powers, or has made a mistake in judging one's aptitudes, and then it is better to make up for the mistake and soon choose another profession than for a young human child to be tormented and finally become only a bungler. But to change only because the chosen profession is difficult and the learner loses the desire, that is fundamentally wrong. The saying goes, "All beginnings are difficult." And this is true in every profession. He who loses heart at the very difficulties of the beginning will never become anything proper. Still less may mere pleasure or displeasure decide. It is true that "desire and love for a thing make all toil and labor small." But one must also force oneself to do things one has no desire to do, must overcome one's unwillingness, and finally accomplish the most difficult and unpleasant things with energy and zeal. Those who are able to do this - with God's help - become capable people.

With God's help! Yes, one should not forget that when choosing a profession. Everything depends on God's blessing! Therefore ask God for His counsel, assistance, and blessing in the choice of a profession, and enter upon it and pursue it "with God," that is, in the firm belief that God has shown this very way, and with constant invocation to God. For this reason, of course, care must be taken that the young people do not come to masters, superiors, or rulers who are open scoffers or cursers or servants of vice. Admittedly, in our faithless times it will be very difficult and possible only in the rarest of cases to find truly pious, Christian teachers. And if the children are brought up in the right fear of God and are fortified in it, they will also remain firm in other surroundings, and their faith and Christianity will prove themselves in the challenge. But they should never be handed over to open scoffers, cursers, and servants of burden. For such weak young people are no match for them. Here it is necessary to look, watch, and pray, and to act on the principle: "What good would it do a man if he gained the whole world and yet suffered damage to his soul?" No prospect of earthly advancement, however brilliant, must tempt us to leave our children in such hands as corrupt their souls by their mockeries and by gross vexations. For higher than the earthly profession is the heavenly profession.

(House friend.)

The resurrection of the body.

Of a German professor of theology whom God brought from unbelief to belief in the resurrection of the body, a pastor tells the following:

I studied at the old university in N. at that time. I was a devout young man. My parents belonged to the

Herrnhut Church of the Brethren. Their heart's desire was that I should one day become a missionary. Since I wanted to be trained as a pastor in my home country, they gladly let me move to N. as a student. With Professor K. I heard dogmatics (doctrine of faith). The extremely finely thought-out dogmatic lectures, which were provided with convincing proofs and which this professor delivered with very skillful oratory, probably only missed their intended effect with a few people. I myself got into severe inner struggles. Until then I had believed God's Word as the truth revealed by Him. But the conclusions I drew for my life of faith from what I had heard after each dogmatic lecture finally robbed me of everything. My childlike, unclouded faith in the Scriptures was over for the time being. Theology, which I had chosen as my life's vocation, became almost a weariness to me.

One day our professor lectured on the subject, "Is there a resurrection of the body?"

This question, significant for me for quite a long time in the future, was answered quite decisively in the negative in the course of the lecture. Smiling ironically, the professor concluded with the words:

"I am sorry, gentlemen, that I must rob you today, indeed must rob you unmercifully, of the last shred of pious infant faith and believing catechism. But it would be carrying owls to Athens and evoking the dark superstitious mysticism of the dark Middle Ages into our age enlightened by the reflectors of modern theological science, if I were to tell you: There is a resurrection from the dead. However, I cannot. Take comfort in this: it was a fond delusion. Wake up, be whole, whole men and think: it was a beautiful, sweet dream! And then tear up that dream-image, for that enchanting mirage was nothing but deception, deception through many centuries. For there is no resurrection of the body!" -

When I arrived at my apartment, I prostrated myself on my knees in front of the sofa in the anguish of my soul (for I had retained the ability to pray, despite the corrosive influence of godless professors from my parents' home). I asked God fervently for light for my dark soul. The next day, when I visited my compatriot, the physician W., in his apartment and revealed to him the state of my heart, he suddenly asked:

"Do you know yet that your professor's young pretty wife died last night of an operation at her house? Wait and see," he continued, "how the continuation of his dogmatic lectures fills in; one can be really curious there!"

And the sequel came. A fortnight later Professor K. lectured, after a short interruption on account of the death of his wife. For his first dogmatic treatise he took, curiously enough, the old subject already discussed, "Is there a resurrection of the body?"

There was a silence in the crowded room when our professor began in an agitated voice, often interrupted by short pauses: "Gentlemen! Once again I must speak on this subject. There is certainly a resurrection of the body! The great and powerful God, the Almighty, who dwells in heaven and with the brokenhearted, who directs the hearts of men like streams of water, showed it to me poor sinner two weeks ago today - the night after my last dogmatic lecture - in such a shattering way by the sudden death of my beloved young wife: there is a resurrection of our body! Forgive me for what I have said to the contrary! Today I take everything

Back. What am I to do now, poor man, if there were no resurrection of our loved ones from the dead!" That was as far as he got. With a cry of pain, overcome with tears and painful remembrance, the strong man, scarcely forty years of age, to whom his blooming wife had suddenly died after only a short marriage, collapsed fainting at the lectern before all our eyes. Some students sitting in front jumped in and led him to his nearby apartment. Silently, with moist eyes, the rest of us left the lecture hall. What a struggle this man must have gone through in the last two weeks! And he did not struggle in vain; for the majority of his hearers soon found assurance of faith, peace and blessedness in Jesus' blood.

For me, as for many other students, the departure of the young professor's wife was an entrance to life and to active work for the master. -

Thus God sometimes teaches the truth of his word in the school of experience and the cross.

A letter from Luther.

In the Pomeranian Museum, which is housed in the Town Hall in Stralsund, there is also a letter from Luther to a citizen of Stralsund, which is very noteworthy because of its content. The occasion was the following.

The merchant Sastrow in Stralsund had a lawsuit with former business friends that had been going on for some time. Because he did not have the most friendly dispositions toward his opponents, he was afraid to go to Holy Communion, lest he should enjoy it unworthily, and thus came into trouble with his conscience. Now Sastrow had a son, named John, who was studying at Wittenberg; he was concerned about his father's distress, and asked Luther's advice in the matter. In the letter which John delivers to his father, Luther writes:

"To the honorable, careful Nikolaus Sastrow, citizen of Stralsund, my favorable good friend! Your dear son, Magister Johannes, has complained to me very much, dear friend, how you have abstained from the sacrament for so many years, to the great annoying example of others, and has asked me to exhort you to turn away from such dangerous undertakings, because we are not sure of an hour of life. Thus his childlike, faithful concern for you, his father, has moved me to do this writing to you, and is my Christian, brotherly (as we owe one another in Christ) exhortation: let you refrain from such pretensions and remember that God's Son suffered much more and forgave his crucifixion, and at last, when the hour comes, you also must forgive, as a thief on the gallows must forgive. But whether the matter is right, let it go, and wait for the outcome. This does not prevent us from going to the sacrament, otherwise we and our princes would not have to go to the sacrament, because there is still a dispute between us and the papists. Command ye the matter to the law, but in the meantime clear your conscience, and say, To whomsoever the law shall go, he is right; but I will forgive him that hath done wrong, and go to the sacrament. So do not go unworthily, because you desire justice and want to suffer injustice, as the judge may judge rightly or wrongly. Take not these exhortations unkindly, which your son hath pleaded with me with great diligence. Hereby, God be with you. Amen!

"Wednesday after Misericordias Domini 1640.

"Martinus Luther."

(St. Louis issue X, 2222.)

"Death is entwined in victory."

1 Cor. 15, 55.

Ignatius, a disciple of the Apostle John, wrote shortly before his martyrdom in Rome in 116: "I ask nothing of the visible and invisible, if only I become partaker of JESUS Christ. Fire, the cross, wild beasts, the rending of the body, all the torments of Satan may come upon me, if only I become partaker of JESU Christ. Nothing can help me all the kingdoms of the world, nothing the charms of life. I long for the Lord, the Son of the living God; him I seek who died for us and rose again. Spare me, O brethren, and stand not in the way of my obtaining life; for JESUS is the life of his own. Do not want me to remain in death, for a life without Christ is death; do not keep me fast in the world; let me draw from the fountain of the clear light! When I shall be there, then shall I be a man of God."

"Death, where is thy sting?"

1 Cor. 15, 55.

Macrina, the sister of the Doctor of the Church Basil the Great, prayed in the face of death, shortly before her departure: "You, O my faithful God, have taken away my fear of death. Thou hast conferred that this life's end is the beginning of true life. Thou givest the bodies in their time to the sleep of death, and wakest them again from sleep with the last trumpet. O send me the angel of light to lead me to the place of refreshment, where is eternal joy and rest. Thou who didst break the flaming sword, and didst restore to Paradise the man who was crucified with thee and fled to thy mercy, remember me also in thy kingdom! For I also am crucified with thee; let nothing separate me from thy elect; let not the enemy stand in my way; let not my sins be found out before thine eyes."

Death notices.

On March 6, the Lord called an aged servant, graying in his service and faithful, from the work in his vineyard to the turnip that is still available to the people of God: IV Wilhelm Angust Frey. The deceased was born on February 3, 1836 in Kandern. Grand Duchy of Hesse. After completing his studies in the teacher's seminary at Karlsruhe, and serving in the school office in Germany for four years, he immigrated here in 1861, and for three years served in the school of a congregation belonging to the General Synod at Baltimore, Md. Here a desire arose in him to enter the sacred preaching ministry, and being encouraged to do so by his pastor, he entered the seminary at Gettysburg, Pa. After passing his candidate examination there in 1865, he entered the Maryland Synod, and served a congregation belonging to that synod at Washington, D. C. However, after only one year he resigned from that synod. From its writings he became acquainted with the Missouri Synod and, recognizing the Scriptural nature of its confession, was attracted to it. He now regularly attended the conferences of the Baltimore District, and in 1870 reported for colloquy. On the occasion of the meetings of the Eastern District at Baltimore in the said year, colloquized before public Synod by Blessed D. Walthers, he was admitted as a member to the Synod of

Received. That same year he answered a call from the congregation at Rockville, Conn. where he labored in the blessing for five years. In 1875 he entered upon the ministry in St. Matthew's parish at Albany, N. U., and in that parish he served faithfully for thirty-five years, until near his close. He was a decided character, and what he knew to be right and true he advocated with great firmness, and did not shun the fight. In his sermons he showed the gift of a clear, unadorned interpretation of the Scriptures, which promoted knowledge and edified faith. His church members praised him for this. He preached Christ, the crucified, as his and all sinners' Saviour. In this faith he willingly and devoutly bore a heavy cross, which the Lord had laid upon him, and in confession of this faith he also died. - God had given him solid health until his old age. However, in October of last year, a sudden violent constriction of the heart indicated an organic heart defect. When this recurred in increased intensity on New Year's morning, it became clear to him that the Lord wanted to take him away soon. He resigned from the church and prepared to go home. After such a fit he breathed his last on March 6 with the sigh from the Psalm: "Into thy hands I commend my spirit; thou hast redeemed me, O Lord, thou faithful God!" his soul. On the 9th of March the funeral took place. After the undersigned had offered words of comfort to the bereaved and closest friends in the house in the morning on the basis of John 16:22, the body was laid out in the church, where in the afternoon Praeses L. Schulze delivered the German funeral sermon on the basis of Ps. 31:6 and IV H. Wehrs an English one on 2 Tim. 4:7. The coffin was followed by the three children left behind. IV G. A. Schulze officiated at the grave. In St. Matthew's Cemetery his disembodied body, next to that of his wife who preceded him twenty years ago, now awaits the blessed resurrection on the great day of our Lord Jesus Christ.

G. Fr. Stutz.

On February 13, in the faith of his Savior, passed away Joh. Fr. Döpke, faithful teacher in Trinity Parish at Prairie, Ill. He was born October 26, 1865 at New Orleans, La. After his confirmation there he entered our teacher's seminary at Addison. After passing his examination well, he first served the congregation at Hamlin, N. Y., then for about five years the Martinicg congregation at Chicago, about two years the congregation at Napoleon, O., nearly sixteen years the congregation at Prairietown, Ill, and lastly a short time the congregation at Prairie, Ill. On February 16, with a large attendance of the congregation, as well as the members of the pastoral and teaching conferences of Nandolph and Monroe Counties, his funeral was held. After a short funeral service at the house, Praeses Jbcn, in whose congregation the deceased had served the Lord in his ministry the longest, delivered the funeral sermon in the church on Luk. 2, 29. 30, and the undersigned made a graveside address, while the members of the conference present sang choral pieces and the counter call from hymn No. 417. - The deceased faithfully presided over the school until his last strength was consumed. To feed the lambs of JESU was a joy to him. This drew him to the school again and again, when his strength was already noticeably diminishing. Since May of last year he had been suffering from Bright's kidney disease. He recovered temporarily, however, and continued to work until he collapsed completely a fortnight before the end. His strength was fading fast. He was bedridden for only eight days. Great difficulty in breathing overcame him. Although this subsided, he was rapidly approaching the end. Soon he had suffered to the end. Firmly trusting in



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., May 2, 1911.

No. 9.

Blissful change.

For the Sunday Jubilate.

For a short time he was forsaken of God, He bore the scorn of the Jews, the scorn of the Gentiles. With ornaments and honors the Lord crowned him; Who now will fully comprehend Christ's glory?

And as he suffered, so did his limbs suffer.
They weep while the enemies rejoice;
With tears they must scatter the seed;
But rejoicing they bring back the sheaves.

Yea, rejoicing shall resound from blessed lips, When we pass through Zion's pearly gates, And each lay down his cross before JEsu.

There is no sorrow there, no more stumbling nor falling, And sinners who here only slur God's praise, Who there shout out eternal songs of victory.

I. W. Th.

God alone builds and sustains his church on earth.

That the right use of this truth does not consist in our laying our hands in our laps and idly watching God build the church, there can be no doubt. For true as it is that God alone must do all things, and that, to speak with Luther, all men are only God's larvae, behind which he hides himself, it is nevertheless God's ordained order that we men should be precisely his larvae, namely, that he should not build and maintain his church directly, but only indirectly, through his Christians and especially through his servants. Far be it from us, then, that, because God alone does this, we should give ourselves up to idle rest; but the right use of this truth consists, first of all, in our being inflamed by it to a holy zeal, to say to God daily and hourly from the heart, "Here we are, O Lord; here thou hast us: use us as thou wilt, and do with us what thou wilt; we will gladly be thy instruments and larvae; only

Thou wilt not cast us away." Just as we human beings, although God alone creates both the willing and the accomplishment according to His good pleasure, must nevertheless manage with fear and trembling to become blessed, so we Christians, although God alone builds and maintains His church, must nevertheless place at His service our heart, hand, mouth, and all that we are and have. Nevertheless, that terrible, piercing admonition, warning, and wake-up word of the prophet applies to us: "Cursed be he that doeth the work of the LORD carelessly!"

The second, and most important, use we must make of the truth that God alone builds and sustains his church is to refrain from trying to build and sustain the church by our own cleverness and good opinion, but to let God alone rule. May it seem to our reason, then, as if the church would spread faster and farther if we concealed such and such a truth, or if we tolerated such and such an error, or if we yielded on such and such a point, or if we compared ourselves with the deniers of a divine truth and with the defenders of an error opposed to it, and made peace with them, and united with them in a great cohesive army against the Antichrist and the scoffers of our day; Especially now, in this time of false liberty, it may seem to our reason as if it would greatly promote the cause of the church if we used any other power than the power of the word, limited Christian liberty by human laws, introduced a strong church regiment and iron church discipline, and subjected our congregations to the office of preaching or even to the synod, even in those things which God has not commanded nor ordained: all these are nothing but foolish rational thoughts. Without doubt the building of the church has been hindered more by those who in good opinion have wanted to help it by their human prudence than by those who have fought it hostilely.

and persecuted. Away, therefore, with that Caiaphasian church policy: "It is better for us that one man should die for the people, than that the whole people should perish. Away also with the church policy of Peter: "Lord, spare thyself; let it not happen unto thee"! As surely as God alone builds and sustains His Church, and that alone by His Word and Sacrament, so surely we have nothing to do but to remain unwavering in His pure Word and Sacrament. If we do this, it may then seem as if the church, instead of being built by us, were being destroyed, and instead of being gathered by us, were being torn asunder: it is all appearance. Every departure from God's word makes it seem at first as if the church were reviving, and it is dying; but every unyielding adherence to the word makes it seem at first as if the church were dying, and it is reviving. Our wisdom here is folly; God's folly here, as always, is wisdom. Our wisdom steers the ship of the church in a clear sky to the Ahgrunde; God's folly brings it in a cloudy sky under thunder and lightning through storm and waves into the safe harbor.

This also reminds us of the third and last use to be made of the truth that God alone builds and sustains His Church, namely, that we look forward to the future of the Church, praying and pleading unceasingly to the Lord of the Church, but without fear and with a completely confident heart.

May then unbelief in these last times become more and more general, and, if it were possible, more and more insolent, treading upon the breadth of the earth, and surrounding the army camp of the saints and the beloved city, and already crying out Victoria; may Antichrist rise again and strengthen himself, and use an ever greater cunning, only acquired by a thousand years' practice, to subdue Christ's subjects to himself; May just those who think to support the Church with worldly science, without wanting it and without suspecting it, only undermine and outline its foundation; may all the enemies of the Church at last unite for the last common assault, but the Church itself disintegrate into ever more innumerable fighting little groups; may it therefore seem as if at last the gates of hell have overwhelmed the Church after all, and already all the enemies fill heaven and earth and hell with their shouts of victory: He that dwelleth in heaven laugheth at them, and the Lord mocketh at them. He who said to his Church, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," and who, when he withdrew his visible presence from her, gave her the promise, "Lo, I am with you alway, even unto the end of the world," he also will preserve her unto the end. And even if at the last day of the world the pillars of heaven break, the whole immeasurable structure of this world collapses, and everything is burned up in the fire of the last wrath: out of the ashes of all temporal things the church, rejuvenated like an eagle, will rise and soar to eternal triumph. Let us therefore speak confidently with our Luther:

Our delegate synod.

Today's issue of The Lutheran is the last to appear before our General Synod convenes. It will be an important and significant meeting in more ways than one. An account will be given of all our church work, and arrangements will be made how it may be zealously and successfully cultivated, promoted, and extended during the next three years, and in the further future. What the purpose and issue of a right Synod is, we have already had told us in the last number by a man whom we shall also especially remember at this meeting, as we shall in general in this jubilee year of the birth of the blessed D. Walther diligently let him have his say in the "Lutheran." Walther as briefly as aptly described the preaching of the Gospel as the profession and aim of our Synod. All the many and various things which are to be discussed and arranged at this meeting have as their ultimate purpose this great, glorious work which the risen Saviour, hastening to heaven, charged his Church on earth with in his majestic word of parting, when he said: "All authority in heaven and on earth has been given to me. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And teach them to observe all things whatsoever I have commanded you. And behold, I am with you always, even to the end of the age", Matth. 28, 18-20. For the sake of the preaching of the gospel, the many pastors, teachers and church delegates from near and far, commissioned and authorized by their constituencies, come together here. They all want to keep this task in mind daily and hourly and therefore call upon God diligently and fervently:

Say yes to our deeds, help yourself to the best guess;
The beginning, middle and end, Oh, Lord, for the best
turn!

Those coming from afar are already preparing to reef as we write this. God keep and guide all delegates on their way to and fro!

But also to the many, many thousands of our Christians who cannot themselves appear at the Synod, let this earnest and urgent request be made, that during the days of the Synod they will remember the assembled Synod in their daily Lord's Prayer, when they pray: "Hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven!" Our pastors and congregations also want to appear before the throne of grace with special intercession in worship services. It is an almost daily perception that when important meetings are held in the world, the thoughts of the children of this world are at such meetings, and every tidings that flies through the land from the place of meeting is eagerly except and eagerly discussed, is printed as fully as possible, and is diligently read. And yet even the most important business that is transacted there are but trifling matters compared with the great kingdom matters of our God and Saviour, about which counsel is held, talk is had, action is taken, and decisions are made in a righteous synodal assembly. Shall-

With our might is nothing done, We
are soon lost: The right man fights for
us, Whom God himself has chosen.
Are you asking who he is?

His name is Jesus Christ,
the LORD of hosts: and
there is no other God: he
must keep the field.

Amen.

(From Walther's synodal sermon in
1877.)

As every synodal session is begun by invoking God, do not fervent prayers rise up from many thousands of hearts to God for holy courage, good counsel, and right works?

Important matters are indeed to be discussed at this Synod. We have before us the 146-page booklet containing the reports of the standing authorities and commissions and the special submissions and motions to Synod, which has already been sent to all Synodal congregations so that they can inform themselves about the individual items, so that the delegates in particular can think about them in advance and discuss them with their constituencies. At the top of the list are the reports on our teaching institutions and missions. With the large number of our institutions - under God's blessing there are now 9, with the Brazilian 10 institutions of the General Synod and four District Institutions - it is not surprising that the needs are increasing and greater demands are being placed on us. Special attention is required this time for our school teachers' seminary in Addison, for which the sum of \$105,000 is requested, of which, however, \$30,000 was already granted at the last Synod, but not collected in time, and of which the Northern Illinois District alone has decided to raise \$30,000. In connection with this, a motion is made to separate the two upper classes of Addison Seminary from the four lower classes, and to establish an institution for them at another place. This is a profoundly drastic matter, which requires careful and thoughtful consideration, and for which the reasons and counter-reasons must be carefully considered. We repeat the advice given earlier that the delegates who can make it possible should visit Addison on their way here and see the situation on the spot. The district institutions at Winfield, Kans. and Portland, Oreg. are applied to the General Synod, and for the Seminaries of St. Louis and Springfield, the establishment of one new professorship each, at St. Louis the eighth and at Springfield the sixth, is requested. For our whole multiform missionary work, new and ever-increasing zeal and increased willingness to sacrifice are to be called forth by the reports, that they may be more and more extended, and by them more and more people brought under the sound of the gospel. It is also requested that three new missions be taken up or begun: an emigrant mission in Philadelphia, a Persian mission in New York and vicinity, and a Finnish mission in Arizona.

The proposed union with the English Missouri Synod will also be an eminently important subject of discussion. Readers of the "Lutheran" know that the request came from our Synod, and that the English Synod has agreed to join our Synod as a district under certain conditions. We have already communicated these conditions in No. 4 of the "Lutheran," page 54; they are also found in the printed submissions. This matter is important not only for the present, but especially for the future and for the future development of both Synods. Now the language question, which is closely connected with this matter, is one of the most difficult that can arise in our American church system, both for individual congregations and for whole bodies.

communities. Anyone who has followed the development of this question with open eyes since it was first brought before our Synod 24 years ago, in 1887, knows this. If anywhere, all the making and doing and zealotry here is of evil. The question wants to be handled with great wisdom and caution. Be careful not to make a quick decision with serious consequences before the natural development of things, the course of events, demands it; but also do not overlook the right time to act. Without expressing our opinion on the pending question now, we say only this today: Let everything be pushed back which is only incidental to this question, whether we shall remain a German Synod longer or less long, whether we shall become English more quickly or less quickly, and similar points. Even on the question whether the union should be effected by amalgamation or by admission as a special district, one may, after all, be and remain of different opinions, as well as whether the individual conditions and requirements are all agreeable or not. The main question must be: By what is the kingdom of God best promoted, and are obstacles and difficulties removed? What will best serve to preserve unity and to preserve for future generations the goods which we cherish? Do not be zealous for German or for English, but for the preaching of the gospel.

We cannot even begin to mention all the items that will come before Synod. Among the more important are the proposed changes concerning the General Presidium and the establishment of a so-called Presiding College, consisting of the General Presider and the four Vice Presidents, to carry out the work of the General Presidium; a change in the election of professors for our educational institutions and in the supervision of the institutions, whereby the districts in whose territory the institutions are located are to be more involved; the enlargement of our Concordia Publishing House; the revision of our hymnal and our church agenda. It will be a busy Synod. In view of this we can only ask: O Lord God of hosts, behold and seek out thy vine, which thou hast planted, and which thou hast firmly chosen for thyself! Comfort us, and let thy face shine, and we shall be healed. Be kind to us, and promote the work of our hands among us; yea, promote the work of our hands. Amen. L. F.

Emigrant Mission in Philadelphia.

This mission was begun by the undersigned in March, 1909. The work on the emigrants could have been started in this city years ago, since a shipping company (American and Antwerp Line) had been landing their steamers with emigrants in Philadelphia for years, if the necessary manpower had not been lacking. After all, for decades our Synod had only one congregation in this cosmopolitan city. But since, under God's blessing, three others had been added to this one congregation and the labor force had thus increased, and since, furthermore, three other shipping companies (the North German Lloyd, the

Hamburg-America and an Italian line) had their steamers call at Philadelphia, and since the undersigned was also somewhat familiar with the work on emigrants, the Philadelphia Local Conference decided to begin the emigrant mission here, if the General Praeses approved and guaranteed the expenses connected with this work. After the General Presbyter had consulted with the vice-presidents of the General Synod, and encouraged the undersigned to begin the work, he communicated with the immigration authorities, and obtained admission to the landing.

Since that time I have been present at the landing of 32 steamers and have ministered to the immigrants to the best of my ability. Unfortunately, I could not be present at the landing of all the steamers, as a number of ships docked on Sundays when the pulpit required my presence, and also other official duties in the congregation prevented me from visiting the port. The Baltimore District Conference therefore also resolved to request the Synod of Delegates to employ an emigrant missionary in Philadelphia, who could devote all his time and strength to these: Works, and the more so as that city will undoubtedly become the second most important station for emigrant mission, if it is not already so.

The purpose of this report is now to show how beneficial the Emigrant Mission is, that every member of our Synod may wish to come to the realization of how important and beneficial it would be if our Synod maintained an Emigrant Missionary in every port city.

In earlier years the emigrant mission was sometimes called a "suitcase mission," because it was thought that the work of an emigrant missionary consisted largely in seeing that the emigrants' baggage was properly transported. Certainly the emigrant missionary will be of help to a father of a family who is anxious, or to a little mother who is in despair because her baggage has disappeared from her sight; but that is not the work of the emigrant missionary. Nowadays both the government and the shipping company take care of the immigrant in the most careful way. -- Because the emigrant missionary sells ship's tickets, this mission has been called the "ship's ticket mission. Certainly the emigrant missionaries also sell ship's tickets, and just as cheaply as any agent, and whoever obtains a ship's ticket through the mission then has the additional advantage that he is lovingly received and rebuked over there and over there, or vice versa, over there and over there. But even in this the work of an emigrant missionary does not consist.

The main work of an emigrant missionary is pastoral. He visits the temporarily detained in the detention house and the sick in the hospitals and brings God's Word to them. Most importantly, however, he comes in contact with the immigrants on the landing ground, exhorts them to diligently adhere to God's Word in the new land, to remain faithful to their church, and obtains their future addresses so that he can send them to the pastor of our synod in whose sphere the immigrant intends to settle. How beneficial and fruitful this work is, is evident from the letters of our

Pastors. I will leave some to follow here, P. B., of a town in Michigan, writes: "Would hereby like to thank you heartily for having been so kind as to call my attention to Mr. N., the emigrant. I have found him and also his friend who came with him. Both of them have subscribed a monthly contribution to our Genwindehaushalt. Perhaps through them we will gain another family for our mission church. All this we thank, next to God, to your labor, which is truly not in vain." IV H. from a large city in: State of Michigan communicated the following only these days: "Your message concerning M. W. led to the fact that I have a good prospect of also winning the family to which she went. Many thanks. In a former case assigned to me IV C. got the immigrant. The Lord bless your work!"

I have received quite a number of such communications from various parts of the country; but these two may suffice to show how much blessing can be derived from calling the attention of our pastors to our immigrant brethren. Take the "Statistical Yearbook" and read how many immigrants have been referred to our congregations by our emigrant missionaries in the past two or three years, and if only a third of these have been won for our church, everyone must realize that the emigrant mission is bearing wonderful fruit. Several years ago a whole congregation was won by the undersigned sending some addresses of immigrants to a pastor in a large city in the West: West. Our synod should therefore also extend the emigrant mission further and further and place in our port cities men who are aglow with the love of Christ and zealous for the spread of pure doctrine, and our dear Christians should pray diligently and fervently for this mission and sacrifice gladly and abundantly for it.

From March 1909 to January 1911, 107 letters and 191 postcards were written in the interest of the Philadelphia Emigrant Mission. 666 emigrants were directed to our churches and 180 pastors were given their addresses. In order to encourage other congregations not to put anything in the way of their pastors if they want to do missionary work in addition to their congregational work, I would like to say that my congregation is not displeased with my work at the port, but is happy about it, even though I have to take much of my time away from it.

Finally, I would like to ask that the local mission also be honoured with orders for ship's tickets.

E Totzke,
2961 Richmond St., Philadelphia, Pa.

A judgment on the lodges.

Some time ago we received a copy of a letter with the request to publish it in the "Lutheran" as a testimony that even outside our circles correct and strong testimony is being given against the Lodges. The letter has since been published by several Lutheran church journals, and we use the translation of the "Lutheran Church Journal".

newspaper" under comparison of the original. The letter is written by Rev. R. A. Torrey, a well-known evangelist and sectarian preacher in our country, but who still holds and proclaims the fundamental truths of the Christian faith. The letter is addressed to the likewise well-known secretary and executive director of the "National Christian Association" in Chicago, W. J. Phillips. This society has set itself the task of combating the secret societies, and by publishing the paper *Christian Cynosure* and

Torrey has already earned many merits through the publication of other writings against the lodges, as well as through the publication of secret lodge writings and rituals. In his letter, Torrey is particularly directed against the Freemasons; but what he says applies on the whole also to the other secret societies. For they all have essentially the same principles as the Freemasons, and are all more or less formed after the Masonic Lodge. The letter reads, as follows:

Binghampton, N. A., December 29, 1910, Dear Brother Phillips.

I have received your letter of 27 December. You ask me to state my reasons for not joining the Masonic Lodge. They are the following:

First, because God expressly commands believers in Christ, "Pull not on the strange yoke with unbelievers." 2 Cor. 6:14 This is the saying that has brought me once and for all to the decision on the question of the lodge. By unbelievers I do not mean merely deniers of God, but unbelievers in the biblical sense of the word, all such as have not such faith in JESUS CHRIST that they finally acknowledge him as their Saviour and Lord. The Masonic Lodge, however, if I am rightly informed, expressly forbids, at least in the lower degrees, the name of Christ. I could not join a society that banned my Herru. Some of the worst and most ungodly men I have ever known were members of the Masonic Lodge, yet their character and conduct were well known to others in the Lodge. I could only join a Lodge if I expressly and knowingly refused to be obedient to God.

Secondly, I have no time to be a Mason. I could only give of my time to the Lodge if I took it away from the Church, and the Church of Christ needs all the time I have at my disposal. I know from experience that a great number of those who are both Masons and church members neglect prayer meetings and other church duties for the sake of the Lodge. If I had three times as much time as I really have, I would want to give it entirely to the Church. I could only become a faithful lodge member if I became a faithless church member.

Thirdly, I consider what is called "the work" of the Lodge to be something childish and foolish. I once took the time to examine "the work" of the Lodge up to the Royal Arch grade. At that time I knew perfectly well what the Lodge did, and I could never see how a serious-minded man could give his time to such silliness (tomfoolery). I could understand how a child could do such a thing. When I hear how Masons

talk of "the work" of their Lodge, I can hardly help laughing. It becomes difficult for me to see how any man who has self-respect and manly dignity can go through what one must go through to become a Master Mason, and then ever go back to the Lodge to attend the initiation of another candidate. In my judgment, this is petty, degrading, and abominable. My attention was called to this point when I was about 22 years old, by a man who had been initiated into the Masonic Lodge, but who was so thoroughly disgusted (completely disgusted) with the thing by his experience, that he never went to the Lodge meeting again. How a Christian preacher can put up with what he has to put up with when he is initiated into Blue Lodge, I cannot fathom. I do not doubt that there are many excellent men to be found in the Masonic Lodges, but it is beyond me how a Christian man can be found there.

Fourth, I know from personal experience that Freemasonry has been used to shield criminals and other evildoers from the just consequences of their evil deeds. In one town where I lived, the owner of one of the most disgraceful and notorious bars in the city could not be held accountable by the law because he was a Knight Templar. Every other pub of that ilk was shut down, except his. I know from my own personal experience of similar things happening in other places.

Fifth, if nothing else would keep me from joining the Masons, the oaths required of those entering the Lodge would make it absolutely impossible for me to join. Some of these oaths are simply horrible, even hair-raising. Either one wants to take these terrible oaths seriously and literally or one does not. If one wants to take them seriously and literally, words cannot express my horror that a Christian man should take such an oath. If you do not want to take them seriously and literally, and in very many cases you do not, then they are unholy and blasphemous in the highest degree.

There are other reasons why I did not join the Masonic Lodge, but I believe these will suffice.

Sincerely yours

R. A. Torrey.

We would express many things that Torrey says differently, and we could add many things against the lodges. But we wanted to let him have his say; and his five reasons are quite valid and to the point. The rarer such pronouncements are nowadays in American ecclesiastical circles, since most pastors are silent of the lodges, or are even lodge members themselves, the more gratifying it is that a distinguished man like Torrey should give such definite, unflinching testimony. L. F.

In this article all things lie, that we obtain grace and salvation with God through Christ the Mediator alone.

(Luther.)

To the ecclesiastical chronicle.

America.

For our Synod of Delegates, when the deadline for registration expired, a total of 746 delegates and guests were registered. In fact, however, the number of visitors will be even greater, since it is known that quite a number do not take up free accommodation, but stay in inns. And hundreds and hundreds more will come to the D. Walther memorial celebration. We again announce that this celebration will be held on Synod Sunday, May 14, in the afternoon at 6 o'clock, at the Coliseum, corner of Washington and Jefferson avenues. All members of the faith are invited to attend. Admission, of course, will be free. The expenses, which are not small, of holding this celebration will be borne by all the local congregations. However, at the celebration an envelope collection will be made for the General Church Building Fund, which is to form the beginning of a Walther Fund. We could hardly think of a more beautiful outward monument to Walther than the establishment of a large fund of this kind, which will always remain and always serve the spread of the Gospel. L. F.

The following is written to us **about our General Church Building Fund**: "When one is continually approached from all sides for help, and it is not possible to help, no matter how much one would like to - our Commission, for example, has no requests for P7300.00 and only P664. 47 at hand -, so it does one good when one receives a letter like the following: Now then, back again to the subject which has brought us into relation with each other: our church building fund. Although the figures, as you write to me, have not quite turned out as expected, I still believe that your appeal has borne good fruit, and I also hope for the future. Now another year has passed since I "did my part for the treasury" (the writer has borrowed 81000.00 from the church building treasury interest-free every year for the last four years), and since the good Lord has also blessed me in the earthly last year, I would also now like to repeat my earlier offer to the Commission and place 1000.00 at your disposal interest-free. As soon as you write to me, I will send you a draft for H1000.00. In the hope that I will be able to do this often, and wishing you blessings in your work, Yours sincerely, with Christian brotherly greetings, N. N."

L. F.

Some years ago our way led us to **Toronto**, where our Canada District has a promising and important mission. How we would have liked to visit our fellow believers there, but how could we find them in the big city, since they did not yet have a church property? But we took away with us the impression that in that beautiful, important city our church should be well represented. Some time ago we read that the English "Synod of Central Canada," belonging to the General Council, was considering the question whether a theological seminary should not be established in Toronto in connection with the great university there. This shows that in those circles, too, one is attentive to Toronto. L. F.

The German church communities in our country also exercise an influence with regard to the observance of the church year, which becomes more conspicuous from year to year. Only twenty or thirty years ago the Sabbath was all that mattered to the English church communities. No festival was celebrated or kept, neither Christmas nor Good Friday, and even the

feasts falling on a Sunday, Easter and Pentecost, were little regarded in their festal importance. But as the feast of Christmas is now frequently observed in English churches, so the season of Passion is more and more kept by Presbyterians and Methodists. Here in St. Louis, Presbyterians have held services in one of their churches every evening during Holy Week and communion on Maundy Thursday evening. That would have been unheard of 25 years ago, I suppose. L. F.

The "Old Faith", published in Germany, has the following to say **about the boarding of the Roman Church in our country**: "The advance of Catholicism in the United States is a fact that can no longer be shaken. American Catholics boast of it as openly as insightful Protestants cannot deny it. With the rise of the influence of the Catholic Church naturally goes hand in hand a pushing back of Protestantism. It has already come to such a pass in the United States that in public life, although a national church does not exist, but state and church are strictly separated from each other and all denominations are consequently completely equal, the Catholic clergy are almost everywhere given precedence on official occasions. Thus the opening and closing prayers at the national conventions of the two great parties of the country in the summer of 1908, at the Republican convention in Chicago and at that of the Democrats in Denver, were said by Catholic priests, although without question the majority of the delegates in both cases were Protestants. The American Federal Government, too, though in it the Catholic element is by no means predominant, and most of the State Governments are decidedly inclined to give precedence to the Catholic clergy on solemn occasions, such as the dedication of public buildings, monument unveilings, and conventions. Protestant clergy are at most entrusted with the closing prayers or, on congresses lasting several days, with the opening prayers on the second and subsequent days. In this respect the clergymen of the various Protestant denominations are also treated on an equal footing with the Jewish rabbis, which is undoubtedly the most grievous slight inflicted upon Protestantism by the leading statesmen and politicians in the United States. The manifest favoritism of the Catholic Church on the part of the Federal Government is of symptomatic importance. Unquestionably it has done much to pave the way for Catholic propaganda. Certainly it cannot be without influence on the Protestant masses when the most respected Protestants in the country put their own religious community in the rear to pay their respects to Rome. It is now in the American popular character to be dazzled by everything that appears with pomp and pageantry. We know how American heiresses chase marriages to European aristocrats, and how they and their families then bask in the splendor of titles often dearly purchased. The ancient historical glamour of the papacy exerts a similar effect on the backwoods harmless mind of the average American. Even the federal government has apparently not been able to escape such impressions. Otherwise it would not tolerate, in defiance of many protests from the Protestant side, the permanent presence in Washington of an apostolic legate who behaves like no more than an ambassador of a foreign great power and claims control over the entire Catholicism of the country. Thus to-day, from its grave, the vanished temporal power of the Papacy still lingers on. Besides this, it is probably religious indifference and a misconceived, ill-mannered tolerance which have led the leading Protestant circles to

such coddling of Catholicism." - Those who know the circumstances and follow the course of events with open eyes will have to acknowledge this account as essentially correct.

L. F.

Abroad.

At the general meeting of the Protestant Federation held last year in Chemnitz, Prof. Mirbt of Marburg, among others, spoke about German Protestant work outside Europe. He stated: About four-fifths of all Germans living in overseas countries have their residence in America, and here again most in the United States of North America. Brazil comes next, followed by the Laplata States in South America, Australia, Africa and Asia. More than two-thirds, perhaps four-fifths, of the foreign Germans are Protestant by birth. For them the preservation of the evangelical faith is at stake. The foreign mission needs the strong support of the evangelical Germans. In Brazil, one of the largest areas of German settlement, the lack of an orderly church supply has led to the fact that in many cases men who are not pastors at all officiate as pastors. In Rio Grande do Sul alone, the southernmost state, where 200,000 settlers of German descent live, most of whom are Protestants, 39 congregations were recorded in 1903 in which the office of preacher was held by former craftsmen, mechanics, factory workers, farmers, journalists, nurses, officers and non-commissioned officers, and even actors. Adventurers with eventful pasts preach and do pastoral work, and so it could happen that a Catholic, at the same time director of a theatre, turned to this activity. - This agrees exactly with what our pastors have so often reported from Brazil.

L. F.

"The successes of the mission to the Jews are not so small that they should be ashamed in view of the mission to the Gentiles." So said in 1863 the indefatigable promoter of the mission to the Jews, the well-known Prof. Franz Delitzsch. This is confirmed by exact findings. According to the statistics of P. de le Roi, which are recognized as reliable, no less than 221,000 Jews converted to Christianity in the 19th century. Even now 5000 Jews convert annually. The "Welt," the paper of the Jewish Zionists, professes: "Names that once shone in Jewish scholarship belong to Christianity." There are no less than 99 Societies for the Mission of the Jews, with 914 male and female missionary workers in 222 stations. In the front rank in this work are the United States and England.

L. F.

Who has the leadership in Asia? In political terms Japan undoubtedly has the supremacy, but not in religious terms. The recently deceased leader of the East India Heathen Mission of the Lutheran General Council, D. Harpster, after his journey home via China and Japan, told his American compatriots: I have seen many a thing of mission work in Ceylon, China, and Japan. The opportunity in Japan is great, but greater still in China. But my conviction, based on 38 years of experience, is still the same: The religious storm center of the world is not in Japan, not in China, not in Korea, but in India. The battle for the religious conquest of Asia must be fought in India. . . . Asia has followed its religious leadership before. Why should it not follow it now? The conquest of India for Christ will result in the conquest of Asia for him.

L. F.

From World and Time.

on the intended, but justly not executed, donation of 300,000 acres of government land to the Roman Catholic Archbishop Pitaval of Santa Fe, N. Mex. for the purpose of establishing a school, which has also been discussed by the "Lutheran," No. 4, page 56, the distinguished of New York wrote: "We would just as decidedly say no to it if Pitaval were an Episcopal bishop, a Methodist bishop, a Presbyterian elder, or a Congregationalist minister. No mixing of church and state! No association of the state with any church! If the church wants to give instruction, it must pay for its own schools. To give 300,000 acres of land to a church school is to impose a tax on every citizen of the United States for its maintenance. Churches in America rely on voluntary contributions. They do not tax the people." This pronouncement of the *Outlook* is quite correct. But he has an opportunity right now to make this truth quite clear to Presbyterians as well. A pastor of our Synod calls our attention to the fact that on April 6, Senator Borah of Idaho filed the following bill in the Senate at Washington (Senate Bill No. 255): "Be it hereby enacted by the Senate and House of Representatives of the United States, when Congress is assembled, that the Secretary of the Interior be authorized and directed to appropriate to the Presbyterian! Authority for Native Mission certain lands previously appropriated and used for ecclesiastical purposes to be conveyed as property." From this follows the description and more detailed designation of the land situated in the State of Idaho. In this case, however, it is only 20 acres, but the sack is the same as in the New Mexico case - a commingling of state and church. And it does not matter that this land has been used for church purposes before, at any rate even by the Presbyterians. The government of our country has no right to support or give gifts to any church community with state lands or state governments. Our reporter writes: "By the way, it seems to be becoming fashionable now for religious communities to apply to the government treasury for support; if one skims over the list of **Bills and Resolutions** submitted, many such things catch one's eye. Should we not also be more careful and more vigilant for the good of the country and take more energetic action against such things? When that donation was to be made to the Catholic archbishop, I inquired in writing with a lawyer how the constitutionality of the same stood. It turned out that direct donations are also constitutional, and that our separation of church and state is practically not as well guaranteed as I thought.

An **attempt to protect lodge secrets** by legislation has now been made in Oregon. The first attempt was made several years ago in Tennessee, and the second in the national Congress at Washington. In Oregon the bill has been passed by the state legislature, but had not yet received the governor's signature, according to the latest news. A fine of from \$50 to \$500 is to be imposed upon anyone who transcribes, prints, or distributes the secret "work" of the lodges as contained in their rituals. Of no use to the lodges would such a law be, for the silliness they indulge in has long been known. But the whole affair is a testimony to the fact that the members of the lodges themselves are ashamed of these things, just as every sensible man of the world should be ashamed of them. But to Christians the word applies, "Let not foolish things be said of you, as it is lawful for the saints," Eph. 5:3. **4.**

L. F.

The adornment of youth.

What suits young people best, what adorns them most, what should they strive for most eagerly? That is humility and chastity. Children and young people should be subject, but not only compulsorily, with restrained defiance, but in hearty submission to those whom God has set before them. And it is the adolescent youth who is especially adorned with polite manners and humble conduct, especially towards older persons. In the case of young Daniel and his three friends, we can see how such behavior makes young people pleasing to God and worthy of men. Naughty, arrogant boys, on the other hand, who want to show themselves "grown up" with impudent gestures and crude language, are not welcome anywhere. Young men should also be polite and humble among themselves, but show courage against all rough and immoral beings who appear among them. And virgins should especially heed the saying: "What is true, what is honorable, what is just, what is chaste, what is lovely, what is good, is such a virtue, such a praise, think about it," Phil. 4:8. Oh, it sounds so ugly when young girls utter impudent, crude words or criticize everything with a saucy face and want to know better. The egg should not want to be smarter than the hen. You still have much to learn from your dear mothers, you young girls, therefore submit to them with a humble mind! That adorns you more than the newest dress and the most fashionable hat. "The hidden man of the heart unfeigned, with a meek and quiet spirit, this is delicious in the sight of God," 1 Pet. 3:4.

And because the youth of adolescence is especially inclined to unchastity and is provoked to it, and for this very reason the holy apostle says: "Flee the lusts of youth!" and: "Keep thyself chaste!" all young people of both sexes should realize that there is nothing more abominable than the impudent, frivolous nature which now prevails among young people and is encouraged in taverns, dance halls, theatres, summer gardens, etc. There the looks, the unseemly jokes, the bawdy stories fly to and fro; there "innocent" games are played, in which, nevertheless, the lewd sense finds its reckoning. There one seeks to seclude oneself, and to walk and stand alone in dark passages and corners - and the tender melting of chastity, which lies especially on a blossoming virgin who is a true virgin, is gone. Oh, if only all young girls would realize what a great treasure and irreplaceable jewel they have in their virginal chastity, and would preserve it with all seriousness and strong determination, so that no impure companion dares to approach them. A little saying from the "Golden ABC" reads:

No money yields so much interest, No dance and ball
ornaments stand so fine, No helmet and armour covers so
well, As chastity does!

And how delicious it is when young men do not set their pride on preceding others in exploits of cruelty and fornication, but keep themselves chaste! This is a glorious struggle, when one overcomes the temptations of the flesh, and says with chaste Joseph, "How then shall I do such great evil, and sin against God?" In a pure body, which leaves no room for carnality, dwells a strong, virile soul. Chaste youths become capable, brave men, while those who succumb to the temptations of lust often fall ill in the body, and certainly lose the strength of soul necessary to stand their ground in the battle of life, which becomes harder and harder. And so the young men also want to mean that the drinking of spiritual liquor is not a good thing.

Drinking, especially in the years of development, weakens body and soul and makes them unfit to fight the necessary battle against carnality. It is not without reason that Scripture places "gluttony and drunkenness" together with "chambers and fornication." And Solomon says: "See not the wine, that it is so red, and that it stands so fair in the glass. It goes down smoothly, but afterwards it bites like a serpent and stings like an adder. Thine eyes shall look on other women, and thine heart shall speak evil things," Prov. 23:31-33; and, "Wine maketh loose men, and strong drink maketh wild. Therefore the apostle says, "Be not drunken with wine, whereof a disorderly manner ensues; but be filled with the Spirit," Eph. 5:18. Yes, the Spirit of God was poured out on young men and virgins at the feast of Pentecost, and young men and virgins should praise the name of the Lord, Ps. 148:12, 13. Thus there is no greater adornment of youth than that it walks in true fear of God, in humility and chastity. Such children and young people will one day become something respectable in time and eternity; the word of the pious Woltersdorf applies to them:

Blossoming youth, thou hope of the ages to come, Hear
yet once and be signified in love; Follow the hand that
often turned to thee, To guide thy heart to JEsu.

Sacrifice the beautiful, the munificent, the living blossom,
Sacrifice the powers of youth with joyful mind To JEsu,
the friend, Who means it most honestly, To the great
King of goodness! (House friend.)

"I'd like to, - but -!"

IT was a mission feast, as uplifting, as beautiful, as could be inwardly and outwardly. "Oh that I were rich, that I could give with full hands to the mission cause!" sighed a young girl.

"Give what you have," her friend comforted her. "Remember the widow's mite. You are an orphan."

"My few paltry pennies am I to give?" asked the girl bitterly. "Yes, if I didn't have to have a new summer jacket and a Sunday hat, I could give quite a bit."

"Your stuff is still so good. Save that one part," the older friend shouted.

"I'd like to, - but I can't. How unfashionable I would look!"

"I'd like to, - but - I just don't want to!"

We were coming out of the edification hour. The parish nurse was walking over there. When she saw us, she hurriedly came over and called out in her fresh way, "Miss B., you want something to do. I have something for you."

"How nice, sister!"

"Why don't you read to some poor bedridden! Blind man. The old man has no one, and lies all alone, except for the brief moments in the day when his landlady indulges with him, and except for the hour every day when I report him."

Miss B. had the apartment and conditions described to her in detail, thanked her enthusiastically, and promised to go very often, as it was not far from her home.

The next week, when we met again for lessons, several asked at the same time, "What is your old blind man doing, Miss B.?"

"I don't know."

"Don't you go to him anymore?"

"No, I should like to, - but - I can't. The house is so dirty; there are vermin the father of light, with whom is no change nor change of light and darkness", in it, I am sure, and there is an air there - horrid! Much as I would like to, I have Jam. 1, 17. Everything comes from God, happiness and unhappiness, life and an insurmountable loathing, nay, a disgust, for all that; I cannot."

I would like to, - but - I just don't want to; for should the Lord one day and create evil. I am the LORD that doeth all these things," Isa. 45:7. "Is there allow this "I can't"? - also a calamity in the city, which the LORD doeth not?" Amos 3:7.

Two sisters came out of the church. Their hearts had been warmed by The third idol is heaven. "Yes, if heaven would give that!" or, "Heaven the word of God they had heard. They hurried home in silence. The storm and will prevent that," you say. What is heaven? Dost thou think that air and sun the intermittent rain showers did not allow them to speak, and a handshake or and moon and stars govern thy life? Or dost thou go up higher than that, and a glance was enough to understand each other. dost thou think that heaven is the abode of the holy God? Do you then, when

When they reached home, the younger one asked, "Are you going to see you hope for a king, name his capital or his royal palace? Nay, thou callest little sick Henriette today?" him that dwelleth therein. So also, when you hope or fear, name him who

"In this weather?" was the older one's superior counter-question. I would dwells in heaven. The Chinese worship heaven; a Christian prays to him who like to, - but on Sunday afternoons the father is always there, and often the elder is in heaven. In all Scripture the word heaven does not occur in such a sense. brother too, and sometimes other visitors. Oh, I just want to leave it alone. In This service of nature, this shuddering before fate, this regard to heaven, is this weather even my Sunday stuff is too bad for me." nothing but paganism. Learn to conceive of thy God and LORD as a solid

The younger one stood pondering at the window for a moment, looking person, to whom thou mayest say: "Our Father, who art in heaven." (Ahlfeld.)

out into the storm. Then she turned into the room and said, "I'll put on my worst clothes, and then I'll go to my little Lena's to see after her sick mother. I have often found that the poor sick lie so alone just on Sunday, because then everybody is busy with themselves and their pleasures."

No sooner said than done! And when she came home, her eyes had a gleam of their own.

When the older one went to check on little Henriette the next day, her mother came to meet her, crying. The child had died during the night.

"I would have liked to have come yesterday, but I didn't want to disturb you," said the damsel, as a hot blush rose to her face.

Was that really the only reason? Had it not rather been dear convenience? I would like to, but - I

Oh that it would be said more and more earnestly with all of us, "I . would like to, I also want to; Lord, help me!"

The blessing of disease.

Nowadays there is a lot of talk about miraculous healings, and some people make a point of praying for health. To hear them, one might think that physical health is the highest good on earth. That is a poor view of life, and we want to leave it to the children of this world. How many of his dearest children, such as Luther and others, have been given long physical sufferings by the Father in heaven! Yes, given; for even sickness can become a delicious gift of God. Sickness also belongs to the tribulations through which we must enter the kingdom of God, to the temptations of which it is written, "Blessed is the man that endureth temptation," Jam. 1:12. Sickness breaks down pride and vanity, selfishness and pleasure-seeking, and produces patience and prayer; and this is good. It also gives others the opportunity to prove their love not only with words but with deeds, and many an incurable child, many an invalid mother have become centers of blessing for their family. Out of Ludwig Hofacker's suffering grew sermons that awakened hundreds of souls. When Philipp Friedrich Hiller lost his voice for a long time, he wrote songs which, even better than his sermons, have become a blessing to many.

Certainly we may ask for health, but with the addition, "Not my will, but thine be done!" Certainly the Scriptures show us many miraculous healings on the faith of the sick and the healer, and such we want to accept as benefits and be thankful for them. But the Bible also tells us that young Timothy was sick to his stomach, 1 Tim. 5, 23, that the brother Epaphroditus became deathly ill to the great sorrow of Paul, Phil. 2, 27, and Paul, who yet possessed miraculous powers, Acts. 20, 10. 12; 28, 5, did not pray them well. What did this apostle do when God sent him a "stake in the flesh," that is, a severe and departed from me," 2 Cor. 12:8. Was he healed thereupon? No. For the Lord meant better for him. Why not? "That I should not exalt myself," 2 Cor. 12:7. It is not to be poor or rich, healthy or sick, that should be important to the Christian, but that God should be glorified in him, by his life and death. What do those want who set such a high value on the

Three idols" of so many Christians.

The first idol is nature. "If only nature would give us another good year!" "Nature," you say. But what is nature? A creature like you and nothing more. Why dost thou not rather call thy God, who made thee, and nature, and all creatures, and sustains them by grace, who does not leave himself departed from me," 2 Cor. 12:8. Was he healed thereupon? No. For the Lord unwitnessed, who gives rain from heaven and fruitful seasons, and fills our hearts with food and joy? Read your Bible as often as you like - no prophet, no apostle, least of all Christ Himself refers people to nature. Up looks the Lord at the bed-sides of the wretched; from God he takes help in prayer, and so do his servants. Nature is but an instrument in God's hand.

The second idol is fate. "What will fate bring me?" you say. What is destiny? In all the Bible the word is not found. When we speak the word, it seems to us as if our weal and woe were governed by a dead, unconscious power, as if a breeze governed the lives of men, as the breeze on the sea turns the sails of ships hither and thither. Like a long gray twilight the word falls upon the soul. One cannot pray to it. As it comes, so it comes. Why then dost thou not call for fate the One who sends all things? "All good gift and all perfect gift cometh down from above, from

Do those who pray for health do so in the face of death, the result of illness, which is often the fruit of long and severe suffering? Can they also pray it away?

But to prayers of health, who for so much and so much money for the hour would pray thee well, answer as Peter answered Simon, "That thou be damned with thy money, thinking that the gift of God is obtained by money!" Apost. 8, 19 ff.

Obituaries.

On March 20, as we confidently hope, blessedly passed away in the Lord Fr. Gust. Ferd. Weisbrodt. The deceased was born on November 11, 1843 in Zichtau, province Sachien, as the oldest of eleven children. Of these three sisters and one brother are still living. His parents were Joh. Weisbrodt and Pantine, née Arndt. Already as a boy he liked to read books and was most interested in stories from the mission, which awakened in him the desire to become a missionary himself one day. He kept his deep love for missions until the end of his life, which was also expressed in his later ministry, where he loved to preach missionary sermons. - In 1805 he set out on foot on the four hours long way to Hermannsburg to the mission house there to be trained as a missionary among the heathens in East India. The Franco-German war at that time, however, prevented the execution of this journey to the East Indies. But since there was a great preaching ministry in North America, he decided to emigrate there soon. In 1872 he studied in our seminary at St. Louis, and the following year he accepted the berits of the congregation at Mount Olive, Ill, which belonged to the old Illinois synod. In the same year he traveled to meet his bride, Miss Kath. Wöhling, who had come over from Volt, Germany, to New York, where they were married by Father Bro. König. Their marriage of 35 years was a happy one, although childless; but they gave their hearts an opportunity to be active in parental love by taking into their hearts and home and educating their son, Johann Weisbrodt, who grieved for them. - When in 1879 the synods of Illinois and Missouri united, the majority of the congregation at Mount Olive would not join in the union. Then when the Grace Election doctrine controversy occurred in 1880 and 1881, it caused a complete break between the parties within the congregation. Since the pastor held it with the Missouri Synod, he was removed from office. About 35 members with one teacher resigned, formed a new congregation, called their former pastor, the departed, and the faithful teacher, L. Kanke. Since this small group was in the minority, they also lost the church property. The Lord used the cloudy days that now came to inspire the hearts with fresh courage, so that they built a church and a parsonage. The congregation grew inwardly and outwardly, so that after three years a significantly larger church had to be built. By 1900, under the departed, the congregation and school lvcitr grew in blessing. Due to the increasing illness of his wife, however, he felt compelled around this time to resign his position at the church. However, his wife soon recovered sufficiently to enable him to serve a church again, that at Dayron, Iowa. In 1908 God took the sufferer home. Since 1904 Father Weisbrodt belonged to the board of directors of the Jowa Children's Friendship Society and became its president the following year. - On Sunday Lätare, March 26, he still held the service and Christian teaching in his usual freshness and in the afternoon drove to a parishioner. On the way home the Lord brought his servant to Himself by a heart attack. On 30 March there was a

Funeral services were held in Dayton with a large attendance from the conference and church members. Rev. Von der Au preached the sermon on John 16:20. On April 1, the funeral of the deceased was held at Alma, Mo. the home of the only foster son, again with a large attendance of fellow believers and ministers from the neighborhood. Father C. H. Demetrio officiated at the home. In the church Vice-President Brust delivered a eulogy and read the life of the deceased lind an address of condolence from Mount Olive, from which parishioners had also arrived. The undersigned preached the funeral sermon on Apost. 15, 26. Fr. F. A. Mehl officiated at the graveyard. Bro. Rohlfing.

With the sigh: "When I shall depart" etc. we confidently hope that ex-teacher Johannes Daniel Schulz passed away blessed in the Lord. For seventeen years the deceased was the teacher of the parochial school at St. Johnsburg, Niagara Co. There he resigned three years ago; but hoped in the course of time to be permitted to take up the pastoral baton again. . But God had decreed otherwise. He laid our friend on the sickbed that was to become his deathbed. He died after a short illness on March 27 at the age of 46 years, 10 months and 13 days, leaving behind his sorrowful wife Ida, née Mahl, and four children, two sons and two daughters. After a short funeral service at the home, the faded body was removed to North Tonawanda, N. Y., April 1, and committed to the bosom of the earth on the "Elm Lawn" there. At the funeral Rev. A. Herring and the undersigned officiated. The latter, by special request, delivered the funeral sermon on the confirmation verse of the deceased, 2 Cor. 5, 19. Teachers acted as pall bearers, who also recited the chorale "Christus der ist mein Leben" in four voices and sang the Gegenrus at the grave. -- May the Lord be with the afflicted family and lead them to his well of consolation, which is full of water!

_ E. G. Hahn.

On the 21st of April, in the faith of his Saviour, Wilhelm Friedrich Pott, faithful teacher of Trinity Church at Cape Girardeau, Mo. He was born December 6, 1847, at Lemashagcn in Lippe-Detmold, Germany. He came to this country as a child. In his eighteenth year he took his examination for the school board, and has held that office in the following places: at New Orleans, La.; Kankakee, Ill; Mobile, Ala.; St. Louis, Mo. (St. Trinity Parish); Vallonia, Ind.; and Cape Girardeau, Mo. For some 46 years he was permitted to feed the lambs of Christ, lind he did it with great love and faithfulness. It was his privilege to preside over his school until about six weeks before his death. At his request, the congregation had made arrangements to divide the school and give the lower classes to the deceased. How he rejoiced from this! But God had intended for him a much greater joy, namely, to bring him to full rest. In the beginning of his last illness he had to endure great pain. The last days of his life were painless, but his strength dwindled visibly. He fell asleep gently and quietly without a heavy death struggle. He leaves behind his deeply saddened widow, Sophie Elisabeth, née Roth, three sons, three daughters and one sister. His age was 63 years, 4 months and 15 days. The funeral, at which former colleagues acted as bearers, took place on April 24. The undersigned delivered the funeral oration on 1 Cor. 15, 57. May his memory remain in blessing!

A. Wilder.

New Dvurkferchen.

All books, music, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Allgemeines evangelisches Gesangbuch. Berlin, 1910. Arthur Glaue Verlag. XV and 649 pages 41^X7^, bound in paperback with gilt title. Price: M. 2.

This hymnal may be of interest to some, not as an introduction, but as a comparison. It is intended as a general hymnal for Protestant Germany and is to replace the various regional hymnals, so that one does not find a different hymnal in every country. Whether this goal will be achieved seems questionable. Each country, each city, each congregation is usually attached to its own hymnal. We have taken a closer look at the hymnal with interest. It owes its origin to the well-known hymnologist Philipp Dietz, whose draft was revised by a commission consisting of six preachers and three members of the congregation. It contains a total of 420 hymns, including a large number of the core Old Lutheran hymns. The editors proceed from the correct principle that it is not the number but the selection that matters. However, later poets of the church and a number of newer ones are also represented, which we approve of less. The boundary between the church song and the spiritual folk song is blurred, so that, for example, "Der Mond ist aufgegangen" appears among the evening songs and "Wo findet die Seele die Heimat, die Ruh" among the eternity songs. Of the reformed Tersteegen and other songs we do not assume. The text is generally given according to the original; however, there is also a whole series of linguistic changes, as they already occur in other newer hymnals ("Heut' schließt er wieder aus die Tür"), which we cannot approve without urgent need. As in all the newer German hymnals, it is also said here: "Preserve us, HErr, by thy word, and stay the murder of thine enemies"; and that in the hymn "JESus, meine Zuversicht" just the 5th verse: "Then this very skin shall surround me," etc., is omitted, is at any rate not accidental, but is, at least originally, due to intention. All the hymns are accompanied by the melody in notes, and all are printed in verse lines, and we like that quite a bit. In general, in Germany today, hymnals are not only beautifully decorated in the cover, but also in the print (verse lines, picture decorations, ornate initial letters), a piece in which we can still learn many things here in America.

L. F.

Edward von Steinle. The Master's Complete Works in Illustrations. Edited by Alson M. von Steinle. Jos. Kölsche Bookshop. Kempten-Munich, 1910. 552 pages 7^4 XII, bound in half vellum with gilt edges. Price: 22.

A splendid work in the full sense of the word is presented in this volume. Steinle was an important German painter of the last century, belonged to the romantics among the artists and was the last outstanding representative of the circle that closes around the name Overbeck. He not only developed an astonishing fertility in the field of ecclesiastical painting and, in addition to numerous frescoes and cartoons for church windows, created well over a hundred religious panel paintings, but also produced many beautiful works in the field of secular painting. His whole artistic life's work down to the smallest sketches is brought before the eyes in the present work in excellent reproduction. And among the more than 700 pictures there is not a single indecent one. That also says something in our time. Most of the pictures can be viewed with undisturbed pleasure. That we do not say: all, is due to the fact that Steinle also painted quite a number of pictures of Mary and saints for Roman Catholic churches and families, which of course represent the views and opinions of the Roman Church. Apart from that, there are many really very beautiful religious pictures. In an introduction the life and importance of Steinle is described on 13 ropes, and at the end on 31 pages there is an index of the works illustrated, stating the time of their creation, the manner of their execution, and the original and present owners; otherwise all is pictorial decoration in the large work.

L. F.

AUXILIARIUM. Draft sermons from the fifty-year tenure of Blessed C. Gross, Sr. Presented by his sons C. and E. M. Gross. To be obtained from Mrs. M. Gross, 1223 son 8t., Fort Waxne, Ind. 4th ed. 88 pp. 6X9. Price: 45 Cts.

We can also recommend this continuation of the sermon drafts already repeatedly displayed here. The booklet contains a number of dispo

sitions on the pericopes of the first to seventh Sundays after Trinity, and on 35 pages a large number of drafts for pasion sermons. L. F.

Homages before the Throne of Grace. A Collection of Short, Pleasing, and Easily Performable Ecclesiastical Choral Songs for Mixed Choir. Collected, edited and published by A. H. F. Breuer and H. F. Aubk e. Brooklyn, N. V., and Allegheny, Pa. Issue 5. 16 pp. 11X8. Price: 30 Cts.

This latest issue of the collection, which has already been discussed several times, is also recommended here. Among other things, it contains three original compositions by newer German composers, a total of 7 numbers, including a Pentecost song. L. F.

Paperweight with D. Walther's picture. Concordia Publishing House, St. Louis, Mo. price: 25 Cts.; postage paid, securely packed: 35 Cts.

Standing in the sign of the Walther celebration, this paperweight will certainly find approval. The image of Walther is the well-known steel engraving of the Gospel Postilion. The paperweight is made of clear glass, 3 inches wide, 41^ inches long and 1 inch high with neatly rounded edges.

L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On sunday. Lätare: E. M a r z i n s k i i n the congregation of Maplewood, Mo., by... Th. Walther. - ? C. Eisseldt in the parish to River Grove, Ill, assisted by P. Kolb of E. Zapf.

On sund. Judica: P. W. H. Rörigin of the parish of Hulda, Mo., from C. B. Schröder. - ? R. E. Franke as city missionary at Philadelphia, Pa. assisted by Freund, Lange, and Totzke, by P. A. H. Winter.

On sunday. Palmarum: G. F. Lübler in the parishes of Pine City and Rush City, Minn. under the assistance of Prof. Heuer of P. A. I. Mueller.

On Sun. Quasimodogeniti: P. G. P. A. S c h a f f i n St. Matthew's parish at Lucas Tp, Ill, assisted by P. Schoening of P. W. F. Benecke. - P. J. C. H o r s c h i n St. Paul's parish at Grant Park, Ill, assisted by DD. Wangerin and Giese by P. L. J. F. Going. - P. H. P r e k e l i n the parish at West Hammond, Ill, by ? E. Th. Claus. - P. F. W. Seesko in Trinity parish on West Dodge St. near Omaha, Nebr. assisted by D? Otto and Rottmann by P. M. Adam.

Introduced as teachers in parochial schools were:

On Sunday. Quasimodogeniti: Teacher W. Bachert as teacher of the second grade at the school of St. Paul's parish at Aurora, Ill, by ? A. M. Loth. - Teacher F. W. Niemann as teacher in the school of Trinity parish at Cape Girardeau, Mo. by P. A. Wilder. - Teacher H. Koch as teacher of the intermediate class in the school of St. James parish at Quincy, Ill, by P. G. D. Hamm. - Kand. C. F. Reuss as teacher in the school of St. Matthew's parish at Philadelphia, Pa. by P. H. Brauns.

Girrweihng.

To the service of God was consecrated:

The new church (32X72 feet) of the Concord congregation at Milwaukee, Wis. on Sunday. Judica. Preacher: ?? J. F. Rubel, Penalties and Sievers. The consecration prayer was said by ? R. Händschke.

Auviläum.

St. Paul's Parish in Hammond, Ind. celebrated the 25th anniversary of its school on Sun. Oculi the 25th anniversary of their school. Preachers: DD. Herzberger (and English) and Lübker.

Groundbreaking.

On Sun. Lätare the congregation of Bakersfield, Cal., laid the cornerstone of their new church. Preacher: P. A. Berner.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Vol. 67.

St. Louis, Mo., May 16, 1911.

No. 10.

The Aaronite Blessing.

4 Mos. 6, 22-27.

O Father, bless us with your rich blessing, Protect us fatherly in all our ways!

Thou art the source of blessing, O Father, yes alone, In thy keeping thy child can only be calm.

O JESu, Son of God, O light born of light, hast redeemed the world that was lost without thee.

Be gracious unto us, and let thy loving face shine upon us always: O Lord, forsake us not.

Thou wilt lift up thy countenance upon us, O precious Holy Spirit, and give us peace? Be our succour ever in all battle and strife, And our comforter mild in all earthly woe!

O thou to whom the armies of angels bring praise and glory, To whom they caught the throne of heaven the thrice holy, O triune God, give us blessing and salvation; What serves us for peace, let it be granted to us!

Synodical Address.

We lift up our eyes to the mountains from which help comes. Amen.

Venerable and beloved fathers and brothers in the Lord! We are gathered here in St. Louis these days to hold a delegate meeting of the German Lutheran Synod of Missouri, Ohio and other states. Such an assembly is a large and respectable body. Large and respectable, if one looks first at the number of delegates. No less than 600 brethren are here seated and voting. It is also large and respectable in regard to the territory represented by the delegates present. Our Synod numbers

at present, in round numbers, 2200 pastors and professors, 1000 teachers, 3800 churches and preaching places, 2130 weekly schools, and 880,000 souls. These are scattered throughout the western hemisphere: in the United States, in Canada, in Brazil and Argentina. Yes, also our fellow believers in Europe, Asia and Australia are represented here in these days by commissions, so that children of God on almost every continent are taking a lively interest in our present negotiations. - Finally, our Synod of Delegates is large and respectable, considering the gifts that have been given to it. We have in our midst men who are widely renowned for their godliness, who have proved themselves in the Lord's wars as tried and tested callers and leaders, whose writings are read in thousands of homes, who have grown gray in church and school ministry, who have filled great cities and wide regions with the preaching of the Word of God.

But we must not think that because our Synod is a large and respectable body, everything it does must be large and valuable. The history of the Church teaches us that it is precisely the great and prestigious councils that have erred grossly, and by their negotiations and decisions have robbed whole generations and great countries forever of important pieces of salvific doctrine and divine life. Therefore we all have high cause to be on our guard in these days, to despair of all our own wisdom, and fervently to ask God the Holy Spirit to be our guide and leader. Let us now ask what we need to know above all things if our synodal proceedings are to be of blessing and benefit to the Church, and the answer is this: all of us who have come together here to work together must realize clearly and vividly that the preaching of the Gospel is the very business of the Church. Since it has now fallen to me to introduce our proceedings with a few words, permit me, Venerable Fathers, to make this important

The preaching of the gospel is the real business of the church - with the following three reasons to prove and explain briefly: 1. the preaching of the gospel is the last, summary command of our Lord JESU to his church. (2) It is by the preaching of the gospel alone that the church can fulfill her calling on earth. The church alone is able to preach the gospel.

Before our dear Saviour took leave of his disciples through suffering and death, he gave them the promise that he would see them again after his resurrection and then tell them exactly what they should do. As the Lord had promised, so it came to pass. For forty days the Risen Lord showed Himself to His own, sometimes in Jerusalem, sometimes by the Sea of Galilee, sometimes in Galilee, sometimes to some, sometimes to the elves, sometimes to more than 500 brethren at once. Then, at the last appearance on the mount of ascension, the HEART summed up all that He had spoken with His own during the forty days in the brief instruction, "Go ye into all the world, and preach the gospel to every creature." From this we see that our Lord JESUS has given but one business to the Church of all lands and all times, and that business is the preaching of the gospel, the glad tidings of the grace of God in Christ JESU. This was the great subject which the risen Lord treated in the circle of his disciples, and of which he was not weary in speaking. And so today, as we are about to begin our synodal work, the Lord steps invisibly into our midst and reminds us all together that our real business is the preaching of the gospel.

We therefore have a clear and simple rule for our synodal work: everything that does not serve the course of the gospel, or even hinders it, does not belong in the circle of our deliberations. On the other hand, everything that furthers the course of the gospel is worthy of our discussion and deliberation. And the more and the better an object promotes the preaching of the gospel, the more important and necessary it should seem to us. Now, since our Saviour desires to provide for the preaching of the gospel in such a way as to give pastors and teachers to his church, we shall in these days have to direct our chief attention to our schools of prophets and missions.

Blessed D. Walther, whose centenary we celebrate this year, spoke about this in his synodal speech of 1874: "We must ... never forget the importance of our higher educational institutions for the preparation and training of teachers in church and school, which is comparable to no other ecclesiastical institution, namely, that the future of our church in this country, its weal and woe, its further blessed influence or its emerging barrenness, its further expansion or its coming to a standstill, its vitality or its gradual solidification, in short, its blossoming or its decay, depends to a large extent on the condition of these institutions. As dear as the welfare of our church and its growth is to us, we should therefore as a whole take a serious view of it and be concerned about it, and for the attainment of this end we should omit nothing that we are able to do, so that in our higher educational institutions the highest and most thorough education of the pupils may be attained in the most correct and appropriate way.

but that in no way, for example out of carnal competition, the spirit of intellectual arrogance be generated and nourished, but rather that in all our institutions the Word of God be and remain the book of all books, that the spirit of the Gospel, the fear of God, and the simplicity and humility inseparably connected with it prevail in them and permeate every teacher and student, as well as all teaching and learning. Finally, we should spare no sacrifices, no matter how great, which are necessary not only to maintain our institutions, but also to improve them in all respects from year to year, in the living conviction that contributions to this end are the most necessary, indispensable, first and most important and, by God's grace, the most important, first and most important and, by God's grace, most promising of blessings, which we, as baptized Christians and Lutherans, lay down from the altar of our love and gratitude for the Church, that is, for the blessed kingdom of our Savior, whose comrades and God-appointed co-workers we all are. May then, especially in the days to come, this spirit blow through all of us, may our deliberations be held and our decisions be made in this spirit, and may this spirit also take hold of and fill all of our dear congregations and every member of them!" (Brosamen, p. 551.)

On the other hand, the preaching of the Gospel is the real business of the Church, because it is only through the preaching of the Gospel that she can fulfill her vocation, her mission on earth.

What is the calling of the church on earth? The Lord did not establish the church for the purpose of conducting politics and governing cities and countries, but for this purpose he established the authorities. Nor is the purpose of the church to bring art and science to the nations. Art and science flourished in Greece and Rome long before the foundation of the Christian Church. Nor has the Church the task of eliminating physical misery from the world and leading men to earthly happiness through culture and civilization and all kinds of other means. The Lord Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." And Paul writes, "We must go through much tribulation into the kingdom of God." Finally, the church is also not instituted to make men civilly respectable. That, at best, Moses and reason can accomplish. - The vocation of the Church is to turn lost and condemned men into pardoned and blessed children of God, and to kindle in dark, dead hearts the living hope of eternal life. Our Saviour Paul clearly says this when he was chosen as an apostle: "I will now send thee among the Gentiles, to open their hearts, that they may turn from darkness to light, and from the power of Satan unto God, and receive forgiveness of sins, and an inheritance with them which are sanctified."

Now what is the means by which the church accomplishes this? This means is not all kinds of self-chosen methods and measures. Christ says, "They serve me in vain, because they teach such doctrines as are not the commandment of men." Nor is this remedy the divine law. Certainly the church is to preach the law, but not in order thereby to fulfil its proper function, but in order to show men in what lost and doomed

The only means by which men are saved and saved is the sweet gospel, the wonderful doctrine that God so loved the world that he gave his only begotten Son, and that Christ through his only begotten Son is saved and saved. The only means by which men are saved and saved is the sweet gospel, the wonderful doctrine that God so loved the world that he gave his only begotten Son, and that Christ, through suffering and death, has already invented an eternal redemption for all, and that every sinner should now confidently take hold of it. Therefore the risen Lord said in the company of his disciples, "Thus it is written, and thus Christ must suffer and rise from the dead the third day, and preach repentance and remission of sins in his name among all nations, and lift up Jerusalem."

Therefore, if the church is to fulfill her mission on earth, she must constantly have a mouth full of the gospel and open it diligently and widely. She must not be moved by failures to set aside the preaching of the gospel and try other means. What is not saved by the gospel cannot be saved at all. Furthermore, may the good Lord preserve our synod, that we let it be our proper business to preach the gospel near and far. Then we shall help in our part that the scattered children of God may be brought together and prepared for the kingdom prepared for them from the foundation of the world.

The third reason why the proper business of the church must be the preaching of the gospel, is the circumstance that the church alone is capable of preaching the gospel. It is true that, on the one hand, the gospel is so easy that, in Christendom, the stammering tongue speaks it ready and clean, as we see daily in our Christian parochial schools, our little school-children telling neatly of the mysteries of the kingdom of heaven. On the other hand, the preaching of the gospel is so difficult that no child in the world, however learned, can understand the art. In 1 Cor. 2 the apostle Paul says that the gospel is not the wisdom of this world, nor of the rulers of this world, but the secret, hidden wisdom of God, which God ordained before the world for our glory, which none of the rulers of this world have known. The Holy Spirit alone can teach the preaching of the gospel according to content and form. Now since the Holy Spirit alone is in the Church, the Church alone is able to reveal to the world the great mystery of the Gospel. It follows that if the church does not preach the gospel, the gospel is not preached at all. But since the preaching of the gospel is necessary for the salvation of men, and without this preaching Christ would have suffered in vain, all the members of the church, young and old, great and small, rich and poor, ought diligently to preach the gospel. In this profession the church is to be wholly absorbed, that she may justly deserve the name of "preacher." "Zion, thou preacher, climb up a high mountain! Jerusalem, thou preacher, lift up thy voice with power; lift up, and fear not! Say to the cities of Judah, Behold, there is your God!" May the Church, in the hurry of the times, otherwise omit all manner of laudable works, one thing she must never forget: the preaching of the grace of God in Christ JEsu. Woe to her if, as a result of

of busyness this forgets or even neglects their real business!

Our Synod, dear brethren, has now been a preacher for over sixty years. It was primarily through the ministry of Blessed D. Walther that God made her a preacher. May the Lord grant that she may remain so in her high and low schools, in her congregations, and on her missions! -

So let us now confidently go about our work! We place over the order of business of all synodical days the heading: The Preaching of the Gospel - The Very Business of the Missouri Synod.

Thank you, God, and praise you
The people in good deeds;
The land bringeth forth fruit, and mendeth: thy word is well advised.
We're swept up by Father and the Son,
Sweep us God the Holy' Spirit,
To whom all the world gives glory, For him most of all fear.
Now from your hearts say, "Amen!"

F. Pfothenhauer.

Ascension Day.

And it came to pass, when he had blessed them, that he departed from them, and ascended into heaven. And they worshipped him, and returned to Jerusalem with great joy: and they were continually in the temple, praising and glorifying God.

Luk 24, 51-53.

Christ's ascension was a cause of great joy to the disciples: it showed them the immeasurable, truly divine majesty, power, and glory of Jesus, who had become their brother, friend, and atoning sacrifice; it showed them that Jesus in his glory would remember them, love them as his brothers, bless them, build the kingdom of God through them here on earth and preserve it against all enemies, and finally give them heaven. This was indeed reason enough for great joy!

Is the Ascension also for us? Does it also want to work great joy in us? Yes, praise God! For before His ascension, the Lord JEsus said to His apostles, "Preach the gospel to every creature!" Mark. 16, 15. The word of his ascension also belongs to the gospel. This also is to be preached to us, and when we hear or read of Christ's ascension into heaven, it should be as great to us as seeing Him ascend into heaven with the disciples before our eyes, and great joy should be wrought in our hearts thereby.

We now want to take only a few pieces out of the rich treasure of joy of Christ's ascension, so that there may also be great joy in our poor hearts.

Of Jesus in His glory it says Hebr. 2, 11: "Therefore He is not ashamed to call them brethren." He would have good cause to be ashamed of us. For what are we against him? As filth against gold, as darkness against light, as death against life. That Joseph, who was lord over all the land of Egypt, was not ashamed of his brothers was a great thing; they were simple shepherds, poor and lowly compared to him, and they had done shameful things to him,

and kissed her and cared for her as a dear brother, that was exceedingly beautiful of him and joyful and honorable for the Friars! But how small is this compared to what our brother Jesus does for us! He is not merely a Lord over Egypt, but over all the earth, yea, the King of heaven. Of him Christianity sings:

All cherubim serve thee, Pieltansend high seraphim
praise thee prince of victory.

He is not only a Lord for forty, fifty satire, but for ever and ever. His is the kingdom, and the power, and the glory forever. And yet he is not ashamed to call us poor, wretched, sinful men his brethren! Should we not rejoice in this? Joseph has been a true brother to his brothers all his life, who has turned away all trouble and enmity from them as much as he could. Now nothing is impossible to our brother in heaven, and he is goodness, kindness, and faithfulness itself. He has promised us his protection and assistance, for he says, "Lo, I am with you alway, even unto the end of the world." Should not this fill us with great joy? Are we now to mourn or to despair? Can any want of poverty, sickness, or enmity hurt or spoil us there? - And when storms and billows threaten to sink the little ship of God's church, when false doctrine and ungodliness break in with power, shall we Christians mourn without consolation? No, no! For Jesus is King forever, and even the gates of hell shall not prevail against His church.

At the right hand of God the Father great He has all power
without measure; All things are subject to him, God's and
Mary's reward. Hallelujah!

All the devil, the world, sin, hold, and death He has overcome
all; Defiance, whoever will, there's nothing in it, The victory
he must always have. Hallelujah!

We rejoice with all our hearts, and with all our mouths we
say: Our brother, flesh, bone and blood, is our most precious
possession. Hallelujah!

The Ascension makes us certain of heaven and of our ascension. Here we are strangers, pilgrims, and have no permanent city. Some people have great estates and castles, splendid fields, meadows and gardens, on which the eye feasts and in which it is a pleasure to walk. But there is one thing that spoils the joy: the consciousness that you cannot stay in this glory, that you will grow old and die, and that you will have to go away naked and naked - where to? Yes, where? This consciousness will cast a black shadow over all the joy and glory of this life. He who has not a better, permanent city is truly a pitiable man. His canary is happier than he. But no man can prepare for himself a lasting, blessed city. This can only be done by God's mercy, lind behold, it is done: the ascension of Christ is the proof of it! "I go," saith Christ, "to prepare a place for you;" and, "I will come again, and receive you unto myself, that ye may be where I am," John 14:2, 3. The consolation, then, we are to have from his ascension, that he hath taken heaven for us, and there hath he made a place for

...is ready for us. O my God, how lovely and glorious this place must be! All the palaces of kings are but beggars' huts against it. In this city there is no decay, no torment, no sorrow, no death; for sin has no entrance there. Of the inhabitants of this city the word is fully true: "Thy sun shall no more go down, neither thy moon put out her light: for the Lord shall be thine everlasting light, and the days of thy sorrow shall be ended," Isa. 60:20. Of this glory the ascension of Christ makes us sure, who are members of his body. What harm is it if we have to leave our earthly possessions, if we have no property here? We know the beautiful, lasting city that Christ's ascension secures for us.

The day will be full of joy, when God will
take us to himself and make us like his
Son, as we now confess;
There will be joy and courage In eternity
at the highest good. God help us to
attain it!

H. W.

How can the jewel of pure teaching and knowledge be preserved?

O Timothy! Keep that which is trusted in thee, and avoid the
unspiritual, loose talk, and the wrangling of false fame, which
some pretend, and lack faith. Grace be with thee. Amen.

1 Tim. 6, 20. 2l.

If we want our treasure to be preserved, each one of us in his or her own position and profession must lend a hand, and all our ecclesiastical institutes must help. You fathers and mothers must lay the foundation in your homes and instill in your children at an early age pure doctrine and knowledge and a deep love for it, as well as a shunning of all false doctrine. You teachers, however, must faithfully continue this work of the home in your schools, or, where it has not yet been begun, begin it with all the more ardent zeal, and thus prove yourselves not to be hindrances but true assistants to the holy ministry of preaching. You preachers must not be content with giving what you have, but at the same time persevere day and night in reading and research, so as to become ever richer in doctrine and knowledge, ever more powerful in refuting error, and at the same time ever more fervent in the work of the Lord. Remember, to stand still here is to regress; to grow no longer here is to die. We professors in our institutions for the education of servants in school and church must constantly strive to make our institutions true schools of the prophets and high beacons of the land, in which everything else would rather be missing, except the light of the pure teaching of the apostles and prophets. Already our grammar school must prepare for this with the utmost seriousness. To this end we must also buy out our pastoral conferences and synods ever more carefully and diligently. To this end, our magazines and the means of the press at our disposal must be used with ever greater conscientiousness, and our readers must be instructed not to read interesting spiritual entertainment in our publications, but nothing of interest.

We must not seek anything less than purity, thoroughness, and firmness in teaching and defense, no whoring with the spirit of the age, no flirting with false doctrine, no respect for the person. But our synodal guardians, our presides, must continue not to be both guardians of human orders but rather guardians of the purity of doctrine and knowledge.

But the most important thing here is that we all use the pure doctrine and knowledge given to us for our own salvation; for no cleverness and no outward zeal of unconverted hearts can and will preserve this treasure, in short nothing, unless we stand before God in true repentance and living faith, and are enlightened and impelled by his Holy Spirit. For as God gives his pure word only for the sake of the elect, so it is they alone, the invisible church, through whom God sustains it, who cry out to God day and night in the deepest humility: Lord, keep us thy word, for the same is the joy and comfort of our hearts! In sum, our attitude toward our synod must be this: May our Synod have friends or enemies, honor or dishonor, increase or decrease, peace or discord, it is all the same to us, if it only preserves its jewel, pure doctrine and knowledge. But should she ever become indifferent to it, should she lose it by ingratitude, or sell it as a traitor to the world, or to the false church, she may perish after all, and the name of "Missourian" decay as a name of dishonor.

(From D. Walther's first sermon at the opening of the Synod.)

The high importance of our educational institutions.

What was it once, when Luther had again brought forth the old truth from the heap of the accumulated teachings of men, that he now urged as the main thing and as the indispensable condition for the coming into being and the preservation of a true church of the pure word? These were, besides the parochial schools, institutions for the equipping of preachers and teachers. And what was it from where in our old German fatherland the decay of our dear church proceeded? It was not the Lutheran people, it was not the Lutheran pulpits, it was not even the Lutheran children's schools. No! As it was from the higher schools that the building up of our church proceeded, so it was from them that the decay of it proceeded. And this was not possible in any other way. As the teachers are in churches and parochial schools, so is the church which they plant; but as the teachers are in the high schools, so are the teachers in the churches and parochial schools, who teach and educate those. The high schools are either the first workshops of the Holy Spirit for the edification of the church, or the first workshops of the devil for the pulling down of the same; either wide-open gates of paradise, or, if God's pure Word does not reign in them, as Luther says of them, "great gates of shells."

But what follows from this for us? First of all, we must never forget the importance of our church, which is comparable to that of no other church institution.

It is important to understand that the future of our church in this country, its weal and woe, its further blessed influence or its emerging barrenness, its further expansion or its coming to a standstill, its vitality or its gradual solidification, in short, its blossoming or its decline, depends to a large extent on the condition of these institutions. As dear as the welfare of our church and its growth is to us, so seriously should we as a whole look to it and be concerned for it, and for the attainment of this end we should omit nothing that we are able to do, so that in our higher schools the highest and most thorough education of the pupils may be attained in the most correct and appropriate way, but that in doing so in no way, for example, out of carnal competition, should be achieved. Rather, the Word of God should be and remain the book of all books in all our institutions, and the spirit of the Gospel, the fear of God, and the simplicity and humility inseparably connected with it should prevail in them and permeate every teacher and pupil, as well as all teaching and learning. Finally, we should spare no sacrifices, no matter how great, which are necessary not only to maintain our institutions, but also to improve them in all respects from year to year, in the living conviction that contributions to this end are the most necessary, indispensable, first and most important and, by God's grace, the most important, first and most important and, by God's grace, most promising of blessings, which we, as baptized Christians and Lutherans, lay down on the altar of our love and gratitude for the church, that is, for the blessed kingdom of our Savior, whose comrades and God-appointed co-workers we all are.

May this spirit then, especially in the days to come, blow through us all, may our deliberations be conducted and our decisions be made in this spirit, and may this spirit also take hold of and fill all our dear congregations and every member of them! Thus this Synod, to which we have all gathered with heavy sorrows, or rejoicing with trembling, will be an important turning point of a new and even more glorious time of blessing. May Jesus Christ, the invisible head of his church, highly praised in eternity, help us! Amen.

(From D. Walther's synodal address of 1874.)

To the ecclesiastical chronicle.

America.

Our Synod of Delegates has now commenced, and it is, by the time this number of the "Lutheran" comes into the hands of the great majority of its readers, in full work. It was opened on Wednesday, May 10, in the morning, at the Church of the Holy Cross here (Rev. C. C. Schmidt). The opening sermon was preached by the second vice-president of the General Synod, Rev. P. Brand, of Pittsburg, Pa. on Isa. 51:16, in which he answered the question, "Why must we not grow weary in equipping our Synod for the ministry of the Word? (1) Because our synod is in the ministry of the Word, in the ministry of the pure Word; (2) because God is working out glorious things through that ministry." In the afternoon the great assembly organized itself-it must be

to the 1000 delegates and guests - under the chairmanship of the first Vice-President of the General Synod, P. F. Pfothauer, whose Synodal address we can still bring to print in this number. Unfortunately, the General Praeses of our Synod, our dear D. F. Pieper, is unable to preside over this meeting. Since last autumn his health has been affected, and he has not been able to work at full strength during this half year. On the advice of his physician, therefore, he remains absent from the busy and assaulting Synodal meetings, and departed from St. Louis a few days ago for his recuperation. But we cherish the good and well-founded hope that after a few months of rest he will be able to resume his work completely. The presidential report to the Synod, which was also read at the first meeting, was written by O. Pieper. The next "Lutheraner" will bring it in print; in general, only the next issue can give a more detailed report on the Synod, since we must conclude this issue now, on the evening of the first opening day. We therefore remind you of the announcement of our publishing house that this next number will be printed in a very large edition and will be distributed very cheaply for the purpose of mass distribution. May all our congregations take advantage of this offer and thereby increase and promote interest in our synodal affairs, which are, after all, matters of the Kingdom of God. May God bless the work of our synodal assembly in these days and be near to us with His Holy Spirit's wisdom, power and grace!

L. F.

In the last number of the "Lutheran" it was reported how the sects are beginning to take into account also the church festivals, such as Christmas, Good Friday, and others. To this it should be added that voices are now being raised among them which even give the word to the confessional, which they have hitherto so rebuked and derided. At a recent conference of Congregationalist preachers in St. Louis, one preacher strongly advocated the introduction of confession as a means of getting closer to the young people in particular, and of being able to counsel and warn them. He rejected absolution as unseemly. The people should not be led to think that they could obtain forgiveness of sins in the confessional. But the advantage of the institution would be that it would bring pastor and parishioners into a more intimate relationship of trust, which would enable the pastor to get closer to the individual and to serve him with advice, warning, and consolation, according to need, which at present was almost impossible in most cases. The speaker seems to conceive of the matter somewhat as we conceive of confession. - How foolish it is there if we want to ape the sects! Let us hold what we have!

J. A. F.

Some time ago an exhibition was held in New York, such as is frequently held nowadays. All kinds of illustrative means were used to show the visitors what is being done for children in the aforementioned city in physical, educational and moral respects. There was also a poster with the heading: "An insufficient education" ("A short-weight education"). and below it was written in somewhat smaller letters: "Thirty minutes a week for religious instruction in Protestant churches. Instruction in mathematics offered in elementary and high schools, 1067 hours, equivalent in time to 41 years Sunday-school instruction. Instruction in writing, 364 hours, equivalent in time to 14 years of Sunday-school instruction." Then came in big, thick letters, "What is to be done?" The "Witness and Scoreboard," from which we take this notice, aptly remarks: "It is felt, it was herewith again clearly expressed, even in non-Lutheran circles, that there is an

Short-weight education' is to teach children five times five hours a week in worldly knowledge and to set aside one hour with about thirty minutes of instruction for heart and mind. What is to be done? The poster read this: 'Answer of some Protestants: Wednesday afternoon for religious instruction. Pupils excused from public school. Others: Better teaching in the thirty minutes that we have already. Others: Lengthen lesson period. Others: Perhaps another session of the church school. Others: Parochial school.'" The "Witness and Advertiser" again very correctly remarks: "The only sufficient thing is the parochial school. How inadequate are all the other proposals! In the parochial school alone all instruction, school discipline, the admonition of the child when he strays, in short, everything is under the discipline of the Word of God, which after all remains the only means of education. But in the parochial school we do not want to neglect the secular subjects, nor do we do so.

Following on from the above, we would like to share how one of our congregations in the Atlantic District went about showing out-of-towners and non-Lutherans how their parish school is run and what is done in it. She put on a small school display of her own. In this, the work of the pupils, as well as the teaching aids with which the school is abundantly furnished, were neatly laid out in the meeting room of the church, so that everyone could see and judge them, not only on one evening, but every evening from the 23rd to the 25th of February, and also on the afternoon of the last day. Singing, musical pieces, and other presentations were heard each evening; on Saturday afternoon the school children recited. Short speeches were also made, by the local pastor and local teacher, and by some of the neighboring pastors. The women provided refreshments, which were given at low prices. The "Zeuge und Anzeiger", from which we also take this news, reports: "So all kinds of people came in bright crowds: men and women, community members and outsiders, officials of the public schools and reporters of the press, friends and - enemies; for the community school also has its opponents who fight it out of ignorance. It was intended to show them all what our school really does. It was advertising in the good sense of the word, and advertising is not reprehensible if the message is good and the promotion is truthful. This exhibition will bring its benefits. Many an eye has been opened in astonishment, who perhaps thought that the school only taught catechism or German - this foolish opinion is still held by some - or who thought that from the inconspicuous school building he could draw a conclusion about the school's achievements.

In northwestern Canada the Mormons are very zealous and work. A Presbyterian missionary from Canada writes: "My field of labor is in southern Alberta, Canada. One of my stations is Jä, the center of Canadian Mormonism. Of the thousand inhabitants, most are Mormons. Recently they built a college that cost over H45,000. This will become the base of their propaganda. There is a great shortage of teachers for the public schools throughout the province. Their intention now is to supply as many teachers as possible for the province. Already they have presented a petition for Government assistance, and it will doubtless be granted them, for they form a united force, and must be reckoned with in this most glorious of the Canada Provinces. Y., another of my preaching places, is all Mormonisch, and in many other places they are strongly represented."

L. F.

an on to Worcester, Mass. where he labored in great blessing, and was very reluctantly dismissed by the congregation when, answering the call of the church at Newman, he removed to California. For two years he served this congregation in right pastoral fidelity, and won the hearts of all. He leaves two sons, Wilhelm and Walter, and a son from his first marriage, Prof. A. J. Gräpp in Fresno, Cal. - The funeral took place on September 13 in Newman, Cal. Fr. Hörmcke of Fresno officiated at the funeral home, and delivered a consolatory address on Gen. 48:21. In the church, after a funeral hymn, first read?.. Grunow read a passage of Scripture, then the undersigned preached the funeral sermon on Deut. 33, 3. After another hymn, Bro. Jacobsen of Stockton preached an English address on Heb. 13, 7. Then we brought the disembodied body to the God's Acre and lowered it into the bosom of the earth until the joyous morning of the resurrection. The congregation sang the funeral hymn and the preachers the countercry. Lohrmann, of Selma, officiated at the graveside.

Th.

On the Saturday before Palm Sunday a faithful worker of our Synod for many years, Father H. F. Pröhl, was called away to the rest of the people of God. The deceased saw the light of this world on May 1, 1844. His birthplace was the village of Breloh, Kirchspiel Münster, Amt Soldau, in the present province of Hanover, Germany. The father, Friedrich Pröhl, a simple working man, was married to Marie, née Otte. When the deceased was 7½ years old, he and his family suffered greatly. As a result of nervous fever, three family members were called away by death within seven weeks. First the grandmother died, then the mother, and lastly the youngest brother. Hard times now came. Since his father's house was a poor one, he was urged to work diligently with his hands and feet, even in his early childhood, in order to contribute to his upkeep. After his confirmation, his father wanted him to learn a trade. But the thoughts of the now immortalized were directed to something else. Hermannsburg was four hours away from Breloh. There he had often heard the powerful sermons of Louis Harms at mission festivals. How gladly he would have entered the mission house in Hermannsburg and been trained as a missionary. But his wish did not come true, and a sad youth full of privations was his lot. What is written in the third chapter of Jeremiah's Lamentations was to come true for him: "It is a precious thing for a man to bear the yoke of his youth. The Lord wanted to call him into His service at a later time, in a different place and under different circumstances. The external cause for this was the war of 1866, in which Hanover lost its independence and became a Prussian province. The young Pröhl, who I had released from the Hanoverian military duty in 1864, was now to serve in the Prussian army. Father Theodor Harms, a supporter of the Hanoverian royal house, advised our Pröhl to emigrate immediately to America. On January 7, 1867, he landed in New York, stayed at first in Illinois, later in Kansas, and finally in Missouri. He worked diligently and saved himself a sum of money, so that in 1867 he was enabled to enter the practical theological seminary of our synod, then located in St. Louis. Thus the Lord had granted his favorite wish. After completing four years of study, he entered the preaching ministry. He first served six congregations in Pepin, Thin and Buffalo Counties, Wis. His residence at that time was Durand. In October of the year 1873.

he entered into marriage with Elisabeth, née Konrad, of Prairie City, Mo. In her he obtained a valiant helpmate, who faithfully shared joys and sorrows with him. After working three years in his first field of labor, he answered a call from two churches in and near Augusta, Wis. For twelve years he worked there, occasionally serving again as many as six places. Among these was one which was served by him for two years, but was nearly 50 miles from Augusta, and could be reached only by wagoning. These were hard years for him, as he had not only to preach in so many places, but also to teach school. As a result of very failing health, he accepted a call to Lebanon, Wis. in 1888. There he developed a heart condition, so that the doctor advised him to give up teaching. So he moved to Plymouth, Wis. in the fall of 1895. Here, according to the Lord's will, he was to find the last place of his profession. For fifteen years and six months he worked there, as well as at the Glenbeulah branch, and here, too, he bore the burden and heat of the day. During the first years of his residence at Plymouth the physical condition of the departed man was tolerably good. Now and then attacks of heart weakness, combined with nervous trouble, set in; but God always graciously helped through. About two years ago, however, these ailments became more severe, so that at the beginning of this year his strength began to decline. His congregation provided him with relief by employing a student to help him out. The hoped-for recovery, however, did not materialize. So on March 5 he resigned from the preaching ministry he loved so much. He decided to perform one more official act: the confirmation of the catechumens on Palm Sunday. But: "Man thinks and God directs." The day before the confirmation he had to walk through the dark valley of death. In a touching way he said goodbye to his family and soon fell asleep gently and quietly under their prayers and comforting words. - The Lord had given the now perfected man a pithy, popular gift of preaching. For 37 years he was allowed to use it for the salvation and blessing of many immortal souls. Beneath a somewhat austere exterior beat a louder, sincere heart. He was a diligent attender at pastoral conferences and took an intimate part in the weal and woe of our Synod. - His marriage had been blessed by God with seven children, three sons and four daughters. One son, Walter, died soon after birth, and the eldest daughter, Martha, aged 17 years. The eldest son, William, is in the preaching ministry, while the second is preparing for the same. The years of his earthly pilgrimage brought him to 66 years, 11 months and 7 days. - The funeral took place March 12, with a very large attendance of the Plymouth congregation. His former parish in Lebanon was also represented by pastor and board. Father Wolbrecht conducted the farewell service at the funeral home. Warden Albrecht and Pastors Halboth, Möllmer, Stelter, Voit and Wichmann served as pallbearers. Father Bürger preached in the church on 2 Tim. 4, 6-8. The undersigned read the curriculum vitae. Father Gerike spoke at the grave about Hebr. 13, 7. The assembled pastors and teachers sang the countercry of the hymn No. 417 - "May the Lord be father, comforter, shield and buckler to the bereaved!"

O Lord, teach me the art of dying, When I
come to the end, That after my death I may
inherit The kingdom that endureth for ever. I
have a desire from this world; Come, Jesus,
if it please thee!

E. Hübner.

Earnestness and zeal in prayer.

He is an earnest praying man who buries himself in no sorrow, who does not let any worry gnaw away at his heart and weigh him down, and who casts all his troubles, however small or great they may be, upon the Lord and presents everything to him in prayer. He who always thinks in the face of every affliction, "Why should I struggle long with it, and be weary because of it? I will complain of my affliction to God!" - who makes the dear God his household friend, his refuge in all distress, and daily and hourly the confidant of all the affairs of his heart, is an earnest and fervent praying man. And O, if all Christians did so, how much calmer, more peaceful, more cheerful, and more blessed would they be! How many tears of anguish and desolation we would weep less! How much more strength we would have to resist temptations! How many sins we would commit less! What fools we are, that we always think long and hard before we go to God! Paul Gerhardt says beautifully:

With sorrows and with griefs
And with self-sacrificing pain God lets him take nothing
at all, It must be asked for.

He who prays diligently and trusts God, Will conquer
everything, since he otherwise dreads, With valiant
courage;

His worry-stone will spring to a thousand pieces in a
hurry.

(Walther, Festklänge, p. 451 f.)

The Christian's after-ride.

The much admired pious physician Dr. Heim in Berlin had the inscription placed over the family tomb of his own: "Here is no place of mourning for the Heim family." - The other physician, Dr. Hufeland († 1836), well known throughout Germany, expressed his sentiments still more definitely when he had written on his tombstone: "I am the way and the truth and the life; no one comes to the Father but through me." - The tombstone of the famous historian Leopold von Ranke († 1886) reads, "Christ is my life." Röscher, the equally famous professor of national economics at Leipzig, chose for his epitaph the words, "Whosoever cometh to me, him will I not cast out." Christ's ascension makes his disciples hold a blessed afterward.

King of heaven, give us faith! Let us not rob ourselves of
the bliss You bought with your blood. Let the enemy
mock, and prepare for the last battle: We are baptized in
thy death. Now we go to heaven. O give us heavenly rest,
heavenly peace in our hearts!
Pull us through pain
And desire to go home homeward!

to implore that the terrible visitation be averted. The German political newspapers greeted the announcement of this decision with bitter derision. Thus the "Deutsche Tribüne" contained the following derisive remark in its number of May 16: "Tomorrow - general day of rest, also fire day, but no holiday. Burn pitch and drive away the bad luck that sticks to us in the form of cholera!" You see, in those days, in cholera time, people lit big fires in the streets to purify the air.

Laughing, they read this in the morning paper and made fun of the limited people who rushed to church that day to humble themselves before God. But what happened? God, who will not be mocked, turned the blasphemous joke into a terrible seriousness. Ascension Day had not yet ended when the holiday really turned into a day of fire, but not as the mockers had thought. A devastating conflagration broke out, reducing to ashes in a few hours no less than 418 houses (not counting the back buildings) in the busiest and richest part of the city, and 23 boats on the river bank. The resulting loss was more than 5¹ million dollars. The loss of life has never been accurately ascertained.

Blessed Departure.

It was the lovely springtime, shortly before the Ascension Day, as a military priest recently told me, when I stood deeply moved at the deathbed of a young soldier. In the prime of life he was called away by the supreme warlord. Only a few days ago he was full of courage and hope, but now the shadows of death lay on his lively young face. I had given him Holy Communion and now spoke a few last words of comfort. The dying man was too faint to answer. But he quietly pressed my hand and stammered, "Thank you, thank you!" Then an expression of deepest peace spread over the death-pale countenance, and he was home.

"You may celebrate the Ascension with a confident heart," I said to the weeping father at the grave of his beloved son; "his last thought was of the heavenly home, and he has preceded you thither, unvanquished for this short earthly life."

Obituaries.

It pleased the Lord to call an old faithful servant of the Word from our midst and to transfer him from time into blessed eternity. Ludwig Wilhelm Gräpp, who had been touched by a stroke on Good Friday 1910 and since then had grown weaker from day to day, died in firm faith in his Savior on September 13, 1910. He was born on July 9, 1834 in Lippehen, Soldin County, Brandenburg Province, in Prussia. He went through the city school there and then continued his studies at Greifswald. From there he went into the service of the Inner Mission in connection with the Brüderanstalt at Zülchow near Stettin. He was active in the Prussian school board until the year 1873 and then followed a calling to Canada in the so-called Normandy parish district. Just before Christmas he was ordained at Preston, Ont. Later, from 1881 to 1883, he officiated at Springfield, Ill. He then removed to Ohio, where he administered the sacred preaching office at Wooster, and three years afterward at Toledo, until 1896. In 1896 he went to Maryland, where his first wife died. A year afterward he married the present widow, who was left behind, and after a time he took up

A judgment of God.

In 1849, cholera raged here in St. Louis. Our Lutheran congregation, like other congregations, had decided to observe a day of penance and prayer on May 17, the day before the Feast of the Ascension, in order to ask God for mercy.

New printed matter.

Evangelical Lutheran Catechetics. By J. H. Herzer, Professor at Concordia Seminary at Springfield, Ill. St. Louis, Mo. Concordia Publishing House Print. 1911. 14 and 314 pages 6X9, bound in half-frank with gilt title. To be obtained from the author and from Concordia Publishing House, St. Louis, Mo. price H1. 50 and 15 cts. Postage.

We have not yet been able to read through this comprehensive guide to catechizing, which has just been published. Nor does a detailed review of such a work fall within the scope of *The Lutheran*. It is the result of many years of study of the subject, since the author not only practiced catechizing for many years in the preaching ministry, but also represented this subject for twenty years at our practical seminary for preachers. Even a glance at the work shows that he has searched proficiently in this field and has considered and used a large literature. The motto which the author has prefixed to his work, a word of Dr. Schumann, will be subscribed to by every catechist, whether pastor or teacher: "Catechesis is the flower of the art of teaching, in which the intercourse between teacher and pupil develops most beautifully; but it is also the most difficult part of the art; for here it is not only a matter of mastering the material, but also of being a master of the form, of keeping the right alternation between lecture and question, of observing the right form of the question, of giving the answers the right treatment, of striking the right teaching language and the right teaching tone." Therefore, leaving the review to the professional journals, we only indicate today the appearance of the work and wish that the dedication of the author: "Dedicated to the venerable dear brothers in the Evangelical Lutheran church and school office and offered for God-blessed use for church and school" may be abundantly fulfilled.

L. F.

Sixteenth Synodical Report of the Kansas District of the German Ev. Lutheran Synod of Missouri, Ohio, et al. St. St. Louis, Mo. Concordia Publishing House. 1910. 80 pp. Price: 15 Cts.

Forty-third Synodical Report of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1910. 112 pp. Price: 21 Cts.

In the Kansas District, Pros. Bro. Streckfuß brought before the congregation the missionary work of apostolic times, with copious, apt, and penetrating application to the present day. The command to the mission work, the missionaries, the mission churches, and the glorious success of the mission work, these found the main chapters of this lecture. - p. W. Bröcker, however, in the meeting of the Eastern District, continued to describe Paul, the apostle of Jesus Christ, and his work, so much challenged and so richly blessed by God. Two sections still deserve very special notice: the Apostles' Council at Jerusalem, and Peter's vexation at Antioch. The covers of the reports show Walther reminiscences.

K.

Ordinants and introductions.

Ordained on behalf of the Commission for Inner Mission Abroad:

On sund. Reminiscere: Kand. W. Rüsck as missionary for Argentina in the Immanuel Church at Brooklyn, N.P., assisted by Professors Feth, Heintze, Schmidtknecht and Schwoy and the? Brunn and Köpchen by Father J. Holthausen.

Introduced on behalf of the respective District Presidents:

On Sun. Quasimodogeniti: P. F. C. Ährens in the Trinity parish at Sabin, Minn., by P. E. Zucker. - P. L. Nüchterlein in the parish at St. Joseph, Mich. by P. V? Labbert. - ? C. F. Ebert in St. Luke's parish at Big Falls, Wis. by ? H. Baumann. - Th. Thormählen in the Immanuel congregation at Pellow Bank, Minn. by P. E. C. A. Bartling. - P. H. Osterhus at Immanuelsgemeinde at Van Wert, O., and next Sunday at Zionsgemeinde at Union Tp., O., assisted by P. Buucks of ? J. W. F. Koßmann. - W. Grain ow in the congregation at Newman, Cal. by Bro. K. F. Lohrmann.

On Sun. Misericordias Domini: P. A. Kirchhöfer in St. Paulsgemeinde at Town Pine River, Wis. by P. F. H. Siebrandt. - ? W. T. F. Graf in St. Paul's parish at Thayer, Nebr. assisted by P. Batz' by A. A. Schormann.

On Sunday. Jubilate: C. Baumann in the congregation at Pebble Creek, Nebr. by Bro. C. Kollmorgen. - P. G. Schroedel in the Zion congregation at Wausau, Wis. assisted by ?? J. Th. Destinon and W. Bräm by P. C. A. Bretscher. - P. C. Gross in St. John's parish at Wapakoneta, O., by P. C. H. Weber.

Introduced as teachers in parochial schools were:

On Sunday. Invocavit: Teacher L- Lükner as teacher of the second class at the school of St. Paul's parish at South Bend, Ind. by ? T. Thieme sen.

Easter Sunday: teacher J. F. A. V o i g t as teacher in the school of St. John's parish at Detroit, Mich. by P. G. Claus.

On Sunday. Quasimodogeniti: Teacher J. W. Bischofs as teacher in the school of the parish at Kilmanagh, Mich. by P. W. Schumacher.

Groundbreaking.

On Easter Sunday, the St. Paul's congregation at Buffalo Creek, Nebr. laid the cornerstone of their new church. Preachers: PP. Stupid, and T. J. Vogel.

Conference displays.

The Saginaw Valley Special Conference will meet, w. G., June 6 to 8, at Sebawaing, Mich. Work: Exegesis on the 1st Epistle to Peter: P. P. Andres. The church in Corinth, according to the two Epistles to the Corinthians: P. B. Potzger. Exegesis on Joh. 6, 42: Father Grüber. Catechesis on the fifth commandment: teacher Lorenz Dänzer. Libe History, Issue: teacher Braun. The interaction of school and home; and: What could and should be done to bring this into swing and exercise? Teacher Gräbner. The use of the blackboard in religious instruction: teacher List. Explanation of sayings: Father Speckhard. Signing in or out with the local pastor urgently desired by May 28.

Joh. Frank, Secr.

The Western Iowa Teachers' Conference will meet, w. G., June 7-9, at the home of teacher Schaefer at Boone, Iowa. Work: ^Zebru: Teacher Lindörfer. German speech: teacher Wendt. Christ our teacher: Teacher Nuoffer. Condescension of the teacher to the child and otherwise: teacher Benecke. 6ivil kovernmenb (eontinusä): Teacher Detlefsen. Oourse in ^,ritbmstio (acmtinueü): Teacher Müller. 8c>rv bo Dsuob tñv viueritioal Lllurüs: Teacher Roschke. Dñ? 1786 ok tÜ6 Lluostboarä: Teacher Dittmar. How to make lessons interesting and lively? Teacher Schmidt. 8c>w to Nennst vmSramminß:: Teacher Ehlers. LnZlisst Neo ture: Teacher Mattfeld. Consequence of the teacher: Teacher Knuth. Half day school holding of local teacher. C. F. Gutz, Secr.

The S ü d - N e b r a s k a - Pastoral Conference gathers, w. G., from June 13 to 15 at Hebron, Nebr. confessional address: Fr. Inselmann Jöckel and Klawitter). Sermon: Father Batz (??). Biehuse and Brommer). Please register before 3 June, stating which train you will be taking. H. Schabacker.

The Benton and Morgan Co. special conference will assemble, w. G., from June 16 to 19, at Pyrmont, Mo. Registration or cancellation desired.

H. A. Schroeder, Secr.

The Colorado Pastoral and Teaching Conference will meet, w. G., June 21-27, at Father Kretzmann's parish at North Denver, Colo. Work: evil of our American people in the light of the ten commandments (continued): Fr. Lüffenhop. The evangelical exhortation in preaching: P. Gleffe. The Apostles of Jesus Christ: Father Herzer. Exegesis of some passages of Scripture with application to the six principal pieces: P. Leitz. Biblical History: Teacher Wagner; Criticism: Teacher Wierfig. School punishment: teacher Rost. Sermon reading: Fr. Stegemann; criticism: Fr. Kretzmann. Confessional sermon: Fr. Lüfsenhop (? Stegemann). Pastoral sermon: Fr. Kretzschmar (? Herzer). Sunday sermon, German: P. Pflantz (I*. Hesemann); English: P. Gleffe (? Leitz). Registration should be done before June 1.

Wm. O. Leitz, Secr.

The Pastoral Conference of the North Dakota and Montana Districts will meet, w. G., from June 23 to 27, at Kavalier, N. Dak. Speakers: Prof. Bünger and Bro. Bügel. Pastoral sermon: ?. Rubbert. Sunday sermon: ?. Hartmann and Klünder. Registration must take place before June 4. Go to Grand Forks and from there take the Orent Nordstern to St. Thomas.

H. F. Hanger.

The Kansas General Pastoral Conference will meet, w. G., from July 5 to 10, at Lincolnville, Kans. More particulars later.

M. Senne.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., May 30, 1911.

No. 11.

Pentecost Sunday.

The Lord is God, who enlightens us. Adorn the feast with may to the horns of the altar. Ps. 118, 27.

Now the young May trees adorn the house with a gossamer veil. The bells ring for the Pentecost celebration. The earth shimmers and glows in the blossoms and smiles from children's eyes towards heaven.

Feast! Pentecost Sunday! God blesses without end.

But I, his waiting child, lift up my hands in supplication:

Do not deny me the riches, O Lord, that I humbly implore: Prepare and adorn my heart, that the guest may not pass, The heavenly guest, who, blessing the poor life, Will give eternity spring, eternity harvest!

Pentecost.

The great signs and wonders of the first Pentecost have never been given by God, but it is true that it will always be Pentecost on earth. For it was not the great and extraordinary signs that testified the essence of the feast of Pentecost, but the preaching of the crucified and exalted that was the main thing. Through this sermon, when the apostles preached in the power of the Holy Spirit, the consciences of all the thousands of listeners were struck and three thousand people were converted. The miracles were but additions to the main thing; by such a wonderful heavenly revelation the Lord wished to make it clear and certain for all time that it was he who would have the fruits of Christ's redemption preached and strengthened in every tongue. Without the effect of his Holy Spirit, no preaching of Christ would resound, no man would be converted; but he, through his Spirit, would figure Christ in the hearts of men through the gospel, and so always it is Pentecost.

This was well understood by the apostles; they appeared in God's power and proclaimed the word of Jesus.

first to the Jews and then to the Gentiles. Through this preaching the Christian church was built and more and more were added to the multitude of believers. After the apostle's mouth had fallen silent, the blessed work did not cease; again and again the Lord raised up messengers of Pentecost and still does so today. Thus the Word of life in Jesus also came to us and made it Pentecostal in us. The same merciful, almighty Spirit of God, who once came as a mighty wind and as a fire at the first Pentecost, has breathed on our hearts, dead in sins, and filled them with heavenly life. God, God, the gracious and ever faithful, has made it Pentecost in us. Therefore rejoice, Christianity; for always shall it be Pentecost!

You want, my dear fellow Christian, that Pentecost may remain in you, that you may always rejoice in God your Savior and serve him; but you find so much blindness, unbelief, earthly mind and unkindness in yourself. Now hear this: the Holy Spirit always wants to make Pentecost in you, always wants to sanctify you. He wants to do this through his gospel, "which gives the Spirit," 2 Cor. 3:8. If you stay with God's word, listen to it and read it as the Holy Spirit's word to you to sanctify yourself; if you accept the Holy Spirit's invitation to the table of the Lord in faith and let the grace of your heavenly King strengthen you in faith, love and hope, then it will always be Pentecost in you.

Now hear another true word of Pentecost: "If ye then, being evil, are able to give good gifts unto your children, how much more shall the Father which is in heaven give the Holy Ghost to them that ask him?" Luk 11:13 These words thy Saviour saith unto thee, who so heartily desire that it may always be Pentecost in thee; with these words he would provoke thee to ask for the Holy Ghost. If then thou knowest in thyself how wicked, selfish, worldly, unclean thou art, sold under sin, do according to Jesus's promise: ask thy heavenly Father for the right Pentecostal gift; confess to him all thy ruin, how thou art lost in unbelief and sins.

But as he hath promised thee the Spirit of faith and sanctification by his dear Son. And then load thyself on this promise of his, so that thou knowest that the Holy Ghost is now in thee, for so it is said in 1 John 5:15, "And if we know that he heare us whatsoever we ask, we know that we have the petitions which we have asked of him." Now thou knowest assuredly, the heavenly Father heareth thee in thy prayer for the Holy Ghost, heareth thee far more willingly than an earthly father heareth the petition of his hungry child for bread. Well, then, you should also be sure that you have the Holy Spirit, the Holy Spirit, who always makes it Pentecostal in you.

In this blessed knowledge, walk now as a Pentecostal Christian, strong in faith, joyful in your walk, a holy temple of God full of praise. Act and walk in your profession and circle as a sanctified one, in righteousness,. Love, kindness, temperance, and purity. In this, always keep in prayer only the Holy Spirit, for the evil spirit of unbelief, lukewarmness toward God's Word, worry, unkindness, pride, vanity, worldliness, and all other sins will always afflict you. Therefore, you must continue to pray for the spirit of faith, love, humility, discipline, in short, for the Holy Spirit. Then you will always be a peony to the Lord, blossoming in the dew of his love, to his glory and to the joy and eternal blessing of many.

Make room in me for thy spirit, That I may be to thee a good tree, Which thy powers drive: that for thy glory I may be thy garden's fair flower and plant!

H. W.

Speech on the centenary of the birth of D. C. F. Walther,

held at the St. Louis Coliseum, May 14, by Prof. Bro. Bente.

Dearly beloved, dearly beloved fellow believers!

Glory to God alone! This is self-evident among Christians everywhere and at all times. Nor is there any dispute about this when we remember the men through whom God has done great things for us. For Scripture exhorts us, "Remember your teachers who have taught you the word of God." Among these, however, stands out by a head's length D. Walther, that chosen, richly blessed armourer, whose centenary we joyfully celebrate today.

Glory to God alone! This is also true in this celebration. For it is not he himself, but God who has made Walther what he has become for the church, and for the work to which he has ordained him, enabled him, and equipped him with glorious gifts - equipped with a clear mind, keen judgment, straight, broad vision, vivid imagination, rich memory, thorough knowledge, splendid organ of speech, powerful gift of speech, indestructible working and energetic energy, tenacious perseverance, and swiftly determined, sure initiative.

To God alone the glory! For in order to make these glorious natural advantages useful to the Church, He has also richly gifted Walther with the gifts of His Holy Spirit -

gifted with childlike faith, fervent prayerfulness, heartfelt humility, unfeigned piety, burning love for the Savior and the brethren, and a fervent desire for the salvation of immortal souls; especially gifted with a truly spiritual and wonderfully clear understanding of the Lutheran doctrines and a deep insight into their nature and meaning, especially the doctrine of justification and the difference between law and gospel, this especially glorious light, which also became for Walther the key to the right understanding of the entire Holy Scripture.

To God be the glory! For He has led Walther to America, placed him here in the right position, and set this noble instrument in active work to the blessing of thousands. Blessed was Walther as a preacher, pastor, leader and governor of his congregations; blessed as the chief founder of our Synod, our school system, our missions, our magazines and the Concordia publishing house; blessed as the president of our Synod, as a speaker at its conferences and Synodal meetings, as a leader in its work, as a spokesman in its struggles and, above all, as a teacher of its students; blessed as a counselor in grave cases of conscience, as a peacemaker in disputes, as a right peacemaker at free conferences, and as a vigorous promoter of ecclesiastical fellowship and synodal associations on the basis of truth; blessed as editor of "Lutheraner" and "Lehre und Wehre" and as publisher of splendid books of sermons, as well as other writings and tracts; effusively blessed also as a zealous disseminator of old Lutheran literature and as an enthusiastic advocate of the publication of all the works of D. Luther in our Concordia publishing house. In all these and other positions, streams of blessings have flowed from Walther to thousands, not only in America, but throughout the world.

Glory to God alone! For He has blessed His instrument in an almost fictitious and tangible way. Walther did not remain a lonely preacher in the desert. At the very first appearance of the "Lutheran" men like Wyneken joyfully cheered him and crowded enthusiastically around his banner. And ever the multitudes grew, ever the circles swung round Walther: Pastors, teachers, congregations, church members. Walther became the leader of a mighty army: hundreds became thousands, tens of thousands, hundreds of thousands - all eager and ready to fight for God's Word and Luther's teachings. The blessing God has placed on Walther's work is evidenced by our stately institutions of all kinds, our numerous spacious churches, our large publishing house, our widespread literature, our extensive missions, our Synod with its 21 districts and nearly 900,000 souls, its great Jubilee Synod here in St. Louis this year, the meeting of our Synod here in St. Louis, our Synod here in St. Louis, and our Synod here in St. Louis. Louis, the local assembly of our English sister synod, as well as this large festive congregation.

Glory to God alone! For it is also His great grace that this blessing means more than mere outward success. The banner which God gave into Walther's hands bore the inscription: "God's word and Luther's teaching now and never perish." Luther's writings had helped Walther to clarity about the Bible. And the Scriptures, in turn, made him divinely certain that the Lutheran symbols contained nothing but the truth of the Bible itself. At the same time, it had also become clear to Walther that salvation

of the church was not before us, but behind us, and that in our time the posoun tone of the church could only be, "Back to Luther, to the Scriptures!" And in issuing this slogan and in his army taking it up, Walther, as much as was in him, purified the Lutheran Church of America from and preserved it from all kinds of leaven of false doctrine and practice, and led it back to unadulterated Lutheranism and thus to the Holy Scriptures themselves.

When God awakened Walther, hierarchical thoughts were stirring everywhere, not only in the Lutheran national churches, which have been raped by the state since time immemorial, but also in the free churches of Germany and in the synods of America. For example, the then leader of the "Saxons" sought to raise the bishop's chair in his own camp! In the face of all these papist currents, Walther, in serious battles, brought the priesthood of all Christians back to honor and gave the congregations back their God-given rights un mutilated.

Even before Walther appeared, Methodism with its new measures, *revivals*, emotional conversion, penitential struggle, penitential spasm and penitential bench had entered the Lutheran Church in America with song and sound. Also, chiliastic dreams soon began to trouble the church. Walther, who himself had only been freed from pietism by the doctrine of justification and had arrived at Lutheran sobriety and certainty of salvation, stood victoriously against these ravings with his glorious testimony of the difference between law and gospel and of the doctrine of justification, according to which faith is founded not on one's own heart with its deceitful feelings, but on God's word and sacrament, which offers, gives, and seals full forgiveness to every poor sinner free of charge, and according to which hope is directed not to an earthly glory of the church in the millennial kingdom, but to the consummation of salvation in the world to come with the return of Christ for judgment.

When Walther, by God's grace, came to the right knowledge, the belief in reason still prevailed in Germany. And later even most of the believing theologians did not become completely free of it. Rather, rationalism pompously made a new entrance, disguised as "theological science," which does not want to follow Scripture alone and does not consider it to be God's infallible word. In America, too, this leaven began to ferment when theologians ventured to explain the mystery of conversion and election by grace. In hard but successful battles Walther opposed this rationalism, and thus, praise God! has preserved to us the great truths: Scripture is inerrant; it alone is the source of theology, and all its doctrines are to be believed, though we are not able to rhyme them.

Furthermore, Walther stood up for the free, pure grace in conversion and beatification. Melancthon was the first to shake this fundamental truth. And almost all the newer theologians followed him. Here in America, too, the cry soon rang out: "Blessedness depends in the last analysis on man's own free decision! In a certain sense, conversion and blessedness depend not only on grace, but also on the free choice of the individual.

also from human behavior! Walther, however, remained faithful to the scriptural teaching of Luther and the Lutheran symbol, and in long, mighty battles bore victorious witness to the "by grace alone" and "glory to God alone".

And with the above-mentioned, as with other Lutheran truths, Walther also took whole, great, full seriousness. When God called him on the scene, there was generally a frightening indifference in doctrine and practice. Without shame, Lutheran preachers, congregations, and synods in America cultivated fraternal, ecclesiastical fellowship with all kinds of sects, thus denying the last puny nest of their Lutheranism and heading with full sails for the Union. This self-prizing of the Lutheran Church Walther opposed with earnestness. He brought the truths of Lutheranism to light, and with holy earnestness he insisted on their inviolability in doctrine and practice, as well as on their unconditional and exclusive validity in the Lutheran Church. Lutheran earnestness with Lutheran doctrines-this was the spirit in which Walther fought all his battles. And so, by God's grace, Walther preserved the Lutheran Church in America from Romanism, enthusiasm, rationalism, synergism, and unionism, and, as much as was in him, led it back to pure, unadulterated Lutheranism.

Glory to God alone! For this very reason we remember today the teacher who, before others, told us the word of God. Yes, we also do not want to forget Walther, what God has done great things through him. Let us faithfully preserve the Lutheran truths he taught us. The spirit of seriousness in doctrine and practice which Walther breathed into our Synod with reference to these truths, let us diligently nourish and nurture. And let Walther's zeal in spreading these truths, which in their essence are nothing other than the ancient Gospel that alone can make poor sinners blessed, the eternal Gospel of "sola gratia, by grace alone" and "soli Deo gloria, to God alone be the glory," spur us on to tireless discipleship. Amen.

Anniversary speech,

delivered at the Walther celebration in the Coliseum at St. Louis, May 14, 1911, by Prof. D. H. G. Stub.

Dear brothers in the Lord, gathered for the centenary commemoration of the unforgettable D. Walther!

As representative of the Synod of the Norwegian Lutheran Church in America, it is my privilege to greet you with a few words of appreciation of the dear teacher and with heartfelt thanks to our God and Father in Christ JEsu, who has given such a gift to his church, and to offer synodal as well as personal congratulations.

There are personalities whose life and life's work bear the eminent stamp: From God, in God, for God and to God! Of Blessed D. Walther this can be said in all truth. He was a theologian by the grace of God, a prophet in the spirit of Luther, one of the greatest and strongest characters and personalities of the Lutheran Church, indeed of the Church in general, a pillar of the Lutheran Church, glowing with the great thought of saving immortal but lost people through the Gospel of Jesus Christ.

To save people, to lead them into the true visible church of God on earth, into the genuine, free Lutheran church, to establish them in all truth against all error, to make them truly happy and finally eternally blessed.

Twenty-eight years ago, when I presented a letter of recommendation from D. Walther to the famous D. Delitzsch in Leipzig, tears streamed from his eyes as he read the letter, and he burst into the words, "O thou my dear, unforgettable friend of youth, Karl Ferdinand Wilhelm Walther, who hast become such a pillar of the Lutheran Church in America!"

We agree with what Georg von Bosse writes about D. Walther in his award-winning work: "The German Element in the United States": "He was a comprehensive spirit, a leader such as there has been no other in a church community in America. In all doctrinal struggles he gave the direction; as co-editor of church periodicals within the Synod he was a fruitful teacher of pastors and congregations; through an extensive correspondence the rich counselor of many who turned to him in difficult questions of conscience; as pastor of St. Louis Parish an eloquent, doctrinal, and moving preacher; everywhere a theologian by the grace of God."

If we ask further: Where must we look for the reason of the greatness of this man so richly equipped by God? the answer is: He stood from the rocky foundation of the infallible Word of God and spoke to the church and to the world: "Thus says the Lord in His Word. This is enough for me. For his word is the only source of religious knowledge, the only rule and guide of faith, doctrine and life. Defiance be commanded to reason, to feeling, to science, to the majority, to opinion, to the world!"

He went on to say: "By grace alone, for Christ's sake, without any action of your own, you poor, lost man must be converted without compulsion in the order set by God Himself, justified by faith and eternally blessed - by no human evolution or reform work. But precisely because you are justified and blessed by grace alone, your whole life as a Christian must be a service of God, a service of love, a stream of thanksgiving to God for miraculous salvation from sin, from death, and from hell."

So the main ideas of the Reformation he clearly and powerfully put into the light and carried out in life.

We Norwegians now have special cause to praise the grace of God glorified in the person and life work of Walther. Through our early association with him so much good has flowed to our Synod that we shall never forget it. Many of our pastors, all the members of the faculty of our Luther Seminary, the president and other professors of our Luther College owe their theological education and their theological direction next to God in large part to him. For from him they have learned that theology is not a human science, but something quite unique, an ability bestowed by God Himself to recognize, interpret, proclaim, and defend the Word of God for the salvation of men.

v. Walther has furthermore had a fine and deep understanding of our Synod and our ecclesiastical conditions and has

He always knew how to judge us correctly under difficult, critical conditions and in this way rendered great service to our Church. For this we thank him even in his grave on this day.

We see ourselves as disciples of Walther. We do not want to go beyond him, because we recognize in him, despite the fact that he too was a sinful, imperfect man, a God-anointed, reliable witness of truth - the greatest of the last century.

May the good Lord shower his rich grace on the Missouri Synod, which has received such a rich inheritance, and keep it in the footsteps of D. Walther! May he also grant that your synodical deliberations and resolutions may be for the salvation of the Church!

In these wishes we are joined by D. Mvisaker, for three years the president of our Luther Seminary, who represents our seminary here, as well as Prof. Preus, the president of our oldest teaching institution, our Luther College, and other pastors who have appeared here to participate in your Walther memorial service.

So be greeted in the name of JEsu!

Presidential Report,

to the Synod of Delegates by Prof. D. F. Pieper.

District Synods.

At the last meeting of the Synod of Delegates, in 1908, the Synod numbered 20 districts. By diversion of the North Dakota and Montana Districts, executed last year (1910), the number of Districts has increased to 21. The presently assembled Synod of Delegates has before it a petition from the "Lutheran Church Conference of New Zealand," wherein that Conference seeks synodical connection with our Synod. - During the last triennium, doctrinal negotiations were again in the foreground at all District Assemblies. Among the so-called business meetings, the discussion of mission work and teaching institutions rightly took first place. The representatives of the General Synod must again testify that the delegates from the audience everywhere showed great interest in the doctrinal negotiations. The districts are also endeavouring to acquaint the individual congregations with the proceedings and decisions of the district synods more fully than has hitherto been done. Some district synods have had the report of their districts printed and circulated in their midst in as many copies as the district has voting members. This has certainly been a good means of acquainting the individual congregations with the work of the church, and of exciting them in that work.

Our mission work.

Special printed reports on the individual branches of our missionary work are available to the Synod. These are the reports on General Inner Mission at home and abroad, on foreign-language missions at home, on the heathen mission in India, on the missions among the Indians, Jews and emigrants. Particularly pleasing this time is the report on our heathen mission in India. By-

After we had worked for more than a decade, as it seemed, almost in vain and only a few Gentiles could be baptized, the Lord of the Church blessed the work of our missionaries in the last triennium in such a way that, after careful instruction, thousands of Gentiles were baptized in greater numbers. In the foreground, of course, still stands the so-called Inner Mission in the United States, in Canada and in South America. At the end of the previous triennium, in 1907, the number of preaching stations was 941. At the end of this triennium, at the end of 1910, according to the Statistical Yearbook, the number had risen to 1031. This is an increase of 90 stations. The great territory of the West and Northwest still calls for the most zealous missionary activity. But during the past triennium our attention has also been directed in a special way to northern and southern Texas, as well as to the East. We cannot close our minds to the perception that in many places in the eastern part of our country there is more missionary work to be done than we have hitherto thought. A large proportion of the immigrants remain at first in the factory towns of the East. The last Census of the United States establishes the fact that during the years 1900 to 1910 the center of population did not move farther west. This is a fact which we should also take into careful consideration in our church work. The chief obstacle to our work in the field of Inner Mission was again the lack of workers. More than ever before there was a request for earlier examinations of candidates for the preaching ministry.

Our teaching institutions.

The General Inspectorate appointed by the last Synod of Delegates will report on the extent to which the decisions of the last Synod of Delegates concerning buildings and repairs have been carried out. The reports of the local supervisory authorities, all of which are available in printed form, also contain all the details. As regards the supply of pupils to our educational institutions, it may be reported with thanksgiving to God that the number of pupils has not diminished, but has increased. It has increased from 1565 to 1796, counting the pupils of the four district institutions. But this total, significant in itself, must not induce us to be less zealous in recruiting pupils. The fact that we are not yet sufficiently equipped with teachers for our wide field of work is evident from the fact that during the last triennium more help from students of our educational institutions was sought than ever before. The amount of help from students has reached such a level that the teaching in the schools is not insignificantly disturbed. This is a state of emergency which seems only somewhat justified by the emergency. Moreover, for the sake of the great emergency, as has already been mentioned above, candidates had to be examined and dismissed earlier in several cases. Our motto must therefore continue to be: More students for our educational institutions! Continued instruction and encouragement from God's Word will bring us the desired larger number of students. Like the gifts of money, the sending of students is also a fruit of the Word. Let us think of our glorious calling in this land! After all, our country is relatively very religious. But

we live in the land of works religion. The religion of works not only dominates the papal sect, but has also permeated the Protestant sects for the most part. In contrast, the faithful Lutheran church has the task of placing the gospel of Christ crucified high on the lampstand.

Our cash registers.

According to the report of the General Treasurer, on February 1 of this year, 11 treasuries of the General Synod had a larger or smaller cash balance, while in five treasuries there was a debt. The state of the Synod treasury is a relatively favorable one. While this treasury had a debt of \$31, 317. 64 at the close of the preceding triennium, it closed on the 1st of February of this year with a cash balance of ^14, 195. 92. The congregational collections for the synodical treasury have increased during the past triennium by about ^26,000. They have risen from ^78, 806. 73 in the triennium before last to ^104, 812. 99 in this triennium. But a principal cause of the more favorable state of the Synodical treasury is the increased income from the Concordia Publishing House. The receipts from our Publishing House have increased from H236, 234. 84 to H288, 200, or about H52,000.

The state of the treasury for the General Inner Mission was not so favorable. This fund often had to borrow from other funds in order to be able to provide the needy districts with what they needed. The Synod of Delegates repeatedly advised the districts that they should regularly - about quarterly - hand over the surplus in the district coffers to the Fund for the General Inner Mission. As a rule, this advice has not been followed. But it is to be reported that some districts have decided to deliver a certain sum annually to the General Fund, and that in other districts more has been collected lately than formerly, not only for Inner Mission in the district, but also for General Inner Mission. I should also mention that, as three years ago, so also at the close of this triennium, an unnamed donor has given the rich gift of \$5000.00 to this fund. This has covered the present deficit, as reported by the General Treasurer.

About two-thirds of the appropriated sum, about \$100,000, has been collected for the General Building Fund. The fact that the entire amount has not been collected is partly due to the fact that the construction of the new building in Addison, for which \$30,000 had been appropriated, was not carried out. Particularly in the counties nearest to Addison, there is a desire to execute another plan, which is before the Synod in a special petition.

Our external relations have remained the same. We are still in fraternal communion with the synods that form the Synodal Conference with us, as well as with our sister synods in Europe and Australia. Concerning the negotiations with the Honorable Synod of Wisconsin on the so-called Cincinnati case, the Synod of Delegates has before it a report from the committee it appointed in 1908.

Key Reminder.

The ecclesiastical circumstances in which God has placed us require us to grow and increase in our ecclesiastical activity. We are to pray and work even more diligently than before. We are to train even more teachers and preachers, and to put even more of our earthly goods at the service of the gospel than before. Can we do this? Indeed we can! We would deceive ourselves if we were to say, "We are too weak." Already the prophet of the Old Testament describes the church of the New Testament, the inhabitants of Zion, thus: "No inhabitant shall say, I am weak," Isa. 33:24. As a reason he adds: "For the people that dwell therein shall have forgiveness of sins." We also have forgiveness of sins through faith in the gospel of grace, which God has given us in apostolic purity, and has hitherto preserved. So also none of us should say, "I am weak." Let us only not forget the persistent hearty Gospel exhortation and encouragement! It always eventually overcomes the sluggish flesh in Christians and produces fruit. Scripture testifies, "After thy victory thy people shall willingly sacrifice unto thee in holy ornament," Ps. 110:3. And D. Walther, from his rich experience, gives testimony to Christians that anything can be done with them by an evangelical exhortation. He writes: "Righteous Christians, though afflicted with many infirmities, do not want to reject God's Word; they want to live for Him who died for them; they do not want to serve sin, the world, and the devil any longer, but rather want to be completely renewed in the image of their God. Therefore, if they hear in the exhorting preacher the voice of their gracious God, they will not and cannot oppose it." (Pastorale, p. 86.) This the gospel of grace will do also in our day and with our Christians. Amen.

Our delegate synod.

Inaugural Service.

Wednesday, May 10, 1911, at 10 o'clock in the morning, the solemn opening service of this year's Synod of Delegates was held in the Church of the Cross. The spacious church was soon filled to capacity. With the hymn No. 134: "Komm, Heiliger Geist, Herr Gott" the congregation invoked the blessing of the Lord on their assembly. C. C. Schmidt read the 48th Psalm and after the singing of hymn 171: "God will be gracious to us" the scripture lesson Eph. 4, 8-16. Now followed hymn 184, after which the second Vice-President, P. P. Brand of Pittsburg, Pa., preached the opening sermon on Is. 51, 16. He answered the question: "Why must we not grow weary in directing our synod to the service of the Word? 1. because our synod is in the ministry of the Word, in the ministry of the pure Word; 2. because God is working out glorious things through that ministry." With the singing of hymn No. 2: "Ach, bleib mit deiner Gnade," and the 8th verse of No. 178, the solemn service closed, to the beautification of which the singing choir of the congregation also contributed much by two beautiful choral pieces.

Organization of the Synod.

In the afternoon the organization of the Synod took place. The position of General Praeses was represented this time by the First Vice-President, Fr. F. Pfothner, who read his presidential address, followed by a presidential report on the last triennium written by D. F. Pieper, which is printed elsewhere in this paper. The Synod heartily regretted that D. F. Pieper could not be in their midst, wished him happiness and blessing by telegraph, and thanked him sincerely for his many years of great and faithful service.

General Bureau.

The petition concerning the General Presidency was first made: "The high responsibility which the greatness, glory, and variety of the blessings poured out upon our Synod have imposed upon us, makes it our imperative duty to form and establish this office of the General Presidency in such a way that the holders of it may truly fulfill their difficult duties, may rightly direct their service to its full extent, and thus create for the Synod the benefit which is justly expected from its work." It was therefore decided that the General Praeses should not administer any other full office besides that of President. As this involves a change in the Synodical Constitution, it was further resolved to make the following change in the wording of the relevant paragraph of the same: "The General Presbyter **may not** hold a parish or **professorial office**, but yet be employed in the capacity of pastor **primarius** or **secundarius**, as which he has no more valuable obligation to the congregation or congregations which have or have employed him as such, than to serve the congregation, or congregations, therein, during the time of his attendance, wherein he can and will serve without injury to his presidential duties." - Under the Constitution, any amendment thereto shall be submitted to the municipalities for ratification.

Settlement of the German and English Synods.

The serious and important question of the union of the two Synods had been often considered and discussed during the last few years. The committee had submitted the following recommendations: "1. That we consider the entrance of the several congregations of the English Synod into the respective districts of our Synod to be the most expedient and beneficial to both parts, and also hope that in the not too distant future this end may be attained; 2. That, although this mode of union cannot now be obtained, we nevertheless receive the English sister Synod as a district."

After lengthy deliberation, both proposals were adopted by the Synod, and thus the union of the German and English Synods was accomplished. The motives for this are, on the one hand, the great benefit of this union, which consists in the fact that we need only keep one household instead of two, and, on the other hand, the great harm that could result in time if we did not now complete the union with our brethren.

An uplifting act took place at the close of the Monday afternoon session. At 1/2 5 o'clock the delegates of the English Synod marched in *corpo* into the Church of the Holy Cross, where they were received standing by the German Synod and greeted by Father Ad. Biewend. Thereupon the pastors H. P. Eckhardt (President of the English Synod), F. Kügele and President F. Pfothner held short speeches. With the singing of the Tedeum (hymn No. 337) and the Lord's Prayer, the celebration came to a close. God keep us in the unity of the Spirit!

Our teaching institutions.

St. Louis.

At the last Synod it was decided to build two professors' apartments in St. Louis. This decision was carried out in such a way that a new professors' apartment was built and the Langes house next to the institution was purchased for the same amount of money.

Resolved: 1. That this action of the Board of Supervisors be approved; 2. That a sum of \$1050.00 be appropriated for paving the court, and \$550.00 for the sidewalk from Jefferson avenue to Ohio avenue, with the understanding that this appropriation shall not be used until it is absolutely necessary; 8. To employ an eighth power in St. Louis, either as eighth professor or as editor of the journals, and that the faculty in conjunction with the Board of Supervisors make the decision thereon, but that the election be by the Electoral College.

Springfield.

With respect to Springfield, the following petitions were on file:

"1. The Honorable Synod should tear down the entire service wing on Building No. 1 and have a new building erected, containing, in addition to kitchen and bakery, a spacious dining room for the students and two teaching rooms. Size: 65X100 feet; cost estimate: \$12,000.

"2. A new kitchen stove (range) should be purchased for the kitchen. This stove, which is already necessary, would cost about \$300.00.

"The main building of the institution here, which is also its newest and largest building, was erected more than twenty years ago. During this period it has undergone little repair or improvement. It is now, however, in need of thorough improvement. We also recommend that electric lights be placed in this building throughout, except in the dormitories. The improvement of this building and the installation of electric light in it will cost about \$1350.00, namely the painting of all woodwork inside and outside \$500.00, metal-covered ceilings (motal aeilin^s) in all living rooms, classrooms and corridors, with painting, \$921.00, the repair of windows and doors \$250.00, wire laying and üxtursg for electric light \$350.00.

"4. The professors' apartments (five) should be repainted by heart. The roofs of these apartments should be re-roofed, and immediately. The estimate for this is about \$1400.00. A superstructure on part of Prof. Böcler's apartment, containing two bedrooms and a bathroom, should be erected so that more space is created in this apartment. Cost estimate: \$600.00."

The sums requested in the four points were granted by the Synod, and it was also resolved to employ an assistant for this institution.

Addison.

The most important matter concerning our institutions was the question of whether or not a new building should be erected in Addison. This was the matter with which the Synod was most concerned. At first it was thought to move the two upper classes from Addison and Seward to Chicago (Oak Park). Although some reasons were given for this, it was agreed to leave the institution at Seward out of it altogether, as it was not desired to interfere with the development of this flourishing institution, which was well equipped in every respect; and, in general, the separation of the upper classes from the lower classes of a teachers' seminary is an experiment, of which we do not know whether it will be to the advantage or disadvantage of the institution. -

Now that Seward had dropped out of the deliberation on this matter, the question remained whether to move just the two upper classes of the seminary to Addison or the entire seminary to Chicago. By written ballot the Synod decided in favor of moving the whole institution to Chicago. The main reason for this is that they do not want to put another \$100,000 into Addison. Addison has no fire protection and many other disadvantages. After the decision was made to move the entire institution, several of those who had voted against it declared that they now all wanted to go to the execution of this plan unanimously and with great joy and enthusiasm.

Members of the Chicago congregations offered to the Synod a beautiful tract of land in Oak Park, valued at \$50,000, and promised to raise a large sum for the erection of the institution at Oak Park, on the city limits of Chicago. Mr. B. Bosse gave the Synod a guarantee that the Lutheran Education Society would guarantee that the execution of the Chicago plan would not cost the Synod one cent more than the estimated sum of \$200,000.

Resolved: 1. That the institution be transferred to Chicago in such a manner that the plan for all necessary buildings be immediately contemplated; 2. That the Lutheran Education Society in Chicago be requested to maintain the offer of suitable land valued at \$50,000 for the entire institution (the original offer having been submitted on condition that only the two upper classes be transferred from Addison to Chicago); 3. That the Northern Illinois District be requested to appropriate to this fund (for Chicago) the sum of \$30,000 already collected for Addison; 4. That Synod approve the total sum of \$100,000 for this institution (this included the appropriation of \$30,000 for Addison made three years ago.) This appropriation was unanimously approved. This appropriation was unanimously adopted; 5. That the Board of Supervisors be authorized to sell the old property at Addison as advantageously as possible, and to add the proceeds to the sum already appropriated for this building; 6. That the desire be expressed that the institution at Addison not be sold to a community of other faiths; 7. That the Board of Supervisors be authorized, in case the institution cannot yet be advantageously sold, *to take out interest-free loans in case of emergency; 8. That the warmest thanks of the Synod be extended in advance to the Lutheran Education Society and the Northern Illinois District for the love shown toward this School Teachers' Seminary; 9. That we request all the congregations of our Synod to take special interest in the accomplishment of this enterprise.

Milwaukee.

"a. The interior of the instructional building with the auditorium is still in its original 1900 condition. If the building is to be kept in good repair and meet sanitary requirements, it will require painting of the woodwork and all the walls. For this purpose the sum of about \$2000.00 will be necessary." - Resolved, That the sum of \$2000.00 be appropriated.

"b. All other buildings need so many repairs that they cannot be listed individually. However, we will in no case need more than \$3000.00 for them. Also the cost of leveling the property received three years ago will be covered by this sum." - Resolved, That \$3000.00 be approved.

"c. The hospital should be enlarged and improved. It serves its purpose with a small number of sick people.

But in accumulating cases of disease, especially if severe, it is quite insufficient. About 81500.00 will be necessary for this purpose." - Resolved, That the request of the Board of Supervisors be complied with.

Finally, the heating system of the institution needs improvement. The Synod approved 8780.00 for this purpose.

Seward.

It was decided to: 1. Approve \$1650.00 for a heating system and \$85000.00 for a music building (another \$5000.00 for this music building has already been raised by the Nebraska District); 2. Not purchase the two professor apartments, but continue to rent them for three years.

Fort Wayne.

Appropriated: 1. for construction of a tunnel and rerouting of conduits H 1662.05, 2. for a new dining room 812,000 to 814,000, 3. for a ceiling or floor dividing the high auditorium in two so that more rooms may be gained, 81200.00, 4. for other necessary repairs to the new building (painting, etc.) \$1000.00.

St. Paul.

It was decided to express the heartfelt thanks of Synod to the donors of gifts for a new gymnasium (about \$7000.00).

The following appropriations were made: 1. for improvement of the heating plant, which has served seventeen years, the sum of \$4000.00 to \$4500.00, 2. for refurnishing the laundry room in the main building \$2000.00, 3. for porches in front of the entrances at the main and south buildings \$1500.00, 4. for re-roofing the farm building and painting the professors' apartments 81000.00.

Concordia.

Approved: 1. for heating system improvements \$448.00, 2. for relocation of lavatory and bath facilities \$600.00, 3. for professors' apartments 83000.00, 4. for a hospital 82500.00, 5. for an oil or gasoline machine 8850.00.

Bronxville.

"Still three of our teachers reside at Hawthorne, as we have not the means to erect suitable apartments for them at the institution, or even to rent them. To make a pilgrimage of 13 miles and more every morning to attend classes is an imposition which in the long run becomes more than irksome to even the most patient teacher. It also wastes much of the time and energy of these men to the detriment of the institution, and yet their rent comes to us at 822. 75 per month per family. For a modest apartment in Mount Vernon for Prof. Heintze we pay 835.00 per month. Hence it is that our institution is charged, for example, in the report of the Treasurer of the General Synod from February 1, 1909 to February 1, 1910 with an expenditure of 81541.00, while we have drawn nothing but rent during this period. Since our other institutions must also be considered, but since the Synod will hardly have the funds necessary for six apartments left for Bronxville in the near future, we would urge the Synod to raise the funds necessary for six professors' apartments this spring by mortgaging the Bronxville property or in some other way. The interest would be nearly covered by the rent now paid, and our teachers could devote their strength now wasted on tedious journeys to the service of the institution. The supervisory authority should also be empowered.

To provide ways and means for a second dormitory, should one become an absolute necessity before the next Synod of Delegates convenes. The institution already accommodates 101 pupils."

Resolved: 1. That the Bronxville Board of Supervisors be authorized to build the six quite necessary professors' dwellings, if they can get the money necessary for this purpose at a low rate of interest; but none of these houses shall cost more than 86000.00;

2. that the Synod hereby undertakes to pay off during the next triennium (after 1914) one third of the debt incurred by these buildings;

3. that if the Board of Supervisors therein cannot legally issue promissory notes for the money borrowed, the General Treasurer of the Synod be hereby directed to sign the promissory notes in the name of the Corporation.

Winfield.

The request of the Kansas District to take over the care of the institution in the same manner as the Synod takes care of its other institutions has been granted. The assumption of the institution is to become effective June 1, 1911. A supplementary appropriation of 8918.06, the balance of a sum made necessary by the installation of a heating plant, was made. - The warmest thanks of Synod were expressed to the Kansas District for their loving care of the asylum during the past triennium.

It was decided to let the present body (Dusini's Department and Ooeckneation) continue for the present. The Supervisory Authority is to report on this matter again at the next Synod of Delegates.

815,000 was approved for an addition.

New Orleans.

The requested support of 81500.00 per year during the next triennium was granted, although the conditions there are not the most desirable at present.

East Oakland.

It was resolved: 1. to authorize 825.00 per month for the rent of the director's residence from January 1, 1911; 2. to reimburse Director Brohm's moving expenses from Detroit, Mich. to East Oakland in the amount of 8293. 15; 3. to vote the thanks of Synod to Teacher H. G. Röcker for his services to the college.

Portland.

The Oregon and Washington District offered the institution at Portland as a gift to the General Synod. However, it was decided: 1. not to take over the institution at this time, because we consider it advisable for the district to take special care of it, at least in part; 2. to take over the salaries of the professors already appointed, and in the future to appoint and pay the staff still needed; 3. to approve the employment of an assistant teacher.

Porto Alegre, Brazil.

The following resolutions were passed: 1. not to grant the request of the Brazilian District for 85000.00 for the purchase of a suitable piece of land and for 820,000 for the building of an educational institution; 2. to instruct the Commission for Brazil (the General Inner Mission Commission for foreign countries) to contact the congregation in Porto Alegre in order to investigate whether the congregation, with the assistance of the Commission, might not provide a grant of up to 85000.00 for the institution.

3. to ask Director E. C. Wegehaupt to bring this matter before our congregations in lectures during his stay in North America.

Election of professors.

"Hitherto there has been an Electoral College in the Synod to choose all the teachers for our teaching schools. This electoral college has rendered excellent service. We believe, however, that it can no longer suffice in the present circumstances. For our institutions have increased considerably and are located in the most diverse parts of the country, and therefore it is impossible for the individual members of the electoral college to inform themselves sufficiently about the special needs and circumstances of the individual institutions. Moreover, each election of the Synod involves considerable expense and long and arduous journeys for most of the members of the body. Now, if the election of our institutional teachers could be done just as well, and more advantageously for the institutions, and in a manner cheaper for the Synod and less burdensome for the Authority, it would certainly be desirable."

The Synod passed the following resolution: The supervisory authority of each institution shall at the same time form the electoral authority, but in conjunction with the General Praeses or one of the General Vice-Presidents, as well as three pastors either from the district in which the institution is located or from neighboring districts. There shall also be added to the Electoral College of Teachers' Seminaries two teachers from the Institutional District. (In this way the electoral college has a better opportunity to become acquainted with the needs of each individual institution, can better communicate with the supervisory authority concerned and does not need to make such long journeys). - When the candidates are published, it should also be stated by whom they were nominated.

Increase professors' salaries.

The committee appointed for this purpose had first equalized the salaries and then increased them by 10 per cent, as everything is much more expensive nowadays than in former years. The total sum of all professors' salaries is now \$79, 640 annually against \$68, 700 before.

Relieving the budgetary burden of our educational institutions.

Since food has become more expensive in recent years and one would not like to increase the boarding fees at the institutions, it was decided to pay a fireman and a janitor for each institution from the synodal treasury. The proposal to also pay for firing and gymnastic instruction from the synodal treasury was voted down.

Our missions.

Heathen Mission.

"The progress of our missionary work in India during the last three years has, thank God, been quite satisfactory. In our four older stations the number of native Christians has more than doubled: 127 instead of 59. In our southern area, where we were called four years ago by a small congregation of Christians not connected with any mission, and where therefore the work was different from the outset than in the still completely heathen area started 17 years ago, we count 223 baptized Christians in 9 different places in the vicinity of the city of Nagercoil; also a considerable number of catechumens are still being taught there at present."

It was decided to have the visitation of our mission fields in India, long planned by the Commission for Heathen Mission, held as soon as possible.

Inner mission for foreign countries.

Brazil and Argentina. - When we began our mission in the state of Rio Grande do Sul, there were united pastors from Germany in about 30 larger colonies, who were united in the 'Evangelical Riograndens Synod'; in numerous other colonies there were so-called pseudo-pastors (vagrants in pastor's skirts), or the inhabitants were completely unchurched. At first our missionaries were met with great mistrust. They were seen as North American political agents, sectarians, suckers of the people. Opponents and enemies arose on all sides. Nevertheless, our missionary work made good progress there. In the first few years one door after another opened for us. Now our pastors and our work are met with respect everywhere. Now we have 11 congregations belonging to the Synod and 37 not belonging to the Synod, 13 preaching places, 12, 425 souls, 6038 communicating members and 1753 voters. It is especially gratifying in this mission that from the beginning pastors and congregations have been anxious for Christian schools. At present we have 40 schools there with 1450 school children. Twenty pastors are engaged in the work there. There will be few mission works in our synod that would show greater success in a short time. We could still have a considerably larger number of congregations if we had not been so lacking in pastors. We have not had the desired number of workers in any year. Large congregations have been lost to us because they had called in vain for years; whole regions have fallen into the hands of false prophets because we could not fill them."

Director C. C. Wegehaupt of Brazil appeared in our midst. He brought us greetings from the brethren in Brazil, and in a lengthy address to the Synod presented their need of workers and their needs.

The Synod decided to give its prayers and gifts to the work so richly blessed by God in this great and most promising area. (About \$12,000 per year are needed).

New Zealand. -- "Here at present four of our young pastors are engaged in blessed work. Urgently needed is a traveling preacher. Pastors F. Hassold and C. Dierks, who have served as missionaries, have both accepted appointments to churches there, but are, as well as they can, furnishing the mission places along until a missionary arrives. - In the great city of Auckland, F. Frese has stood for two years, laboring under very difficult circumstances. He has to be maintained almost entirely out of the missionary treasury. Unfortunately this fund is overlooked by many. But we must not forget these men! Surely our Christians also have gifts for this mission, if only their attention is called to it."

Australia. - In Australia, by God's grace, a healthy Lutheran church system has developed through hard struggles and faithful work. If one reads the church magazine and the synodal reports of the Lutheran Synod in Australia, one immediately realizes: These are our brethren/ This synod celebrated its seventieth anniversary two years ago. To it belong 38 pastors and professors, who serve 154 congregations and preaching places, in which there are 13,334 souls, 8500 communicant and 2775 voting members. There are there 52 parochial schools and five private

schools. There is also a church institution with 52 students for the training of preachers and teachers. The Synod is carrying on a great mission in Western Australia and Queensland, for which it needs our support in money and men. Three of last year's candidates, from that Synod, have returned there to help the brethren draw the Kingdom net. Even now there is an urgent appeal from there. Spent in the last three years for New Zealand and Australia the sum of \$4763. 58."

It was resolved: 1. That the request of the brethren in New Zealand for a travelling preacher be granted; 2. That the mission in Australia, which covets about P500,00 annually, and the mission in New Zealand, where two pastors have to be maintained almost entirely out of the mission treasury, be further supported out of the mission treasury.

Mission in London. - "P. B. Poch, who for years had carried on the work of the Lord with great diligence in that giant city, has answered a call to the church at Grand Rapids, Mich. As his successor the two congregations there appointed Bro. K. Knippenberg of Flensburg, Germany, who accepted the call and is now laboring in this part of God's vineyard under the evident blessing of God.

"It is especially gratifying and promising for the future that in this mission, too, the community school system is so eagerly pursued and is flourishing so beautifully. We have two schools there with two teachers. But it is the schools that are causing us concern now. The County Council of London, after an inspection, has declared the present staffing of the school in Kentish Town with only one teacher to be insufficient and has demanded the employment of a second teacher. At the request of our brethren there, the authorities have agreed to wait until the Synod of Delegates, on condition that, after the appointment of a second pastor, 1^ Knippenberg would help out in the school about two hours a day. The congregations have therefore sent in a call for a second pastor, and ask an Honorable Synod to grant it to them from the number of this year's candidates. .Were we-, says the petition, .this time denied the assistance requested, our school at Kentish Town would thereby be endangered. English education has woken up, and the authorities are pursuing their aims, especially in London, with great vigour.' The second minister is then to help in the school at Tottenham.

"The congregations, at a very great sacrifice indeed, receive the pastor and one teacher entirely, and the second teacher in part. The second pastor would have to be paid for the present out of the missionary treasury. In the three years that have elapsed, P2341. 76 were spent. Unfortunately the comparatively few gifts for this mission do not flow as they should, so that we have almost always had to contend with shortages in this treasury."

Mr. Arendt of London was present among us and made a long address to the Synod. He brought us the greetings of the brethren in London and thanked the Synod most warmly for the support they have enjoyed from us in recent years.

The Synod resolved: 1. To grant the request for a second pastor, as the school at Kentish Town would be endangered if this request were not granted, and to pay the salary of this pastor for the present; 2. Through Mr. Arendt, to send cordial greetings to the congregations in London.

European Free Churches. - It was decided: 1. that we want to support our brothers in the European Free Churches (the Saxon and the Danish), who work in the most difficult and mostly in poor conditions with great self-denial, nevertheless in the strongest way (for example

95000.00 per year is needed for this cause); 2. that since Synod established a General Fund for the European Free Churches three years ago, all gifts for European Free Churches and congregations should also go into this fund. Private requests of individual congregations and pastors should not be considered. In case of special need, a congregation may send out a petition, which, however, must be approved by the President of the European Free Church concerned and by the Commission for Inner Mission Abroad.

General Inner Mission in North America.

It was resolved: 1. That the Synod express its thanks to the donors of \$5000.00 each, unknown to us, for this mission; 2. That the Commission be given the right to publish the state of the treasury in the "Lutheran," and to solicit gifts therein; 3. That the Synod recommend to each District Synod to contribute a certain sum annually for General Inner Mission; 4. That the Synod request the General Praeses to present this matter to the District Synods, and to heartily endorse it.

Indian Mission in Wisconsin.

The following resolutions were passed: 1. That the building listed in the Indian Mission field be subsequently approved; 2. That this building be clad in brick; 3. That the lack of school room at Red Springs be remedied, and that it be left to the Commission to decide whether to list an addition to the church or a special building; 4. That the Indian Mission Commission be encouraged to do all possible to keep the station at Zoar, should it be impossible to sell the buildings there; 5. That the Indian Mission Commission be authorized to erect a chapel at Morgan, in case we are deprived of the use of the Government School.

Jewish mission.

As there are about one and a half million Jews living in New York, it was decided that the Commission should appoint another missionary to the Jews, if it could find a suitable man, and leave the possible acquisition of property for the mission to the Jews to the discretion of the Jewish Missionary Commission.

Deaf and Dumb Mission.

Since there is a constant need in the treasury for the deaf and dumb mission and the salaries of the missionaries should be increased, it was decided to remind the congregations of an earlier decision of the Synod to take up an annual collection for this cause on about the 12th Sunday after Trinity.

Foreign language missions.

For the Estonian and Latvian Mission, the Lithuanian Mission, as well as the Polish Mission, one additional missionary each is to be employed.

Synod's coffers.

The books of the General Treasurer had been examined and found to be in good order. - It was resolved:

1. to express our sincere thanks to the treasurer, Mr. J. F. Schuricht, for his laborious work, as well as to the auditing committee;
2. direct all district treasurers, as well as the general treasurer, to begin the accounting year on January 1;
3. to put on the table the proposal to reduce the number of funds, because then the manifold individual needs would not be so apparent;

4. The following resolutions, passed at Detroit in 1905, are notes, in the "Lutheran" and in reprinted, with to bring: print

"a. If a congregation contributes nothing or relatively little to each of the main funds (synodal fund, building fund, and internal mission fund) within a year, the visitor concerned shall inquire of the pastor of such a congregation and, depending on the findings, speak the right thing to do.

"b. The visitor shall, on the occasion of the conferences, address a general friendly reminder to the members not to forget the principal treasures; he shall also be prepared to give all necessary information.

"c. During the visitations in the individual parishes he shall inquire about the contributions to the said funds and encourage the same.

"d. Each Visitor shall also report annually on this part of his office to the District President, so that he may have an opportunity to encourage the execution of good order, if necessary.

"e. At about the time of the so-called distribution of candidates, the General Presiding Officer shall obtain information from the District Presiding Officers concerning the contributions and see that the order is carried out in a proper manner.

"Note. The three main funds mentioned (synodal, building and internal mission funds) are especially the funds which are indispensably necessary for carrying on the work which God has given us to do. Our budget, which we keep only for the spreading of the Kingdom of God, is a very large one. It is not that we have made it so large, but that our God, through His blessing, has made it so large. The work we do is the work of God our Saviour. He has commanded us to preach the gospel to every creature. For this we need preachers, and in order to equip young people for the preaching ministry, we need the necessary institutions for this and also have the duty to maintain them. Our Christians would undoubtedly be more generous if we pastors and deputies made them more familiar with the needs of our synod. If we make this our concern, we will no longer have to complain about a lack in the three main funds mentioned;

5. To recommend to all the congregations that a certain sum be fixed as an annual contribution to the synodical treasury, which they shall then raise by regular collections in their midst, and send in at stated intervals, so that the income for this treasury may not be subject to such great fluctuations.

General church building fund.

The report of the Commission for the General Church Building Fund shows: 1. that this fund has made gratifying progress, and that during the last triennium it has been possible to support quite a number of missionary congregations in their church building through the granting of interest-free loans; 2. that the Commission greatly laments the fact that not much more money has been collected for this fund, and that it has therefore been compelled to reject so many petitions for lack of money.

The Synod therefore resolved: 1. that everyone should make this fund known in his own circle and draw attention to its great importance and collect for it; 2. to instruct the Commission of the General Church Building Fund to ask all congregations to make a special collection for the Walther Fund of the General Church Building Fund at the Walther celebration to be held in the autumn.

Support for needy professors and professors' widows.

There are 3 professors and 7 widows to be supported. The amount of support during the last triennium was about P4480.00 annually and will be H4395.00 this year.

Compilation of all authorizations.

St. Louis	1600	.....	.00
Springfield	.....	15650.00	
Seward	.....	6650.00	
Fort Wayne	.....	17862.05	
Milwaukee	.....	7280.00	
St. Paul	.....	9000.00	
Concordia	.....	7398.00	
Winfield	.....	15918.06	
Chicago	.....	100000.00	

" \$181358. 11
Debt in the building fund 19591. 39

To be raised in the next triennium 200949..... 50

Walther celebration on 22 October 1911.

In view of Walther's service to the Lutheran Church in general and to our Synod in particular, a fitting celebration is to be held in all congregations on the centenary of his birth. Since the 19th Sunday after Trinity is closest to October 25, it is recommended that the celebration take place on that Sunday. The Oonooräi" kublisdinA Hk)U86 is to publish a printed program in German and English. On October 25, 1911, a Walther celebration is to be held in all our educational institutions. On the day of the Walther celebration a collection shall be taken up in all our congregations for the Walther fund of the General Church Building Fund.

Next Synod.

Invitations were received from the congregations in Fort Wayne, Milwaukee and Chicago. The congregations in the first two cities were warmly thanked for their invitation. The invitation from the Chicago congregations was accepted. The meetings will be held in Father J. E. A. Mueller's church (Lake View).

Thanks for friendly hospitality.

The Synod expressed its heartfelt thanks to the local congregations for their kind hospitality and for the wonderful days they had prepared for us, and wished God's blessing. It requires great effort to host such a Synod for ten days. May the Lord reward all who have contributed to the hospitality of the Synod guests!

Closing of the Synod on 20 May.

A little after 12 noon on Saturday, the Synod had completed its business. With the hymn "Now give thanks to God" and the blessing spoken by Praeses Pfotenhauer, the Synod adjourned.

Officers of the General Synod.

Praeses: F. Pfotenhauer.
1st Vice-president: P. P. Brand.
2nd Vice-President: Fr. J. W. Miller.
3rd Vice-President: P. J. Penalties.
4th Vice-president: Fr. J. Hilgendorf. Secretary: P. R. D. Biedermann. Treasurer: Mr. J. F. Schuricht.

E. E.

To the ecclesiastical chronicle.

America.

A larger edition of **this issue of The Lutheran** will be printed and offered for mass distribution at a very low price. In the interest of Synodal affairs, we remind you of this offer from our Concordia Publishing House.

L. F.

Walther Anniversary at the Coliseum. On Sunday, May 14, in the afternoon at 3 o'clock, the Walther celebration was held in commemoration of the centennial of the birth of our unforgettable D. C. F. W. Walther. The Coliseum could not contain the crowd. From Chicago, Milwaukee, Indianapolis, Fort Wahne, Cleveland, and many other cities, especially from Illinois and Missouri, large crowds of party-goers appeared, and not only did many have to stand, but thousands could not even gain admission, and among these, unfortunately, were even some out-of-town visitors. The gathering is estimated at about 20,000. It was an uplifting celebration, such as one can perhaps only enjoy once in a lifetime. One can often see large crowds and hear large singing choirs, but what was unique about this celebration was that it was Lutherans gathered here in one spirit and faith. The two speakers were Professors F. Bente and W. H. T. Dau from our Concordia Seminary in St. Louis. Representing the Norwegian sister synod was Pros. D. H. G. Stub, and representing the General Synod of Wisconsin, Minnesota and Michigan, Prof. J. Schaller, who brought congratulations and blessings to the congregation. A mass choir, consisting of a student choir of 200 voices, a mixed choir of 000 voices, and a children's choir of 3000 voices, performed various choral pieces and hymns, of which we especially point out "The Heavens Praise the Eternal Glory," "Unfold, Ye Portals Everlasting," and "Abide With Me." Such a mass choir makes a great impression. What else will it become in that world, when of "a hundred thousand tongues and voices much more", of "choirs without number the hall of joy trembles"? The Luther hymn "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God"), sung by the entire congregation, roared powerfully through the hall. At the end the congregation, led by the newly elected President F. Pfotenbauer, confessed our Christian faith and prayed the Lord's Prayer together. A collection was made, which is to form the basis for a Walther Fund, from which congregations can borrow interest-free loans to build new churches. E. E.

The so-called Distribution Commission of our Synod, which is responsible each year for assigning vocations to candidates for the preaching ministry and the school ministry, met here in St. Louis this year immediately after the Synod of Delegates, on May 22 and 23. We are just able to report the result of their labors before the close of this number, and defer such remarks as seem to us necessary to a later occasion. There were received 187 applications for preachers and 73 for teachers; there were available 108 candidates for the preaching ministry and 53 for the school board. Thus 79 applications for preachers and 20 for teachers had to remain unsatisfied, and it was no easy matter for the members of the Commission to have to defer so many appointments and leave the hopes of so many congregations and mission fields unfulfilled. A table may illustrate the situation:

English	3	2	-	-
Iowa	3	2	4	3
Canada	2	2	-	-
Kansas	14	8	-	-
Michigan	10	5	3	2
Minnesota and Dakota	25	16	4	3
Medium	3	1	6	4
Nebraska	13	7	11	6
Northern Illinois		-	5	4
North Dakota and Montana ...	19	11	4	3
Oregon and Washington		5	-	-
Oöstlicher	5	3		4
South Dakota	6	3	2	2
Southern Illinois	2		1	
Southern	4	3	2	2
Texas	8	5		-
Western	14		13	9
Wisconsin	10	5	6	4
Central Illinois	3	1	3	3
England	1	1	-	-
New Zealand	1	-		
Heathen Mission	- 2	r)	-	-
Finnish Mission	1	1		-
Poland Mission	1	1		-
Australian Synod	3	1	-	-
		187	108	73
				53

The clafse of candidates in St. Louis, with one from the German Free Church, numbers 87. We leave their names and the places where they receive vocations to follow:

F. Abel; Crowley, La.	L. Kiisfner; Bakersfield, Cal.
E. Beckmann; Bergland, Mich.	M. Kügele; Abita Springs, La.
W. Bennhoff; Kingsbury, Tex.	M. Leimer; Lusk, Wyo.
P. Bente; British Columbia, Kan.	E. Lochner; Conto, Mo.
Th. Bergen; Sharon, Wis.	W. Lohmeyer; Bazine, Kans.
M. Bertram; Alberta, Kan.	E. McMannis; Brazil.
L. Blankenbühler; Portland, Oreg.	A. Meili; Morristown, N. I.
K. Bramscher; Pequot, Minn.	I. Meyer; Alberta, Kan.
E. Brandt; East India Mission.	Paul Meyer; Lewistown, Mont.
I. Bush; Brazil.	H. Michel; Santa Ana, Cal.
F. Claussen; Rock Rapids, Iowa.	W. Milbrath; Austin, Minn.
A. Dedde; Cobalt, Ont., Kan.	H. Möllering; Arapahoe, Nebr.
G. Derwig; New Park, N. P.	W. Obermeyer; Anion, Mo.
I. Deterding; Wisconsin.	F. Oberschulte; St. Louis, Mo.
I. Dewald; Gregory, S. Dak.	P. Pallmeyer; Fairground, N. P.
Th. Drögemüller; Hinton, Okla.	W. Pebler; Kulm, N. Dak.
H. Engelbert; Birnamwood, Wis.	H. Pfotenbauer; Springfield, Ill.
E. Engelken; McKees Rocks, Pa.	C. Probst; Denver, Idaho.
A. Frey; McKenzie Co, N. Dak.	P. Rohrs; Cass Lake, Minn.
A. Gerken; Alberta, Kan.	O. Rothe; St. Joseph, Mo.
K. Gottberg; Sherwood, N. Dak.	O. Rupperecht; Three Rivers, Mich.
A. Gräbner; Salisbury, Mo.	W. Rüscher; Brazil.
C. Grahm; Florence, Nebr.	W. Sander; Freedom, Pa.
G. Grieße; Alberta, Kan.	G. Vertex; Town Monson, Minn.
A. Great; Conley, Nebr.	C. Schinnerer; Onokama, Mich.
R. Grote; Bonanza, Ark.	O. Schmidt; Rhea, Tex.
H. Gugel; Au Gres, Mich.	P. Schmidtke; Saskatchewan, Kan.
G. Hafner; Usher, Kans.	C. Schröder; Brazil.
K. Haller; St. James, Mo.	E. Schroeder; Alice, Ont. of Kan.
Th. Houses; Whittier, Cal.	K. Schulenburg; Hood River, Oreg.
D. Hennig; Moorefield, Nebr.	P. Schumm; Max, N. Dak.
Th. Herrmann; New Rocksord, N. Dak.	A. Stapel; Saskatchewan, Kan.
K. Hinrichs; New Home, N. Dak.	F. Stelzer; Corpus Christi, Tex.
K. Hoffmann; East Indian Mission.	O. Stolzenburg; Pomeroy, O.
M. Hollis; London, England.	M. Stoppenhagen; Beasley, Tex.
O. Hornbostel; Hoxie, Kans.	O. Trinklein; Boyne City, Mich.
W. Hüsch; San Antonio, Tex.	G. Trömel; Herrick, S. Dak.
A. Kaiser; Brazil.	E. Wachholz; North Branch, Minn.
O. Keller; St. Francis, Kans.	P. Walther; Manitoba, Kan.
P. Kenreich; English District.	N. Weinhold; Saskatchewan, Kan.
A. Clamp; Brazil.	H. Wolk; Hammond, La.
A. Kreyling; English District.	P. Woy; Schenectady, N. P.
H. Krieger; Virginia, Minn.	I. Wulfs; Ashley, N. Dak.
	W. Harms; Brazil.

The vocations to Springfield, Ill, and Portland, Oreg, come from our teaching institutions there. The Norwegian Lutheran

District.	Preacher coveted.	received.	Teachers in demand.	Teachers receive.
Atlantic	8	5	1	1
Brazilian	14	8	2	0
California and Nevada	5	3	1	1

College at Clifton, Tex. sent a direct occupation to one candidate; but another occupation was assigned to him.

The candidate class in Springfield numbers 21, with the addition of 2 candidates from the Wisconsin Synod and one from the Slovak Synod who will have their own church bodies.

L. Bollefer; Saskatchewan, Kan.
C. Boye; Detroit, Mich.
Br. Brewer; Libbh, Mont.
M. Dorn; New Bork, N. V-
R. Häußler; Queensland, Austr.
B. Hein; Poland Misfion.
E. Hempel; Grant Center, Iowa.
I. Hesemann; Rushville, Nebr.
H. Hopp; Wisconsin Synod.
K. Klemmer; Finnish Mission.
I. Manka; Slovak Synod.
Th. Mary's; Wisconsin.

O. Ninke; Mountain Park, ONa.
A. Noack; Nardin, Okla.
G. Pullmann; Stamford, S. Dak.
H. Ramelow; Flaxton, N. Dak.
Th. Schubkegel; Wrenshall, Minn.
W. Schuldt; Farmviue, Va.
E. Schulenburg; Naponee, Nebr.
G. Steinkamp; Stillwater, Okla.
Th. Strieter; Brazil.
G. Ttmian; Deep, N. Dak.
I. Wagner; Wisconsin Synod.
Br. Toe; Marshfield, Ore.

The candidate designated for Australia comes from the Synod there and has already been released there. The candidates for the Polish and Finnish missions have been specially trained for this work. Finally, we note that five of the candidates on these lists for Brazil were already dismissed in January.

In the teacher's college at Addison the graduating class numbers 37; but one entered office some time ago, and one intends to continue his studies elsewhere, so that 35 were now eligible for the professions. At Seward the class numbers 18.

Addison.

I. Banser; Sedalia, Mo.
E. Bierlein; Sandy Creek, Mich.
M. Bockhaus; Dubuque, Iowa.
O. Brewer; Lang Beach, Cal.
A. Brinkmann; Dudleytown, Ind.
I. Brodhagen; St. Paul, Ill.
W. Danker; Willow Creek, Minn.
I. Dobring; Edmonton, Kan.
O. Döroh; Millvale, Pa.
P. Dröge; Fort Wayne, Ind.
F. Eggerding; Jackson, Mo.
C. Feddersen; Bazile Mills, Nebr.
O. Gotsch; Detroit, Mich.
W. Haas; Wausau, Wis.
R. Hillger; Baltimore, Md.
P. Hoffmeyer; New Haven, Ind.
H. Koschmann; Farmington, Mo.
A. Lange; Gretna, La.
T. Lemke; Chicago, Ill.

B. Mat; St. Louis, Mo.
A. Miller;-----
A. Neuenkirch; Philadelphia, Pa.
E. Piepenbrink; Chicago, Ill.
C. Reich; Philadelphia, Pa.
R. Richert; Grand Rapids, Wis.
R. Runge; Summit, Ill.
H. Schaars; Manawa, Wis.
O. Schäfer; Otto, N. P.
R. Schulz; Chicago, Ill.
M. Schumacher; Brazil.
I. Seefeldt; Little Rock, Ark.
I. Steiner; Brazil.
T. Struckmeyer; New Britain, Conn.
I. Tönjes; Fargo, N. Dak.
L. Tränkenschuh; Peoria, Ill.
R. Wismar; New Orleans, La.
A. Wukasch; Bismarck Heights, Mo.

Seward.

G. Alpers; Altamont, Ill.
F. Eggers; St. Louis, Mo.
I. Ehlers; Cleveland, O.
P. Gabbert; Kalispell, Mont.
W. Hinrichs; Bonduel, Wis. "
K. Hübner; Great Bend, N. Dak.
O. Kamparth; Bloomsfield, Nebr.
V. Lang; Alliance, Nebr.
R. Leuthäuser; Aberdeen, S. Dak.
F. Meyer; Amherst, Nebr.

I. Nörenberg; Claremont, Minn.
L. Pozehl; State Center, Iowa.
K. Rosenkötter; Sioux Falls, S. Dak.
A. Scheer; Mackey, Iowa.
W. Schmidt; Wayne, Nebr.
H. Biets; Lockwood, Mo.
K. Wynssmann; Concordia, Mo.
R. Zwick; Scott's Bluff, Nebr.

L. F.

The Hephata - Conference

of our missionaries for the deaf and dumb

held its annual meeting in St. Louis from the 12th to the 15th of May. Two catecheses were delivered and two sermons preached, all in the sign language, and all the papers were thoroughly discussed. On the evening of May 14, the conference held a service for the hearing and deaf and dumb at Trinity Church (? A. Hanser). Fr. J. Salvner preached a German sermon based on the text Mark. 7, 31-37, which was also made understandable to the deaf-mutes present by means of sign language. P. A.

Reinke gave an explanation of the "signs" of the holy Lord's Prayer, and the German songs sung by the congregation, as well as two English songs performed by a student choir, were rendered in sign language partly by one of the missionaries, partly by two deaf-mute ladies. After the service many of those present expressed their joy that God had made it possible for us, through sign language, to proclaim the joyful message of Christ even to the poor deaf and dumb.

C. S.

The Methodists, after the Roman Catholics, form the largest denomination in our country. They have, however, according to the testimony of the Rev. D. G. Downey before a preachers' meeting in Chicago, gained only 63,047 new members during the past year, a large number in itself, but one which does not indicate any special growth in comparison with the size of the Methodist Church. Downey still said, "We have given up hope of gaining members by our regular services and Sunday schools. We can only increase our membership by intermittent spectacle-making and isolated meetings." But just also from Methodist circles come pronouncements that such special revival meetings or "revivals" are at length no

Ensure success. Chicago has tried it three times in recent times. Revivalists like Gipsy Smith and Chapman have tried their best, but with infinitesimal success. The *Northwestern Christian Advocate*, published in Chicago, sent an inquiry to the churches concerned in the city. The result was unfavorable enough. Forty different Methodist churches of Chicago report a total increase in members of only 271. Thirty-five Sunday schools have no increase to report; 36 report no increase in morning worship; in 38 there is no increase in evening worship; the weekly hour of prayer shows no increase in 35 churches. It is said that the meetings were "profitable," "alone the people were not reached whom it was desired to reach." "Proportionately few unconverted were present." The *Northwestern Christian Advocate* sums up its verdict in the sentence, "Of from our point of view, the assemblies have been very unfortunate." The one means of building up the church and saving souls, which proves itself again and again, is the plain preaching of the gospel, as Paul writes to the Corinthians, "And I, dear prudes, when I came unto you, came not with high words or lofty wisdom to preach unto you the divine preaching. For I did not consider myself to know anything among you apart from Jesus Christ crucified," 1 Cor. 2:1, 2.

L. F.

Abroad.

The Mariavites in Russian Poland and Lithuania already number 200,000 members. They are recruited from Roman Catholics, who at first only protested against unpopular priests, but were gradually driven on, and are now detached from Rome and gathered under a bishop of their own, who was consecrated "Bishop of the Catholic Church of the Mariavites" at the last Old Catholic Congress in Utrecht. Their chief doctrines of distinction are: (1) they do not recognize the infallibility of the Pope, and are therefore Catholics without a Pope; (2) they choose their own priests; (3) they hold their services entirely in their mother tongue. As their priests also take no special fees, keep themselves pure in morals, preach liberty of conscience, and are also zealous in social matters, they find much acceptance among their fellow-citizens. They build their own churches, schools, asylums and workhouses, and otherwise work quietly for their cause. They already have followers on the Volga and in Odessa.

The paper from which we take this notice adds the wish that they will not stop at the "lot of Rome" but will find their way "towards the Gospel"; otherwise they will fare like the Church of the Old Catholics in Germany, which cannot live and cannot die.

L. F.

A Pentecost.

According to an old report.

Once upon a time there was a dear man by the name of Leonhard Kaiser, who lived around the time when D. Martin Luther stood guard against the devil in the German fatherland. This Leonhard Kaiser was a man for whom the gospel was his delight, his food and his drink. Therefore no song was more dear to him than: "Come, Holy Spirit, Glory to God!" and he sang and prayed this song daily and went confidently into the fire of death with it. For this song is a true song of fire and battle, by which a fighter of Christ may sing courage and comfort into his heart. But it is a plague in the ears of the devil. Now hear how the same has proved itself.

Our Leonhard Kaiser was a Bavarian, and his fatherland was Roman. But Leonhard heard the gospel that Martin Luther preached throughout the country, and his conscience compelled him to say: "I am also a good Lutheran blood. He must therefore flee, for at present, God be lamented, they were like cats and dogs against the "Lutherans" - and flees to Luther in Wittenberg. Well, there he was in good hands! But not long after, a letter arrives, saying: "Poor Leonhard Kaiser, your father lies on his deathbed." Full of fear, he sets off and quickly returns to Bavaria, for what does he think of the enemy, since his father wants to die? So he secretly stays with his friends to take care of his sick father. But no sooner are three weeks or four in the country than the Bishop of Passau has got wind: Leonhard Kaiser is here. And the Bishop of Passau was a grim man. He sent out his henchmen and said, "You shall seize Leonhard Kaiser!" So Leonhard Kaiser was seized and dragged into the dungeon, where he lay miserable for ten weeks before they brought him in for questioning. Yet he did not lose heart, for his heart cried and cried out always, "Come, Holy Spirit, HER God!" And the Holy Spirit also comes through locks and iron walls, and asks nothing of bishop nor jailer. So he gave the faithful Leonhard strength to confess clearly in interrogation the gospel of Christ, and also not to strike a jot from the faith and God's word, in spite of lists and cruel torture.

So what happened? An embarrassing court has passed the sentence and announced: Leonhard Kaiser shall be taken from life to death by fire (as was customary in those days)!

Now it was on the 16th of August in the year 1527, when in the town of Scherdingen in the Bavarian country there was a great crowd. For on the market place stood head to head, and yet everything was so silent that one could hear a needle fall to the earth. Look, there in the midst stands a woodpile, like a fire altar. And now all at once, as if Moses had touched the Reed Sea with his staff, the crowd was divided. And led by the executioner, the sacred sacrificial animal, Leonhard Kaiser, comes. Suddenly there is a loud noise, and from the crowd a mighty battle song breaks out:

Come, Holy Spirit, Lord God, fill the hearts, courage and
minds of the faithful with the goodness of your grace!

And the song beats like the waves of the sea against the soul of faithful Leonhard and sweeps it up to heaven; for the song was also soaked with many hot tears of the bystanders.

Then the bishop said: "Emperor, do you want to revoke your faith? So shalt thou live! Think of it!" And he has him dragged back from the stake into prison. But Leonhard saith, "Nay; and I will stand by my nay: for I will never deny my Lord and Saviour, if God give me strength." So he said, for the Holy Spirit, the Lord God, had come to him, just as he had sung there, and had filled this believer's heart, courage, and mind with his gracious good.

Therefore the bishop was angry and had the executioner put him on horseback, fasten him with chains, and lead him through the city as an unholy spectacle. And so the emperor came to the place of execution. But immediately it rose again like a stormy wind, and the singing broke out mightily:

Come, Holy Spirit, HER God,
Fill with thy bounty
Of thy faithful heart, courage, and mind!

and on to the end:

O Lord, by thy strength prepare us, And
strengthen the flesh's stupidity, That we
here may wrestle chivalrously, Through
death and life reach thee. Hallelujah!
Hallelujah! Hallelujah!

So he went up to the woodpile with hallelujah, and lifted up his eyes, and said, Now is the harvest: pray ye the LORD, and he will send reapers into his harvest. I forgive my tormentors from my heart; therefore may God forgive me. If I have offended any man, let him also forgive me. Pray for me!" And at these words the wood was kindled, and the smoke beat aloft, and the flame crackled, and the red arms flailed about his body. And it was as if fiery serpents devoured him. But he cried, "Jesu, I am thine; make me blessed!" And so he differed in the LORD.

When Luther heard this sad tale, he felt great sorrow, for he loved Leonhard Kaiser very much. But still his heart leapt for joy that in him was heard what he had sung: "Come, Holy Spirit, Rejoice God! And he said thus, "The emperor is not called king alone, but rightly emperor, because he has overcome him whose power is equal to none on earth. Yea, he is also cheaply called Leonhard, that is, Löwenhard, for he was in truth a strong, undaunted lion. Oh, glory be to God, that I would have been so worthy - or still want to be - of such a confession and of death! What am I, what do I do? How ashamed I am when I hear this story, that I have not long since been worthy to suffer the same. Well, my God, if it be so, so be it! Thy will be done!"

But I am telling you this so that you may see the example of a courageous witness of Christ, who has laid down his life and blood for the same gospel that the wise men of the world are spouting today. Try it once with your gospel and take off your hat before the Lord Christ!

But then you should learn from this Pentecost story what Luther's Pentecost hymn is all about: "Come, Holy Spirit, HER God! For with such a song the Christian people, as with a two-edged sword, have fought their way through death and through devils. And when thou readest it in thy hymnbook, thou shalt know that it is written with flames, and that the blood of the holy martyrs is upon it,

And that by it the Lord Christ baptized his church with the Spirit and with fire. Therefore hold the song in high honor and teach your children to pray and sing it. For where the song is sung in joyful faith, there is a Pentecost.

As St. Paul clearly says about Christ Col. 1, 14-17 that he is the image of the invisible God, the firstborn before all creatures. For by him were all things created, that are in heaven, and that are in earth, visible and invisible. And all things were created through him and in him, and he is before all, and all things are in him.
(Luther.)

Pentecost.

This feast day, which is called the day of Pentecost, is derived from this: When God brought the children of Israel out of Egypt, he kept the feast of Pascha that same night, and commanded them to keep it yearly at that time, as a memorial of the coming out of Egypt. And from that day they journeyed afterward in the wilderness fifty days unto mount Sinai: and the law was given them of God by Moses. Therefore they kept the feast which we call Pentecost. For the little word "Pentecost" is from the Greek "pentecostes," that is, the fiftieth day, whence also the Saxons say "Pingsten." Therefore Luke says: "When these fifty days had passed after the feast of Pascha, and they had fulfilled the story that God had given the law to the people on Mount Sinai, then the Holy Spirit came and gave them another law. So we do not celebrate the feast for the sake of the old history, but for the sake of the new history, namely because of the sending of the Holy Spirit. (Luther.)

Pentecost decorations.

As early as the end of the eleventh century it was the custom to adorn the churches at Pentecost with may, and in many regions this is still in use. Probably the words of the 118th Psalm, "Adorn the feast with may even to the horns of the altar." gave rise to this. It was the custom of the Jews throughout to adorn the temple and the schools with green branches and flowers, both within and without, on the feast of Pentecost. As long as the Christians of the first times had no churches, they celebrated their services at the graves of the martyrs who had gone home, and planted green trees on them to indicate that they had the hope of the resurrection, where new life would spring from the grave.

Of the Holy Trinity.

This article, although it is most clearly treated in the New Testament, has nevertheless always been most vehemently contested, so that, as the stories testify, the holy evangelist John had to write his gospel in order to confirm this article. For the heretic Cerinthus was soon found, who learned from Moses that there was only one God, and therefore concluded that Christ could not be God, just as God could not be man. So he talked out of reason, thinking that as he could conceive and conclude it in himself, so it must be. But we ought and must abide by the word of God, which the Holy Scriptures contain concerning such things, namely, that Christ is truly God with God the Father, and that the Holy Spirit is truly God, and yet not three gods, nor three men, nor three angels, nor three suns. Nay, therefore God is not distinct in his essence, but is but one divine being. Therefore, although there are three persons, God the Father, God the Son, and God the Holy Spirit, they cannot be divided or distinguished in essence. For there is only one God in one undivided divine being.

Who is a Christian?

A true Christian, according to God's word, seeks his only comfort in Christ. A true Christian is no longer governed by his own spirit, but by the spirit of grace, namely, the Holy Spirit. A true Christian holds divine truth higher and more precious than gold and pearls, dearer than all the world, and contends for it unto death. A true Christian has an intimate love for all his fellow redeemed, even for his enemies, but especially for his brothers and sisters in the faith; he not only rejoices with the joyful, but also weeps with those who weep, and gladly helps them with all that he has and is able. A true Christian, moreover, is poor in spirit, humble toward God and man, and therefore gladly holds himself down to the lowly. A true Christian fears sin, therefore fights against it, does not excuse it, and cleanses himself from it daily in the blood of the Atonement. A true Christian no longer takes pleasure in the vanity of the world, no longer seeks good days for his flesh, and gladly becomes like Christ even in his suffering and humiliation. A true Christian finally has a heartfelt trust in the care of his heavenly Father and therefore faithfully casts all his earthly worries into the bosom of his dear Father.

(Walther, Year of Grace, p. 174 f.)

Maturely considered.

"So you want to get married, Anna? Have you thought it over, too?"
"Yes, Madam Director; I have been to two fortune-tellers and to a fortune-teller, and I have also bought a dream-book. I know I shall be happy, for I have been coaxed everywhere." - In a rich house this conversation took place between the woman of the house and the cook. But is this already the matter - maturely considered?

"My future husband is an elegant apparition, and he has fine manners; repeatedly we have conversed briskly together at dances, and he will carry me on his hands; also he has quite a nice income already, and soon he will be promoted." - So rejoices the damsel there, who at present fills the whole house with her singing; but is this already the matter - maturely considered?

"Of course, my Emma has never been a nun, and she will never be a pietist; but she knows all the new plays, speaks French and English, and has seen the world; moreover, she is already assured of an ample dowry, and there is still a hereditary uncle and aunt." With this confidence the young clerk is content; alone is this the matter - maturely considered?

What does the Scripture say? "An ear that heareth, and an eye that seeth, both are made by the LORD. "House and goods are inherited from parents, but a sensible wife comes from the Lord," Prov. 20:12, 19:14. Oh that all who wish to enter into matrimony would ask him for these highly important things before the momentous step is taken!

Good advice.

An old preacher gives the following good advice against carnal anger. First, the Christian must be careful not to suddenly fly into a rage and sin with words, actions, or deeds. We may feel the wrath of God, but we must be careful not to do what he wants. When a Christian feels the first stirring of anger, he should go into his closet, talk to himself, speak to his heart, quiet his indignant mind, pray an Our Father, and thus leave room for the anger to run away. Furthermore, a Christian should not keep anger with him long, but quench it as it arises, lest it take root and poison the heart. Before one lies down to sleep, let the heart be again at rest and in love. It is a dangerous thing to lie down to sleep with anger. Who would wear a poisonous serpent in his bosom? Anger is a murderer. Who likes to sleep with a murderer? How easy it is for us to be overtaken by death, and how can we stand before God if we are brought before his face with anger in our hearts?

Help me that I may never take my own revenge...
Out of wrath and enmity, To him that hath given me
protection and dishonour, Forgive and love him.

Obituary.

It has pleased the Lord above life and death to call away from this time into blessed eternity, as we confidently hope, teacher Karl H. A. Schliebe. He died of cerebral abscess May 10, after 35 years of faithful service to the Lord of the church in the school department with the gifts bestowed upon him, the last 10 years in Zion parish at Town Caledonia, Waupaca Co, Wis. The deceased brought his age to 64 years, 10 months and 8 days. He was given a Christian burial by Prof. Th. Schlüter at Watertown, Wis. on May 14, to which place the body was conveyed after a funeral service was held in the local community.

Aug. Muller.

New printed matter.

Synodalbum. Pictures of general interest from the German Lutheran Synod of Missouri, Ohio and other states. Concordia Publishing House, St. Louis, Mo. 1911. 86 pp. X6. Price: 25 cts. and 4 cts. Postage.

A quite splendid booklet containing the well-done pictures of the officials of our General Synod, the presidents of their districts, and all teaching institutions and their colleges of teachers. Each of the pictures is accompanied by a short description, which in the case of the institutions is a brief history of them. We could think of no better means of illustration to awaken and promote understanding and interest in our institutions than this beautifully furnished and yet inexpensive album. We predict that it will be widely distributed, for those who see it will want to own it. Not all of our readers will be able to visit one or more of our institutions. Here all of them are presented to them in pictures and words on the basis of good photographs. Many of our readers travel during the summer months and bring home all kinds of "souvenirs". We could not think of a better "souvenir" for our parishioners than this one. It is also very suitable as a gift.

L. F.

Ginführvrrngen.

Introduced on behalf of the respective District Presidents:

On Sunday. Quasimodogeniti: P. Herm. Steege in the Bethany congregation at Milwaukee, Wis. assisted by Professors Gänble and Hamann of Prof. D. Hattstädt.

On sund. Jubilate: P. C. T. H ä ß l e r in the parish at Leland, Mich. assisted by P. M. L. Lücke. - P. Th. G ö h l e in the parish at Fairmont, Minn. assisted by I'?. Metz and Zemke, by P. H. Predöhl. - P. M. Weinhold in the parish at Rochester, Minn. assisted by cl'. Paul and W. T. Rolf by Pros. W. Mönkemöller.

On sunday. Cantate: P. C. A b e l in the parish at Elmhurst, Ill, by P. H. Böster.

On Sun. Rogate: P. W. R ö c k e r in the parish at Oak Park, Ill, assisted by P. H. Succop. - P. R. A. Karpinsky in the parish at Manawa, Wis. assisted by Ebert from P. D. Jäger.

Introduced as teachers in parochial schools were:

On Sunday. Jubilate: Teacher F. H e l l m a n n as teacher of the upper class at the school of St. Peter's parish at Cleveland, O., by P. G. Gotsch.

On Sun. Rogate: Teacher P. Schmandt as teacher at the school of Trinity Parish at Oak Glen, Ill, by P. F. Brunn.

Gin initiations.

Dedicated to the service of God were:

Churches: The new church of the parish at Harrold, S. Tak. on the 18th of Sonnt, n. Trin. (1910). Preacher: Rev. Polack. - The new church (24 X40 feet) of the Trinity congregation at Premont, Texas, on Sun. Jubilate. Preachers: Behnken and Rev. G. Brust.

Konfevenrrnreigen.

The Western Iowa Teachers' Conference will meet, w. G., June 7-9, at the home of teacher Schaefer at Boone, Iowa. Work: ^IZsbrs: teacher Lindörfer. German speech: Teacher Wendt. Christ our teacher: Teacher Nuoffer. Condescension of the teacher to the child and otherwise: teacher Benecke. Civil Governmont (oontinuecl): Teacher Detlefsen. Course in ^ribümotio (oontinueü): Teacher Müller. Horv to leaoü tks viuoortieul ÄluriRs: Teacher Roschke. Ilse ok tÜ6 Lluolcdourcl: teacher Dittmar. How to make lessons interesting and lively? Teacher Schmidt. Uo^v to DeaLÜ OiuAraruminA: Teacher Ehlers. DnAlisü I "6V<ur": teacher Mattseld. Consequence of the teacher: Teacher Knuth. Half a day of Lchool held by the local teacher. C. F. Gutz, Secr.

The Southeast Missouri Special Conference will meet, w. G., June 12-15 at Fr. Rudi's church at Wittenberg, Mo. Registration requested. R. Winkler.

The General Pastoral Conference of the Minnesota and Dakota Districts will meet, w. G., from June 15 to 20, at Strasen's church at Courtland Tp, Minn. Work: Exegesis on John 1: Dr. Abbtmeyer. The right of appeal of a member of the congregation to synodical officers against a judgment of the congregation: Prof. Mönkemöller. Christian teaching: P. A. H. Kuntz. The doctrine of vocation: P. Zitzmann. Collection on June 14 in the afternoon: for those coming from the east in Nicollet at 1.08, in Courtland at 1.22, for those coming from the west in Courtland at 3.54, in Nicollet at 4.09" Whoever does not receive a message, get off in Courtland. Pick up at another time if desired. Registration requested by June 5.

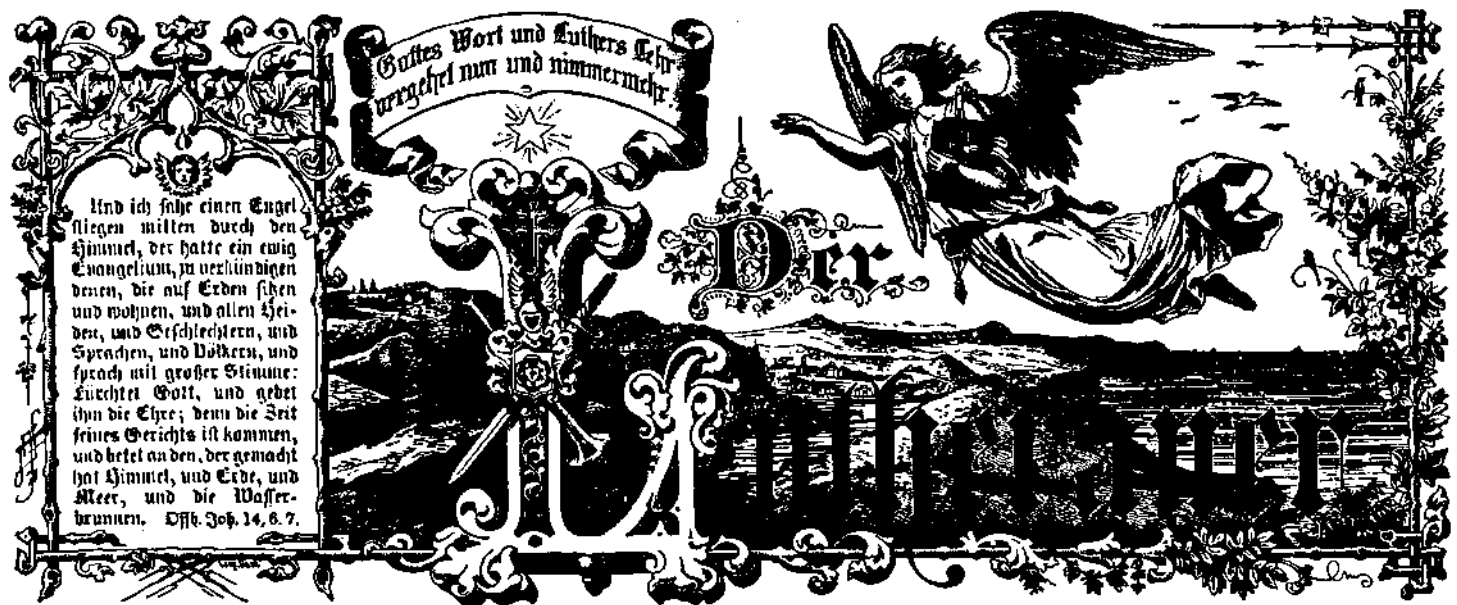
The pastoral conference of the South D a c o t a - District will meet, w. G., from June 15 to 20, at Father Graeber's parish at Aberdeen, S. Dak. Work: Exegesis on 1 Cor. 11: Fr. Freese. Model of John the Baptist: Fr. Waack. Understanding, content, and arrangement of the baptismal formula:

Loose. Customs and usages of the Old Testament: k. Hempel. Confession: Fr. Senne (k. Küchler). Pastoral sermon: Fr. Loose (k. Hüsner). Sermon on the Sunday Gospel: Pröhl (k. Schütz); on the Sunday Apostle: Fr. Wiche (? A. Schamber). Please register or cancel in good time. G. Steffen, Secr.

The Northern District Conference of Iowa will meet, w. G., June 20-22, at Waterloo, Iowa. Papers have been received from Krcutz, Stephan, Händschke, Hanssen, Faulstich, Schütz, Hesse and Wehking. Confessional address: Father Von der Au (k. Meyer). Sermon: Maas (k. Albrecht). Timely registration requested.

F. Albrecht, Secr.

The Colorado Pastoral and Teaching Conference will meet, w. G., June 21-27, at Father Kretzmann's parish at North Denver, Colo. Work: evil of our American people in the light of the ten commandments (continued): Fr. Lüfsenhop. The evangelical exhortation in preaching: P. Gleffe. The Apostles of Jesus Christ: Father Herzer. Exegesis of several passages of Scripture with application from the six main passages: Leitz. Biblical history: Teacher Wagner; Criticism: Teacher Wierfig. School punishment: teacher Rost. Sermon reading: Fr. Stegemann; criticism: Fr. Kretzmann. Confessional sermon: Fr. LÜssenhop (? Stegemann). Pastoral sermon: Fr Kretzschmar.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., June 13, 1911.

No. 12.

"He that gathereth not with me scattereth."

Luk 11, 23.

What the Lord wanted to say with this is not difficult to recognize. Already at the time of Christ there were many who did not want to destroy Christ's kingdom like the scribes, Pharisees and chief priests, but who also did nothing to promote and spread it. They did not wish to be opponents of His kingdom, but neither did they wish to be wholly in favor of it, but observed a certain neutrality. Therefore, although they did nothing for Christ's kingdom, they thought they were friends and promoters of it, because they did nothing against it. But what judgment does Christ pronounce upon them? He passes the severe sentence, "He that gathereth not with me scattereth." In short, he means to say that even if a man does nothing to stop my kingdom or even to fight against it, if he is only an idle spectator, if he does not work willingly and actively to gather and build up my church, he already scatters it by his inactivity and indolence, he is already an enemy instead of a friend, an opponent instead of a promoter of my kingdom.

We must all agree with this judgment, for it is true even of men. Whoever does not help me in my need, even though he can, reveals that he does not love me as a friend, otherwise he would help me; for the nature of love is that it reveals itself in action. He who would do nothing for the Union and its preservation in our last civil war was considered an enemy of it for that very reason, even if he did and spoke nothing against it. Neutrality never applied and never applies in a decisive struggle.

Well then, beloved, let us also apply to our Christianity this standard of Christ's word: "He that gathereth not with me scattereth" - how is it with us? It is true that there is no one among us who is angry when Christ's kingdom is spread, when his gospel is spread.

more and more pure preaching, more and more schools and churches founded for the building of Christianity, more and more people truly converted to Christ. But how? Are we also all active, eager, and willing participants in this great work of Christian love? Do we not only pray daily with sincere hearts, "Thy kingdom come," but do we also prove the sincerity of our prayer? Do we listen with heartfelt interest to what is going on in the kingdom of Christ, in Christendom, among the Gentiles, and do we rejoice in the progress and spread of His kingdom? Or are there not those among us who are much more eager to hear about world affairs than about the Church? Are there not those among us who not only have no heart at all for the mission to the Gentiles, and never offer a mite for it, but who themselves will not make a sacrifice for the building of churches and schools in their own midst, and for the establishment of institutions for the training of preachers and teachers? Are there not those among us who oppose every work that is undertaken for the improvement of their own church, who openly declare that they have paid enough for this church, that they want to leave the rest to others, yes, who take so little interest in the weal and woe of their own congregation that they almost never appear in the congregational meeting, where, after all, what is necessary for the preservation and advancement of the kingdom of Christ among us must be discussed and decided, who always leave this work to their brethren? In short, are there not some among us who are so idle, so indifferent, so indolent and lukewarm in matters pertaining to the kingdom of Christ, that if all were so, not only could no churches and schools be built, but what already exists would all have to fall into ruin again?

But what does Christ judge of such named Christians? He saith, "He that gathereth not with me scattereth." Behold, not friends and patrons, but enemies and destroyers of Christ's kingdom are they. O God, what a heavy sentence, what a damning word! Even true Christians, who sometimes omit to do anything for Christ.

will one day find out that many things are not included in their account which God has written down for other, more diligent Christians in the book of retribution, so that they will receive an unspeakable reward of grace there. For every gift, every sacrifice of time, every walk, every care, every sigh of prayer for God's kingdom will shine there as a shining jewel in the crown of glory, and he shall reap abundantly, says St. Paul, who sows abundantly. But the lazy, indifferent, undecided Christians of the name, who use Christ's church with its means of grace, but do not want to bring righteous sacrifices for it, will not only go empty-handed from such a reward of grace, but will finally, as those who did not want to gather with Christ and therefore hindered his kingdom, not only not be in Christ's eternal kingdom of joy, but will be relegated to where all the enemies of Christ groan over their lost life. For Christ's fearfully serious judgment remains, "He that gathereth not with me scattereth!"

Walther, Light of Life, p. 233 ff.

"By the mercies of God!"

Rom. 12.

O Christians and children of God, how great is the mercy of God which has befallen us and which we have known! God has justified us lost and condemned sinners before Himself by grace, for Christ's sake, without, even against our works and merit, through faith alone, by which we rely on His word of grace. And such faith God hath wrought in us without any work of our own. And he has implanted Christ in us, so that Christ's life and power are at work in us for a new life in sanctification, in which we approach eternal life. And in order that it may be clearly and completely known that all this is only mercy and an eternal abyss of mercy, God reveals to us that he has already chosen us from eternity for all these things and has firmly ordained us for them solely out of grace, for the sake of Christ, but not for the sake of anything that might have distinguished us from others. Yes, how great is the mercy of God that has been shown to us and that we have come to know!

And through this mercy of his, with reference to this mercy of his which has happened to us and which we have recognized, God now exhorts us to give our bodies, our bodily life, to a sacrifice which is living, active, busy and holy, coming from a believing and grateful child's heart, and thus pleasing to God who loves us. This is to be our sensible, our spiritual, our soul-desiring worship. And we are not to make ourselves equal to this poor world, which neither knows nor wants to know anything of God's mercy, with all our actions and doings and deeds and ways and thoughts and aspirations, but we, to whom sin and thus the worldly nature always clings, are to change and transform ourselves daily and forever, and that from within, through the renewal of our mind. And so it is to happen that in everything we do we always first examine

and carefully search out which is the will of God in every case, which only always goes toward that which is good, that which is pleasing to God, and that which is perfect, that which is always completely right.

O children of God, does not this admonition of God find joyful response in your hearts? Surely it does!

And how is it now? How are we to conduct ourselves according to this exhortation in fellowship with other Christians, in the Christian community? Paul says this to each one of us through the grace of the apostleship given to him. And this is what we want to be told now.

Let no one of us in the Christian church think higher than he ought to think, but let each one of us think so that he may think rightly, that he may keep the right measure with his thinking, according as God has assigned to each one the measure of faith, that is, the measure of the joy and power and ability flowing from faith in Christ to do something in the church. For in this it is different among us Christians. For as in one body we have many members, but the members do not all have the same business and work, so in the church we many are one body in Christ, but among ourselves, in relation to one another, we are members one of another. And there we have different gifts, according to the grace that is given us. For example, if a man has prophecy, which is the gift of powerful and eloquent speech, let him use it in such a way that it is similar and corresponding to his faith, to the measure of the joy of faith and power of faith and ability to believe that has been given to him. Item, he should remain quite prudent and humble and recognize exactly what and how much is given to him. He should not allow himself to be intoxicated by such a gift, as it were, so that he thinks beyond the measure of such a gift that has been given to him and undertakes and attempts things that have not been given to him. By so doing he would make himself unfit for God and man. - And if any man have an office in the church, that is, the ministry of preaching, he shall faithfully maintain that office, both in teaching and exhorting. - And if anyone has received the gift of giving, of sharing both spiritual and bodily goods, let him do it simply, urged on only by right love, not for his own glory. - And if it be given to any to rule, as in the church a ruler, or in the school a teacher, or in the home fathers and mothers, let him do it diligently and with zeal. - And if it is given to anyone to exercise mercy on the poor and the sick and the needy in the community, let him do so with gladness.

In general - within the congregation and outside the congregation to which we currently belong: love should govern us in all our being and doing, the love that we have so richly experienced and known from God. And this love should be without falsehood and unfeigned. This, of course, does not exclude, but rather implies and demands that we hate and punish what is bad in our neighbor and cling to what is good and seek to lead him to it. Let brotherly love be warm among us Christians, and let us remember that the bond which binds us together in Christ is deeper and stronger than all bonds of blood. Let each esteem the other more highly than himself, and give him the

according to reverence. In what we should do to our neighbor, we should not be indolent, but full of zeal to serve him. We are to be ardent in spirit, full of desire to help and to do good; but in this we are not to proceed rashly, but to send ourselves into time, that is, to see what kind of help is required by time and circumstances. As we ought to be cheerful for our own selves in eternal hope, and therefore patient in affliction, and persevering in prayer; so we ought to take care of the saints' necessities, that their hope may be increased, their affliction lessened, their prayer joyfully strengthened. We should also gladly give hospitality, especially to those who are persecuted or driven away; indeed, we should press on to such hospitality with zeal. If we ourselves are persecuted, we should bless our persecutors - bless and not curse. And as for our brothers and fellow Christians, we are to rejoice with the joyful and weep with the weeping. We are to have one mind among ourselves, to put ourselves in our neighbor's place through love, and to feel with him. We are not to aspire to high things, but we are to be kind to those who are low. We should not consider ourselves wise and think that our opinion must always be valid.

And as for our intercourse with worldly men, love shall rule us there also. We should not repay evil with evil. We are to be respectable to everyone, to conduct ourselves in a respectable, Christian way in the eyes of the world. The eyes of the world are sharply fixed on Christians. If it is possible, as much as is in us, we are to have peace with all men. O dearest Christians, avenge not yourselves, but give place to wrath, to the wrath of God: who will avenge where there is to be avenged, to him alone is vengeance due; for it is written, "Vengeance is mine, I will repay, saith the LORD." If therefore thine enemy hunger, feed him; if he thirst, give him drink. For if thou do this, thou shalt gather fiery coals from his head: thy love shall burn him, and make him repent of his evil which he hath done thee. Let not the evil that thine enemy do unto thee overcome thee, that thou also mayest do evil: but overcome evil with good.

Thus we Christians are admonished "by the mercies of God."
C. M. Z.

The Christian congregation at Baniyambadi, India.

"Go and make disciples of all nations" is the literal mission command of our Saviour, Matth. 28, 19. "Make disciples of all nations" - that is the task of His church on earth. To make disciples of Jesus also here in Tamulenland and to gather them into congregations is a work commanded to you, fellow believers of our dear Synod.

We missionaries, a few men, called and sent by you, dwell here in the heathen country, surrounded by a veritable 'sea of peoples' - they are the Hindus in their generations: Brahmins, Sudras, Pariahs, besides Mohammedans. The social order of these heathens is that of caste. Through Joseph's story we already know from the

Scriptures something of the caste in the land of Egypt. Gen. 43:32 we read, "For the Egyptians may not eat bread with the Ebrams: for it is an abomination in their sight." In these words caste is drawn. Caste is exclusionary class. One class always excludes the other, namely from Etz and marriage union. This form of society makes the Hindus appear somewhat aloof and distinguished. But they are all full of superstition and darkness. Their religion is nothing but one of self, idol, flesh and devil worship. And they are so conservative that even the lowest castes, the pariahs, cling to the customs and traditions of their fathers, full of sins and iniquities. To leave their religion is an abomination in their eyes.

These people we are to make disciples of Jesus. Is it any wonder that we are terrified by such a task? We would despair if we did not know that it is our almighty and exalted King Himself who is making disciples of the nations, and that we are only His agents. Let us then do as we are commanded, and go among the Gentiles, and let the word of life shine among them.

And now, dear reader, accompany me in spirit to our mission homestead; I want to show you something. Here you see first our dwelling house. Next to it you see our little church, for we have a small congregation. Let us enter! Behold, it is a real church. When I look at the altar, I think of Abraham, as it is written in Genesis 12:8: "And he built there an altar unto the Lord, which appeared unto him." Here, at our altar, is where the liturgy is held in worship, here is where confirmands are blessed, here is where Holy Communion is administered, here is where engaged couples are joined in marriage. To the right of the altar is the simple baptismal font. The seas of the world cannot wash away our sins; but here flows the right Jordan in its kingdom, the gracious water of life, the only water connected with God's Word, which cleanses our souls from all sin. Opposite the baptismal font is the handsome pulpit. From here the word of preaching streams in to the hearts of the devout congregation. In the center is the nave of the church; it seats more than a hundred people. Behind the nave, facing the altar, you will see the organ choir. Our costar boys are singing on it. A harmonium accompanies the singing with our well-known local melodies. Outside, however, a small tower points to the sky like a forefinger. A little bell hangs in it, which announces the time of the service and calls the congregation together.

But the most beautiful ornament of the church is the congregation gathered in it. It does not hurt that it consists only of poor pariahs. Every Sunday morning at ten o'clock about seventy souls gather in this church. The other day I baptized the hundredth baptized in our ward. Some of the same have already passed away blessedly, others have moved away, and of these some have become unfaithful. At present our congregation consists of eighty-six souls. At Easter, with God's help, another six souls will be added by Holy Baptism. For years I labored without visible success. Therefore, my heart is filled with deepest thanksgiving to God over this church.

Behold, there by the door sit the grandmothers, six in number. Because they are infirm, they shall be comfortable, and therefore we have appointed them a place just at the entrance. They are all widows. In their youth, the light of the divine Word must have hardly shone on them. Their eyesight and hearing are far gone; they can learn almost nothing. With much difficulty they have understood that there is only one God, and that idolatry is sin, but also that the Son of God, the Lord Jesus, has redeemed them from the devil, sin, death and hell. Although these grandmothers can no longer work in the vineyard of the Lord, they still have their significance. It is not uncommon for children and grandchildren to come to Christianity through grandmothers. The main thing, however, is that they themselves, having been rescued from the fire in their old age, enter heaven.

Before them sits the younger congregation, the men and women in their prime. According to their occupation they are field hands, gardeners, tanners, workers in tobacco and the like. The women do manual labor, carrying water or gathering grass; one of them carries on a small trade. Our community consists mainly of twenty families, some of them married without children, some of them men, women and children. The married couples without children bear the great cross of childlessness, even more oppressive for the Oriental than for the European. And the families with children have usually also gone through a great deal; for example, one of these families, when they were still pagans, had six children die. For the sake of their Christianity they have all been blasphemed, some even beaten and literally trampled underfoot. I can give them the testimony that they care about being good Christians. May the Lord keep them faithful unto death!

In front of the adults you see the school children sitting. They form the church school. They are the young trees in Christ's garden; they are now watered and tended. On them stands our hope of a future good Christianity, to which pagan thoughts will one day be foreign.

And last of all thou seest all the little children from the sixth year downward unto the tenderest age. Over them it is written in particular: "And he embraced them, and laid his hands on them, and blessed them," Mark 10:16. The Holy Spirit represents me with inexpressible groaning when I lay my right hand on such a little brown child at baptism and pray the Lord's Prayer over it, thus placing it in Jesus' hands.

Now look again at the heathen. They worship stones, they have a stony heart and therefore also a stony expression. So - and now look over our Christian community once again. God has taken away their stony heart and given them a heart of flesh. Therefore their stony countenance has also departed, and a soft, mild, friendly, evangelical countenance has taken its place.

But what about the old Adam of our Christians? Unfortunately, he is still there - and he is a tamule. The main customers of tamuls are lies and untrustworthiness. That is why these sins are always coming to the fore among our Christians. We must constantly exhort them with Paul: "Therefore put away falsehood and speak

the truth, every man with his neighbour, because we are members one of another," Eph. 4:25. But their old Adam is not a particularly bad one before others. You can see that at once when you hold your own old Adam up against it. Neither of them is beautiful. When we consider how much grace God has bestowed on us from our youth, how we have always been allowed to sit and drink at the fountain of life, and how our native Christians, on the other hand, were heathen only a few years ago, and sat in darkness and in the shadow of death, then we become humble and patient with regard to their old Adam, and learn to bear their weaknesses. This does not mean that we put a good face on the evil play, but we call sin sin, punish and admonish - and then comfort them again with heartfelt mercy.

How much then is the pasture of this flock? Every Sunday, as I said, there is a service at ten o'clock in the morning, and alternately on one Sunday there is a sermon and on the other a Christian lesson. During the Passion season we hold a Passion service every Friday evening. Every second Sunday of the month there is a congregational meeting after the service. The remaining Sunday afternoons I devote to visiting my parishioners in their homes. In or in front of the Christian house which I have undertaken to visit, I find myself together with the teachers and the boarding school boys, and we take our seats. Christians from other houses also join us - and many pagans. A house service is now held. God's Word is contemplated, and in prayer the members of the family to whom this visit is directed are especially commanded to the blessing of the Lord. So far these have been happy and blessed home visits. Four times a year we celebrate Holy Communion. Usually all those entitled to communion attend. At any rate, as I feed my flock, I have in mind the word of the apostle Col. 3:16: "Let the word of Christ dwell among you richly in all wisdom!"

But how is it that people become Christians? You have heard so much about preaching to the Gentiles. We missionaries go into the cities and villages of the Gentiles and preach God's word to those who listen to us: law and gospel, repentance and faith. Now the question is, are the Gentiles converted by this, so that they come and are baptized? How many Gentiles will be converted to Christ through the preaching to the Gentiles is something that is mostly beyond the observation of the missionaries, and belongs to those things that will one day be revealed above. If we are to judge by what we see, we must say that we notice almost nothing of conversions through the preaching to the Gentiles. And yet the preaching to the Gentiles alone has to do with the coming of the Gentiles to Christianity.

But how do the two relate to each other? Well, the preaching to the Gentiles is the glow of fire, the shining of light, which the Gentiles notice and are attracted by. They do not yet know Him who appears to them in that fire, nor do they know what that light is. The preaching to the Gentiles is the fiery bush in which the Lord appears to the Gentiles. Just as Moses did not immediately recognize the face in the fiery bush, but went to see it, so the Gentiles do not recognize it from the preaching to the Gentiles.

But they have seen the fire and now come to the missionary to see it more closely. I am speaking, of course, only of such heathens as become Christians. They come, however, with their heathen heart, always full of worry about food, drink and clothing, and hope that it will yield something in return. But through the missionary the Lord calls out to them: "Do not come near! Take off thy shoes from off thy feet: for the place where thou standest up is a holy land," Exodus 3:5. That is, you Gentiles, give up your false, carnal hopes and expectations of Christianity, for here it is a question of your soul, of God, of the kingdom of heaven, and of blessedness. Throughout the baptismal instruction they are told this over and over again. They now see wonders aloud; untold new truths rise up before their eyes. The Holy Spirit creates new hearts for them and converts them to Christ, their Savior. Only a few go behind while they are learning. With most, God's Word works so powerfully in their hearts that they willingly allow themselves to be baptized. That is how our church came into being here. But we speak with Luther:

**O Lord, by the light of thy
countenance Thou hast gathered
to faith The people of all the
tongues of the earth: This to thee,
O Lord, be sung in praise.
Hallelujah!**

Let me give you another example to show the relationship between the preaching to the Gentiles and the coming of the Gentiles to Christianity. In the field of Jericho a man stood opposite Joshua. Joshua asked him, "Art thou with us, or with our enemies?" This man also faces the Gentiles through Gentile preaching. The Gentiles do not yet recognize him; they do not know whether he is friend or foe, whether they should turn away from him and flee or come to him. As the man made himself known to Joshua, and answered, "No, but I am the prince over the host of the LORD, and am come now," so he makes himself known to the catechumens—that is, those Gentiles who are being prepared for baptism. And as Joshua fell on his face to the earth, worshipping the man and asking for his word, so the Gentiles become Christians, are baptized, hear his word, believe in him and worship him; they also begin to take off the shoes from their feet, namely to put off the old man more and more. Jos. 5, 13 ff. In this way we have come to our Christian church here. -

Dear fellow believer, you are about to part from me again. Go and say, "I believe in the Holy Ghost, one holy Christian church, the communion of saints." We are doing the missionary work here in your place. But there is so much to do in this work that no one can do in your stead. You yourself must believe in the Lord of the church, you yourself must be obedient to his missionary command, and you yourself must ask the Lord of the harvest to send laborers into his harvest, yes, you must help him to send them. So we urge you to pray also for us missionaries, also for the newly won Christians whom I have shown you today, that they may remain faithful to the Lord, and for the Gentiles, that they may be converted and live. Nor must you fail to give. The mission to the Gentiles is a work in foreign lands and costs much.

But this is not to be my final word.

To God's glory, his children back home have been doing our missionary work for seventeen years now. What you have seen today could only be accomplished with their help. In addition, God has given us a missionary leadership in the homeland with a heart full of patience, love, prudence, watchfulness and courage of faith, so that only under such leadership could so much have been achieved and won so far. But we give glory to God alone. Wherever we look, we are urged to confess: "The Lord has done great things for us, and we rejoice in them."

Vaniyambadi.

R. Freche, missionary.

The Commission on Heathen Missions hereby brings to the attention of our Christians that the Heathen Missions treasury is at present not only empty, but \$2000.00 in debt. In addition, there are unavoidable major expenses coming up in the near future besides the current expenses involved in maintaining missionaries in a heathen country. We sincerely and urgently ask for gifts and collections.

For the Commission

L. Fuerbringer.

Some judgments on public education, and what we Lutherans should learn from them.

The *Ladies' Home Journal* recently carried a sharp judgment on the public school system. The writer said, among other things, "Is our public school system worth keeping up? I think not. We must find something whereby our children will be truly educated." He justifies his judgment, first, by saying that there can be no question of real education in the public schools, and, secondly, by pointing out the deplorable result of such supposed education, namely, the rampant immorality and unchastity among the American people.

The famous Clark University professor, Dr. Stanley Hall, usually called "The Child's Friend," who has made it his life's work to study "the child," said something like this in a speech delivered before a large gathering of prospective teachers: "I actually feel sorry for all you people. You go out into the schools now with rosy hopes; you think your work will have many blessings. You believe that the good of the country depends on your work, because you will help to educate the youth. But I repeat, I pity you; for you cannot educate at all in the public schools, because God's Word is missing. Your work will be merely to educate the minds of the youth entrusted to your care. The only people in our country who know how to educate children are the Lutherans and the Catholics in their religious schools."

So much for the judgments. What do we Lutherans, congregation members, teachers and pastors, have to say about this?

We mean briefly something like this. We members of the congregation certainly do not want to send our children to the religionless state school, which even capable American teachers and professors consider to be insufficient, even dangerous.

will be. Our children should have something much better; they should really be educated according to God's command and the desire of all true Christians and therefore go to a Lutheran parochial school. And where there is not yet such a school in a congregation, we want to insist with all seriousness that one be established. And we want to cherish and care for our precious, dear Lutheran parochial schools, even if we have to spend much of our earthly goods on them. The capital is well invested.

We teachers want to become more and more aware of our high, delicious task and then work in our schools with all fidelity and diligence. The work is really worthy and worthy of a full man's strength.

We pastors want to continue, as before, to found and promote church schools. Yes, we want to do this with even greater zeal than ever before, because Satan is raging against our schools more than ever. How many spurious reasons can he put forward against the establishment of a school! He whispers to us, "Your parish cannot yet get a school," or, "You have no right to take the children out of the good government school, and require them to be content with what you can do in the school," and other such things. But we do not want to listen to these sound reasons, but simply do what we know to be our duty from God's Word, and as right shepherds also take care of the little lambs, the children in our congregations, and in all faithfulness and self-denial establish, maintain, and increase Christian schools for them.

God grant us pastors, teachers and church members!!! to will the accomplish!

F. H. S.

Albert Friedrich Hoppe.

May 31, his gently and quietly passed away at his home in St. Louis Professor A. F. Hoppe, D. theol. at the advanced age of nearly 83 years. His funeral took place on June 3, at which his pastor of many years, Father C. C. Schmidt, preached the funeral sermon on Phil. 1, 21. Quiet and withdrawn, not known to many, he had lived for many years, tirelessly working for our beautiful large edition of Luther's Sämtliche Schriften. But to those who knew him more closely, the pious, friendly, modest scholar, enthusiastic about Luther and his works, will remain unforgotten. Even those who are far away, who keep him in grateful memory because of his merits for our Luther edition, will like to know something more about his life and work. Therefore, we are reprinting, with a few omissions, a biography that the deceased wrote down in his own hand several years ago, not for the public, but, as it says, "at the request of my only daughter, so that after my death she can give information about my life to those who may desire it. Just such as described here was the man whom these lines are intended to secure an honorary memory.

L. F.

I.

I was born in Rostock on July 24, 1828. My father is Joachim Christian Hoppe, wound surgeon, my mother Charlotte, née Ludewig, daughter of Magister Joachim Heim.

rich Ludewig, professor of English at the State University. My dear mother died young, when I was about four years old; but I remember that she made me pray every night before going to bed. After that my maternal grandmother, the widowed Magisterin Katharina Maria Ludewig, née Wichmann, took up motherhood with me. From her I learned the two beautiful Christmas carols: "Lobt Gott, ihr Christen allzugleich" and "Vom Himmel hoch, da komm' ich her". I do not want to leave unmentioned that our godly maid told us children the story of the Passion. In 1839 I entered the Quinta of the grammar school in Rostock and took my school-leaving examination at Easter 1849. Religious instruction at the Gymnasium was not in a good condition in several classes. In the Quinta there was of course a religious teacher, Doctor E., but in the Quarta and Tertia he was followed by the rationalist teacher M., who began the lessons with such a prayer: Thou, whom words do not name, thy unseen presence animate every one of our thoughts and sensations; guide them, Uncreated One, to thee, etc. In Sekunda Doctor B. had the religious instruction, in which he presented to us the various Gnostic systems, but not our Saviour JESum Christum. Finally, in the Prima, we were again fortunate to have a faithful teacher, Magister K., second preacher at St. Mary's Church. He also confirmed me. When I left the school, Professor Busch gave me the advice, which is worth taking to heart for every student, that I should make myself quite familiar with the textbook on which my studies were based, the Bible, in the original languages. Immediately after that I had to fulfill my military duty, but this did not hinder me much in my studies, since I was assigned to the Landwehr after only half a year. My studies were then mainly guided and influenced by Professor Franz Delitzsch, who took care of me very lovingly and even picked me up almost every day for a walk. I also had good support in Professor Otto Krabbe. When Delitzsch was called away to Erlangen, I followed him there and studied there for a year. When I returned to Rostock, I found Professor Philippi there, who had come from Dorpat, and who from then on faithfully took care of me in such a way that he not only held exegetical conversations with me and other fellow students in his house, but also (as Delitzsch had already done) went to Holy Communion with us. In 1853 I passed my Tentamen and then first took a position as a home teacher in the country with M. Staak, until in 1855 I married the widow of Hofrat Crull and emigrated with her and two children (one of whom is Professor Crull in Fort Wayne) to America, with a recommendation from Oberkirchenrath Kliefoth to Professor Walther.

In New York, where I found Praeses Wyneken convalescing from an illness, I found an invitation from Walther at Fr Brohm's that I would like to take up quarters with him for the time being with my family until a position could be found for me. This happened. At the beginning of October 1855 we moved in with Walther. However, although so many other professions came, "that we would like to turn preachers" (as Walther put it), everything remained quiet now, and we never had a chance to find a job.

I was not wanted until the end of February 1856, when I received an offer of employment from Zion Parish in New Orleans, which I accepted. During my presence in St. Louis I had been able to make myself somewhat useful by giving grammatical lessons in Greek, Latin and German at the grammar school, through all classes. So at the end of February I went to New Orleans and was ordained by Father C. C. Metz in the midst of my parish. The parish was poor, and consequently I was very poor. Yet we never went to bed hungry a day, nor were we without the necessary clothing, though later on, even by members of the congregation, such remarks were made as, "Pastor, your skirt does not look spiritual at all"; and rightly so, for I had bought it, because it was cheap, from a peddling Jew. This I do not report as a complaint, but that the present and future generation may see how times have changed. The time of poverty was an exceedingly delicious and blessed one for me, and, I believe, also for my congregation, for we lived together for a long series of years on the best of terms. Nor did we lack in missionary attempts. We, Fr. Metz, Fr. J. List and I, took turns preaching in Jefferson City in order to win over a Lutheran congregation calling itself Lutheran, which gladly put up with our preaching because it did not have to pay a pastor's salary during the time and collected the money for a new church in the meantime. But after some time we were suddenly disappointed, because on a Sunday on which Metz wanted to preach there, he was informed that our services were no longer needed, because the congregation had engaged a missionary from Basel, who had now arrived. I did not fare any better in Carrollton when I preached in the years 1877 and 1878 in the congregation calling itself Lutheran, which at the beginning of 1879 took on a school teacher as its preacher, who had promised to make every effort to practice preaching. This congregation has not endured, and the church property has been purchased for our Negro Mission. I also served the school of the Zion congregation for two years; first from the fall of 1856 until then in 1857, when I reestablished the school that had been lost through the departure of Cantor Büniger and administered it for a year until another school teacher arrived; then, when Teacher Conzelmann left us in 1865, until we obtained another teacher. In 1866 I had to take care of the St. Johannis parish while Metz had traveled to Germany, and also in the following year when the parish had become vacant due to the departure of Father Metz. Then in October 1867, during the great epidemic, I was unexpectedly attacked by yellow fever, which had spared me and my family (with the exception of my eldest daughter) even in the terrible fever year of 1858, although I had continually had to deal with yellow fever patients by day and by night and had wandered from bed to bed in the Charity Hospital, in which at the same time an average of a thousand yellow fever patients were accommodated. For when I had been with one and had given him encouragement, other sick people, including Catholics, soon called me from all sides and asked for spiritual refreshment. Once, when I had had almost no sleep for four days (for I had been caring for the sick), I went to bed.

When I was in the nurse's office at my daughter's, because I did not want to expose my wife and my little child to the infection) and had gone to bed to rest, I was called out again after about two hours and summoned to a sickbed. - I will give here only one example from the year 1867, with what astonishing rapidity this epidemic sometimes does its murderous work. At 9 o'clock in the morning I passed by K.'s apartment and saw his young wife sitting in front of the door with her child on her lap. I asked her, my former confirmand, "Adeline, how are you?" She replied, "Pastor, I feel very bad." Three hours later, her father came to my house and told me, "Adeline is dead!"

In this year (1867) not only many natives died, many of whom were thought to be immune, but also people who had done duty as orderlies in the terrible epidemic of 1853 without being attacked by the disease. In 1853 over 13,000 persons died of yellow fever; in 1858 alone of the same disease 4544; in 1867 up to November 5 2950; in 1878 (when I suffered the yellow fever for the second time) up to October 31 3929; but at that time the epidemic had not yet been extinguished, for as late as January 1, 1879, I had to make visits to yellow fever sufferers in the parish of Carrollton which I served. It was only very gradually that I recovered from my illness in 1867, and it was only with great effort that I was able to resume my official duties. The intercourse with yellow fever patients is not only difficult for a preacher, because the patients are often very hard of hearing due to great chininaben, so that one must bring the mouth close to their ears, but also very disgusting, especially after the onset of *black vomit*, which has a horrible odor about it. During one of these great epidemics it happened that a doctor's carriage was seen stopping in the middle of the street. It was the carriage of Dr. Jones. The doctor had fallen asleep from great fatigue, and so had the coachman and the horse. - Of all the pastors in our synod, I am the only one who has gone through these great epidemics and is still alive, for all the others either died of yellow fever or were absent during the epidemic.

To the ecclesiastical chronicle.

America.

An elderly pastor of our Synod, who was not present himself, but who has formed an opinion from oral and printed reports, writes the following words **about our last Synod of Delegates, which** we believe everyone who attended the meeting will subscribe to: "There was a lot of work done at the Synod of Delegates this year. And when one reads the reports, there was no dissension, but great unanimity and brotherhood, such as one was accustomed to in former years, but which has been somewhat lacking in recent years. Even the Addison affair, which was admittedly difficult enough, was basically dealt with in an objective manner. I believe that one will not find a second body in which things are as cosy and fraternal as they are with us, although, given the size of our Synod, even acquaintances become strangers to one another and one never becomes acquainted with many of them.

are so different in the various fields. Unity of spirit is no illusion after all. And this, too, belongs to Walther's merits, that he knew how to plant an esprit de corps in his students like no other. I believe that Crämer has also achieved great things in this respect."

L. F.

Abroad.

In the "Lutheran Church Messenger for Australia", Praeses Th. Nickel reports the following on the **present state of the Australian Synod**: "On 31 December last year the Synod counted 169 congregations and preaching places with 14, 289 souls, 9301 communicating and 3026 voting members. In 61 parochial and 3 private schools 1733 children were taught by 38 male and 20 female teachers; also 293 children attended Sunday school. 480 children were baptized, 333 confirmed. 17, 605 went to Holy Communion, 143 couples were married and 99 persons buried. For the various coffers of the Synod, £3051. 10. 11 (about \$15,000) was collected. If we compare these figures with those of the year before last, we see an increase almost everywhere. The Synod has increased by 11 congregations and preaching places, 2 pastors, 912 souls, 649 communicant members, and 103 voting members. The number of communicants has also increased by 1088. After all, the number who went to communion during the year could be a larger number. On the average, all the communicant members have gone to the Lord's Table twice a year. Now, as many of our members commune three or four times, there are still quite a number who have gone to the Lord's Supper only once, or not at all; which is a disregard of the sacrament, which is an evidence of indifference and certainty. The collections taken for Synodical purposes amount to £3051; which is £678 less than the year before, and the smaller sum is explained by the fact that in the year before last special offerings were given for the new building at the Institution."

L. F.

Jakob Treu's anniversary.

The good Jakob Treu was a teacher in Unterbergen. Twenty-five years he has worked there! The beginning had been difficult. He was not one of those people who conquer hearts by storm. His appearance already did not look at all conquering and capable of conquering. Small in stature, with somewhat sloping shoulders, shaggy hair falling long down the back of his neck, broad, clumsy hands, and a blunt nose, he was not the sort of man who could take hearts by storm. So it was understandable that he had quite a bit of trouble at first with the big Unterbergen girls and boys. And as if to make the measure of the disadvantage full, his predecessor had been a man unsurpassed in stateliness and beauty, a true model *mcnsch*, which was why he had soon *gcdcucht* himself too well for the remote place and had aspired to the city. Of course he got in without difficulty; for in the city model men are appreciated. And now this dwarf of a head teacher! You don't have to obey him! We're taller than he is! It would have been up to the parents to teach their offspring the sense of a different scale. But they, too, lacked enthusiasm for the new teacher, for he was shy, quiet, withdrawn, and even the village nobles, among whom the innkeeper was first and foremost, never saw him at the dinner table.

So he had to fight his battle alone. And he waged it after his own manner, without shouting and blows, with silent but

determined nature. With constant uniformity he exerted a pressure against disorder and indolence. During free periods, he perfected his method through faithful preparation and follow-up. His teaching was a model of clarity and comprehensibility. In this way he laboriously conquered the ground, step by step. After three years he possessed a firm authority in his little kingdom. Everything went on as quietly and *roelmätzig* as in a clockwork. His influence had a good, educational effect on the children. One noticed it even when greeting them in the street. There was only one thing he lacked: the gift to shine. He was not an orator; he lacked that charming, eye- and ear-pleasing quality that makes women praise him. They said nothing more of him than, "O yes, he is quite a good teacher!" But if women did not speak of him, who would?

So one year went by after the other in steady, quiet work. He was happy with his children and in his garden. No one paid much attention to him. There was not much to talk about at school. Everything went its usual, straight course. Nothing remarkable or outrageous happened, except that the teacher had once become engaged to a childhood friend from his homeland, and she died a week before the appointed wedding day. He worked on the children of the school with the same fidelity as before. It was hardly noticed that he became paler and paler and more haggard.

Then the people of Unterberg heard that their neighbors, the people of Oberberg, were planning to celebrate the twenty-five years of work of their head teacher in a jubilee. Yes, hadn't Jakob Treu moved in at the same time as the neighbouring teacher? That's how it was. And we should lag behind the Oberbergers? Never! We want to celebrate our teacher's jubilee. They want to give a gold watch and chain. We also want to give a gold watch and chain! So it was agreed. A collection was made. The gold watch and chain were bought. The ceremony was to be held on the evening of the exam. The president of the school commission had been walking along thoughtfully and bent over for a long time, because he was studying the anniversary speech.

Paler than usual, teacher Treu sat at the lectern during his exam. His weak, often barely audible voice stood out against the loud, fresh answers of the students. The adults, however, did not pay much attention to this, for they had just seen the gold watch and chain, and everyone was eager to hear what the president, the mountain farmer, would say in his speech. And the children were already used to it. Only now and then did a girl's eyes moisten a little when she hung on the teacher's lips.

In the evening, at the appointed hour, they came to the schoolhouse to celebrate. They gathered in the classroom, which was soon full. Only the teacher was still missing. He had been invited, after all. He had been told that it was for him! And now he did not come. At last the president went to fetch him from his apartment. Soon he returned, alone, pale with horror: "The teacher is dead!" A single cry of pain rang out from the *kinderschar*. The people crowded over to the teacher's apartment. There he lay in a pool of blood. A fall of blood had suddenly taken him after today's great exertion.

On the little table lay a sheet of paper with writing on it. On it the teacher had written the notes for his speech of thanks. With a trembling hand the president took the paper; with a trembling voice he read it aloud. At the end it said, "My dears! I thank you for your goodwill. I will be frank: I have often felt as if I were working on an ungrateful

People. It was not so. You have but saved up your thanks for twenty-five years. Forgive me. A small portion of it, however, would often have encouraged me in a time of much comfortable pressure. I had to do without it. I strove daily to do my work unto God, and not unto man. But I was a human being. An appreciative, kind word would have done me good. I hear you are going to give me a gold watch. I fear it will only tell the hour of my death. Sell it then, together with the necklace, which would never have suited me, and buy the biblical painting I have so long desired. Children, do not perish! God be with you!"

It was a sad going home. Oh, he was such a good teacher! Our children learned so much! And they were so demure and well mannered in everything! And we never thanked him! And it would have done him good. It would have encouraged him, even prolonged his life. Oh, that he had lived at least this summer! Yes, in the end only until tomorrow. He would have heard how grateful we are to him. If only he had seen the gold watch!

From Cudgels and Knots.

"God is not mocked!"

At the beginning of the seventies of the last century, a timber merchant traveled from Franconia to Old Bavaria to buy wood. When he had bought a ticket at the ticket office of the railway station where he lived, the station attendant shook his hand with the words: "And now you travel with God!" To which the departing man replied, shrugging his shoulders: "Oh well, if things are going well there" - pointing to his well-filled-looking purse - "then you don't need the old God to travel." That was a naughty word, did not please the railway official in question either, and he let the man go on his way without further reply, but with a sad look on his face.

Two days later one read in the newspapers that in a forest between M. and T. in Upper Bavaria a businessman from Franconia had been attacked in a murderous robbery and had been seriously wounded in the head by a pistol shot.

Who was the attacked? Our timber merchant! Lured by the well-filled purse, which had often been ostentatiously displayed on the train, a companion and guide had offered himself to the businessman through the forest to be wandered through and had unawares put a bullet into the head of his protégé. The man who had been hit succeeded in beating his attacker into flight, but then he collapsed and only after a long time returned to his homeland, provisionally healed but suffering and disfigured, and a long period of suffering put an end to the life of this man who was still in his prime. It took a long time of suffering to soften this hard heart and lead it to the "ajten God" to whom he had once preferred his purse, but he still found Him and, as far as men could see, went home reconciled to his Creator and Redeemer!

What God's Word is good for.

This is clearly written in 2 Tim. 3, 16, namely "for teaching, for punishment, for correction, for chastening in righteousness". Does it also say: "to bad jokes"? Many people only seem to remember a Bible verse when they want to make a joke. There I go, for example, with a

As I pass by a new building with some superficial acquaintances, I wonder about the many apartments in it. "Yes," says my companion, "that is already written in the Bible: 'In my Father's house are many mansions!'" "Then one praises his sugar, and really, the man has printed over it in half-inch letters, "Test all things, and keep that which is good!" Another time I am sitting at table with a party, and as some of the guests have stayed away, the lower ones have to take their place. Immediately one side says, "Friend, move up!" and the other, "He who humbles himself will be exalted."

This is a small floral reading; every reader will certainly be able to expand it from his own experience.

"But that's harmless and not meant in a bad way at all!" is what I hear them say.

I suppose that's sometimes the case. But it is very bad! Such a "joke" sticks like a stain to the word of God and remains linked to it in the memory. So the thing is not so harmless as it looks. Moreover, how is this ugly habit compatible with the third commandment?

God's word should be too holy for a Christian man to abuse it for bad jokes.

Not an uncommon occurrence.

Old father Ulrich was no longer wise enough for young Frieder, and all that he did and advised was not right. "Father, we are no good together any longer," said young Frieder. "You are altogether too good, and spoil my children for me, and cannot find yourself in my position and in the position of this world. Give me but so much that I may build a little house beside yours - we want to live in friendship, after all." So I gave it to him, and he built a little house; and in it I gave him a Bible, for I could give him nothing else. As he was leaving, his mother said to him, "God bless your new little house, Frieder! Wilt thou now depart from thy father and thy mother; but leave me not from God's word, and all will yet go well, thou mayest dwell with thy mother, or alone." And so it went. Two days after this Frederick's Elisabeth got a wound, and Frederick jumped to his old father Ulrich, and fetched oil and wine for the wound, and his father gave it to him. Two weeks later Frieder's two eldest boys behaved so badly against Frieder that he could not cope with them. So he sent for the old father Ulrich, who said a few kind words, and they went to Frieder and asked him to forgive them. Afterwards young Frieder thanked him. "Father," he said, "it would have been better if I had stayed with you. I thought I wanted to attack it more cleverly than you, so I fell into other mistakes, which were often even worse than yours! Shall we not move together again?"

Promise and power.

An ancient church father prayed: "Lord, give us what you ask, and then ask what you will. And this prayer was fulfilled in him and in countless others. He first gives strength, and only then does he demand. The mere nearness of a man sometimes gives great strength. What heroic deeds the soldier performs under the eyes of his king! Almost superhuman is the man's achievement when he looks at his wife and children. Only now

the nearness of the Saviour! Peter before the High Council, Stephen under the stone-throwing of his enemies, Paul and Silas in prison, their feet in the stocks, and yet singing psalms, Chrysostom, hunted to death like a deer, and giving up his spirit with the sigh, "Thanks be to God for everything!" Elizabeth Fry, who goes to the prisons to work like an angel in depravity, the missionaries who allow themselves to be sent to the Gold Coast of Africa, only to become in a few years a prey to the murderous climate, the deaconesses who devote themselves to the care of lepers and fight down disgust and the fear of death, many a silent sufferer on his bed of death, who cannot stir and for decades can scarcely stand it for pain: Ask them where they got this enormous strength. They will turn their eyes to the cross, fold their hands in prayer, and confess:

That which serves the divine life and walk, In thee, my Saviour, is all given me.

Your power was mighty in my weakness; you fulfilled your promises to me.

God's works.

"God works by the rules of geometry," read a highly educated scientific man in Texas who did not believe in God at all. He believed that all things came into existence by chance. "Should there really be laws and rules for everything?" he now asked himself. His eyes fell on that wonderful little flower known as the "Star of Texas." He plucked it off and began to examine it. He counted the stamens; there were five. He counted the petals of the corolla; there were five. The sepals he counted and found five again. He examined another flower and then several more. Always he found the same number of stamens, petals, and sepals. "How can this be admitted?" he asked himself. "If everything came out of itself by chance, surely one flower should have two stamens at one time, another three, and the third no stamens at all. Where there is work done according to fixed rules, there must be a worker-and I know who the worker is." Gratefully he kissed the little flower through which God had revealed Himself to him.

Obituaries.

On Sunday Reminiscere, 12 March, the Lord called an aged, faithful servant, who had grown grey in his ministry, from his work in the vineyard to the rest that is available to the people of God, namely Fr Heinrich Jungel. With him again one of the oldest of our pastors has departed from us. The deceased was born near Giessen in Hesse on May 13, 1829. After completing elementary school, he was confirmed in Grünberg in 1843. At the age of 21 he emigrated with his parents to America and came to St. Louis, where he became acquainted with Prof. C. F. W. Walther. The latter soon became acquainted with him as a gifted young man and induced him to attend the practical seminary for preachers, then located at Fort Wahne. After completing his studies he entered the ministry, called by the congregation at Peru, Ind. Later he served the congregations in Cooper Co, Mo, Liverpool, O, and White Creek, Ind. In 1887 he was called by the Zion congregation at Fort Wayne. This congregation he served until the year 1899, when he resigned on account of increasing age. The undersigned was

his successor, but had Father Jüngel appointed by the congregation as assistant pastor. - A bitter blow hit the now deceased on November 13 of last year, when his wife, who had shared his joys and sorrows as a faithful helper for over 55 years, was torn from him by death. From then on he grew weaker and more infirm. He longed to go home to his Savior. As often as the undersigned or another brother minister visited him, he would raise his hand from his sickbed and say in a faint voice, "Home, home I will!" To my question whether he wished to die in the faith of JESUM Christum, which he had preached for more than half a century, he replied, "Yes, where else shall I go? There is salvation in no other, neither is there any other name given to men, wherein we shall be saved. Jesus accepts sinners, all sinners, even me, the chiefest of sinners, for he says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' O how happy am I poor sinner to have such a Saviour! How heartily I would like to be with him quite soon!" So then, as we confidently hope, he died believing in his Saviour, and is now at home with the Lord. - His long, happy marriage produced twelve children, seven of whom are still living, four sons and three daughters. Father Jüngel gave all his sons to the ministry of the Word, three to pastors and one to teachers. - On March 14, Father Aug. Lange held a short funeral service in the house, after which the dear corpse was taken to the Zion Church and laid out there, in order to give all members, friends and acquaintances the opportunity to take a last look at the corpse. On the following day, with a lively attendance of the congregation, friends and the Allen and Adams County Pastoral Conference, the funeral funeral took place, at which C. F. W. Huge, an intimate friend of the deceased for many years, read the 145th Psalm, and on the basis of the same delivered a short address, in which he particularly emphasized that the deceased was a humble and sincere Christian. The undersigned delivered the funeral sermon, at the request of the deceased, on 1 Tim. 1:15: "This is ever certainly true and a precious word, that Christ Jesus came into the world to save sinners, among whom I am the foremost." The school children, under the direction of Teacher W. Beunhofss, and a choir of college students, performed appropriate choral pieces. The town pastors acted as pall bearers, and the church council of Zion parish as honorary pall bearers. Father Aug. Lange officiated at the graveside. Father Jüngel brought the time of his pilgrimage to 81 years, 9 months and 29 days. - O pious and faithful servant, you were faithful over a few things, now your Lord and Saviour has set you over many things and let you enter into his joy.

H. Lühr.

On April 11, as we confidently hope, Father Wilhelm Endeward passed away blessed in the Lord. The deceased was born on October 2, 1839 in Drohe, Hanover. There he attended the village school until his confirmation. Soon after his fourteenth year he lost his father. A Christian doctor took him in and took father's place in him. At this doctor's house he often came into contact with people who talked to him a lot about the mission house in Hermannsburg. This also awakened in him the desire to visit the mission house in order to be trained there as a missionary. So, after he had fulfilled his military duty, he entered there as a pupil at the age of 26. In 1871 he came to America to our seminary in St. Louis. After passing his exams he was appointed by the congregation in Berlin, Wis.

...and call him... Here he also entered into holy matrimony with Miss Anna Brandenburg. In 1876 he followed a calling of the church at Muscoda, Wis. Here a hard blow struck him; his wife was taken from him by death, leaving him with seven children, the youngest of whom was fourteen days old. He then remarried to the widow Johanna Hudtloff, but she also died three years later. Hereupon he married the parish widow Christine Freese, with whom he lived 22 years in happy wedlock. After serving the Muscoda congregation thirteen years, he was called to Lakefield, Minn. where he served the Lord eight years. The last congregation he served with word and sacrament was the little congregation at Welton, Ill - In the winter of 1910 the infirmities of old age set in with him; added to this was a throat disease, by which he was so enfeebled that on the second day of Pentecost, 1910, he resigned the preaching ministry he had held so dear. He went to live with his children. The infirmity remained, indeed increased. On Palm Sunday 1911, when he realized that the Lord would soon call him away, he asked for Holy Communion. He was served Holy Communion by the undersigned, to whom he also made the following confession: "I have always preached and believed the old and simple catechism: 'The blood of Jesus Christ, the Son of God, makes us clean from all sin' and: 'Christ's blood and righteousness, that is my adornment and garment of honor, with which I will stand before God when I enter heaven'. A few days later, on April 11, he fell asleep quietly. On Good Friday his body was given a Christian burial in the churchyard at Montevideo, Minn. At the home and graveside Rev. A. Anderson officiated; the funeral sermon was delivered by Rev. C. W. Ristow on Heb. 4:9. His age brought him to 71 years, 6 months and 8 days. In the preaching ministry he stood about 38 years.

O. C. Wolfs.

Ordination and Introductions.

Ordained:

On Sunday. Quasimodogeniti: Kand. P. Schmidt ke in the church at Faribault, Minn. assisted by P. Zitzmann of P. H. Schulz.

In the exchange of the respective district presidents were introduced:

On Good Friday, Rev. R. T. U l z s ch to the congregation on Hamlet, Ind. by Rev. W. Heine.

On Sun. Misericordias Domini: P. H. E. Meyer at Immanuel Parish on Lincoln Creek, Nebr. assisted by P. Nolte and Prof. Reuters of L. W. F. Rittamel.

On Sund. Jubilate: J. Bünger in the congregations at Richland and Lena, Ill, by P. A. C. Landeck. - P. F. Sattelmeier as missionary to Poland for Philadelphia, Pa>, and vicinity, assisted by P. R. Franke, by P. A. H. Winter.

On Sunday. Rogate: L. J. Kuchenbecker in St. Mark's parish at Ruskin, Nebr. assisted by P. J. Meyer. - P. Martin Müller in St. Paul's parish at Bonduel, Wis. and in Immanuel's parish at Tolvn Lefsr assisted by ??.

Bretscher, Markworth, and place of P. W. Brandt.

On Sunday. Exaudi: P. W. Sprandel in the parish of Ulm, Ark. by P. J. H. Kleimann. - P. Th. Frank in the parish of BradyParadise, Pa. by P. G. A. Müller. - W. J. V ö l t z in the parish of Rochelle, Ill, by P. H. C. Schönbeck.

Introduced as teachers in parochial schools were:

On sund. Quasimodogeniti: Teacher J. H. B r a s e as teacher of the head clap at the school of the Immanuelsgemeinde at Lincoln, Nebr. by ?.

W. Baths.

On Sunday. Misericordias Domini: Teacher A. H. E g g e r s as teacher at the school of the St. Paul parish in Chicago, Ill, by P. I. Baumgärtner.

On Sun. Exaudi: Teacher K. Zehnder as teacher at the school of the Immanuel congregation at Detroit, Mich. by P. W. Hagen.

Initiations.

Dedicated to the service of God were:

Churches: The new church (32X60, steeple 45 feet) of the congregation at Bakersfield, Cal. on Sun. Cantate. Preachers: 88th Rudnick and A. Berner, the latter also said the dedicatory prayer. - The new church (26X40 feet, with steeple) of the Emanuel congregation atMercedes , Tex. on Sun. Exaudi. Preacher: 8th E. Möbus.

Groundbreakings.

On Sun. Misericordias Domini the St. Johannis congregation at Olive Brauch, Nebr. laid the foundation stone for their new church. Preacher: 8th Allenbach. - On Pentecost Sunday, the Immanuel congregation at Tilden, Nebr. laid the cornerstone of their new church. Preacher: 8th P. Bornhöft.

Judiiæa.

The congregation of the little manger of Christ in Bethlehem, Ill (8. F. W. Brockmann), celebrated its 50th anniversary and consecration on Sunday. Jubilate its 50th anniversary and at the same time church consecration feast. Preachers: 88th G. Wangerin and Herzberger. Collection for mission: K116. 33. - The Zion congregation at Belleville, Ill (8th M. O. Burkhardt), celebrated on Sund. Rogate its 50th anniversary. Preachers: 88th A. Bietvend, E. H. T. Schuessler, W. F. Wilk (English). - St. Paul's parish at Deer Park, Wis. (8th W. I. Kitzerow), celebrated, on Sun. Exaudi its 25th anniversary. Preachers: Dir. Bünger and 8th Kersten.

Korrfevenranreigen.

The Wittenberg Conference will meet, w. G., on the 20th and 21st of June at 8. Griese at Antigo, Wis. Work to be done by 88th Treff and Baumann. Each is to bring a paper. Confessional address: 8th Geske (8th Holst). Sermon: I*. Treff (8th Baumann). Pick up from Antigo will only be from the noon procession on June 20. Registration requested.

G. S. Mundinger, Secr.

The N o r d w e s t - O h i o - Pastoral Conference will meet, w. G., on June 27 and 28 at 8. Schmidt's church near Sherwood, O. When registering, give exact time of arrival. Tuesday pick up only for those unable to come earlier.

I. H. Meyer, Secr.

The N e b r a s k a - Teachers' Conference will meet, w. G., June 27-29, at Seward, Nebr. works: Practical: Catechesis: The Fulfillment of the Law: Teacher Eberhard: Substitute: The Office of the Keys, Fr. 307-311: Teacher Steffen. Biblical story of Isaac's sacrifice: teacher Kiekhäfer, II; substitute: Saul: teacher Reese. Treatment of a reading from the III reading book (N. S.): Teacher D. d. Lage; Substitute: making a leprosy: Teacher Lemke. Obsot Dosson: teacher Müller. Home Oeo^rapüv: Pros. Link. Don§ Division: teacher Komrofske. DanAuaxe Dsson: Mio Nominative Oasis ok tke Noun: Teacher Meyer. Düe Llstüod ok DoaoiünA Numbers krom One to Den: Teacher Sundermanü. 8ü^sival Osograpü^ ok tüe Onitod States: Teacher Pflüger. 8. Theoretical: Collegiality: Teacher Döring. Importance of play in the education of the child: Teacher Kollmorgen. How are children habituated to attention? Teacher Meinke. The necessity of quiet deliberation in the education of the child: Teacher Schulz. Way of life of a Christian teacher: Teacher Tröster. Ldould Oivil Oovarnmont de DauZÜt in Onr Leüools, and to IVdat Dxtont? Pros. Fehner. Mio Ilse ok tüo Diode: Teacher Hartmann. Dde Dsaöior's Soeial Intereourse witd tde l^oun^ 8eople: teacher Held, 8or Dike, and not kor Sekool: Teacher King, third IVork in Onr Sostools: Teacher Ritzmann. Those who do not report to Prof. Fehner in time may not expect quarters. T. Ausdemberge, Secr.

The delicious conference of the Canada District will assemble, w. G., from the 4th to the 6th of July, at High Falls, Quebec. Preachers: 8th Saar (8th Ruhland); 8th Landsky (8th Frese).

W. Möller, Secr.

The Mixed E f f i n g h a m - Conference meets, W.G., July 5-7, at 8 Hartmeister's church at Altamont, Ill Works: Biblical History (by own choice): Teacher Deffner (Teacher Kolb). Catechesis: Of the good angels: Teacher Römer (Teacher Fischer). A day at school: Teacher Trettin. 8rook Dexts ok tde 8iktd Oom mandment: 8th Bonnet. Confession: 8th Mariens (8th Benecke). Sermon: 8th Ziebell (8th Herrmann). Timely registration requested.

H. H. Fleckenstein, Secr.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., June 27, 1911.

No. 13.

To the congregations of the Missouri Synod.

Dear brothers and sisters!

Apost. 15 we are told that the first synod that was held in Christendom made sure that the proceedings were made known to all the churches. Not only were the delegates instructed to give a verbal account of everything after their return home, but minutes were also taken by the first synod and sent to the congregations. - We also recently held our great synod again in St. Louis. All of you, dear brothers and sisters, were represented there by your delegates, and the Synod also took care - similar to the Synod in Jerusalem - that you were thoroughly acquainted with everything that was discussed. Oral and written reports are to be given to you. All deputies have the task of visiting the individual congregations in their constituency and telling them about the Synod. In addition, you are to be informed of everything through our journals and the synodal report. The Synod has further appointed the undersigned to write you a letter and to inform you what we have decided concerning our Synodal building fund, and to ask you, if our decisions seem good to you, to help that they can be carried out.

The purpose of our synod building fund is known to you all. Out of it flow the funds for the building, enlargement and maintenance of our prophetic colleges, in which our future preachers and teachers are trained. At present we have 14 colleges, in which there are 1796 students and pupils, taught by 76 professors and 15 assistant teachers. You have already read in the "Lutheran" of May 30, that the claims upon this treasury for the next three years amount to \$200,000, in such manner that one-half of this sum shall be appropriated to the new teachers' seminary to be erected in Chicago. - On the subject of moving our oldest school teachers' seminary from Addison to Chicago, a debate arose at Synod.

long and lively debate, which lasted for several days. One part was of the opinion that the institution should remain in Addison and be thoroughly improved, while the other part advocated the transfer of the institution to Chicago. When, however, it was decided, though by a small majority, to transfer the institution, the propositions made with regard to the establishment in Chicago were adopted with great unanimity, without much debate. The discussion of this matter showed that, however different the opinions were as to the outward establishment and arrangement of our teachers' seminaries, yet all the Synodists were imbued with the high importance and glorious usefulness of the Christian parochial school. However many speeches were made in long order, all without exception were carried and suffused with zeal for our parochial school system. May the good Lord preserve this attitude among us and increase it continually, so that the parochial schools planted by our fathers may continue to exist in spite of all the difficulties that arise, and so that we may tirelessly plant new gardens, so that the tender youth of boys and girls may grow up among us with the catechism and the Scriptures well prepared as a beautiful paradise, the like of which is not to be found elsewhere in the world, and so that we may have the honor of being gardeners and caretakers in it.

Just at the last meeting in St. Louis it became clear that our synod is becoming more and more bilingual, and that in the future we should preach the gospel more diligently in the English tongue. Let us not forget that if we are to fulfill this task properly and be a blessing to our country, we must have Christian school teachers to instruct our children in the Word of God. This is powerfully shown by D. Luther in his writing, "To the councillors of all the cities of Germany, that they should establish and keep Christian schools." He writes: "If the devil has the young bunch, he grows up among them and remains his; who wants to take anything from him? He well keepeth the world then with peace. For where a harm shall come to him-

He who is rightly yours, who also passes through the young people who grow up in God's knowledge and spreads God's work and teaches others. No one, no one believes what a harmful, devilish thing this is, and yet it goes on so quietly that no one notices it and wants to have done the damage before one can advise, defend and help. One fears the Turks and wars and waters, for there one understands what harm and piety are; But what the devil has in mind here, no one sees, no one fears, and goes in quietly, so that here it would be fair, if one gave a florin to fight against the Turks, even if they were at our necks, to give a hundred florins here, even if one could only raise a boy with it, so that he would become a true Christian man, since a true Christian man is better and more useful than all men from earth. Therefore I ask you all, my dear lords and friends, for God's sake and for the sake of the poor youth, not to regard this matter so lightly, as many do who do not see what the prince of the world is thinking. For it is a noble and great thing, since Christ and all the world are concerned that we help and counsel the young people. Thus we and all are helped and advised. And think that such silent, secret, treacherous temptations of the devil will be met with great Christian earnestness. Dear sirs, must so much be spent yearly on cans, roads, bridges, dams, and such innumerable things more, that a city may have temporal peace and peace of mind; why should not so much also be spent on all the needy poor youth, that one may have a skilful man or two as schoolmasters?" (St. Louis Edition X, 161 f.)

You see, dear brothers and sisters, from the above words of our father Luther, that with regard to our Christian schools we must constantly wipe all sleep from our eyes and be brave, if the devil is not to do us great harm. Let us therefore, who annually spend so much on food, drink, clothing, shoes, house, yard, finery and comfort and other innumerable things, be willing and ready to fill our synodal building fund so that preachers and teachers can be trained.

Let no one among us say: The demands made on us are too many! There is no end to the knocking on the synodal coffers! This time they will have to manage without me! -- Certainly, God could do without all of us. He could, for example, send the holy angels to preach and teach. Then we would not need to maintain teaching institutions and hire professors; for the angels do not need to study, but are all by nature competent theologians, full of the blessed knowledge of God. Then we would have no need of collections for the mission. The holy angels need no clothing, no food on the way, no travel money. In short, the building up of the kingdom of God would then not cost us a cent. - Nor must you object that the angels do not know how to preach the gospel. What fine preachers they are, they have proved at Christmas, at Easter, and on other occasions. And that they love to shepherd and care for children and to serve them, the Saviour himself testifies. Why then does God draw us Christians to the building up of his kingdom, although we so often help him so sullenly and clumsily? Oh, it is his causeless love and kindness. He wants

give us the opportunity that we, who here on earth in our earthly occupation have to do with nothing but trivial and perishable things, can now also do works that do not perish but yield eternal benefits. Wonderful! We poor sinful men are to help the Son of God to build His eternal kingdom, which He will hand over to the Father in perfect beauty on the last day, when all else ceases. Therefore, while God's kingdom may come and be built without our gifts, let us all ask our heavenly Father that we may help, and let us provoke and entice one another to do so. Our presidents and visitors want to see to it that the needs of our synodal budget are put into perspective in their circles. Our preachers want to make their listeners happy and willing to work in the consecration of the Lord. Our school teachers want to show their children how they too can already serve their Savior. You churches, discuss this important matter in your meetings, you fathers and mothers with your own at the family table! If in this way we all show a lively interest in the building up of the Kingdom of God in our midst, and pull together at the net, each according to his own ability, then it will indeed be a great success. If we all thus show a lively interest in building up the kingdom of God in our midst and pull together on the net, each according to his own ability, then it is indeed a small matter to carry out the decisions of the last Synod. We have in our Synod from the country and in the cities many rich people. From these God expects rich gifts; for so Paul writes to Timothy, "To the rich of this world give, that they be not proud, hoping not in riches uncertain, but in the living God, who giveth us richly to enjoy all things; that they may do good, be rich in good works, give gladly, be helpful, lay up treasures for themselves, a good foundation for the things to come, that they may lay hold on eternal life." We have in our synod also many poor people; they do not want to think that their small contributions are superfluous. Our Saviour was well pleased with the mite of the widow which she put into God's treasury, and it is the many small gifts which Christians, poor in earthly goods, have put into our synod treasury out of love for their Saviour, which have done great things in the expansion and preservation of the Lutheran Church in America. "It is not difficult for the Lord to help by much or little."

With this, then, I will conclude my letter and sincerely ask all of you to discuss this matter in your midst as soon as possible and then to give an answer as to what you think of our synodal decisions. You know that the Synod has nothing to command you, nor does it wish to command you. It is expressly stated in our Constitution: "The Synod is only a deliberative body in regard to the self-government of the individual congregations. A synodal decision can have binding force only when the individual congregation has voluntarily accepted and confirmed it itself by a formal congregational decision."

May Jesus Christ, our highly praised Savior, further bless with grace the education and instruction of our youth, that they may grow in his fear to the praise of his name! In particular, may he bless the faithful educational institutions for the equipping of faithful workers in his vineyard!

In the name of the Synod of Delegates, your lowly brother greets you.

Hamburg, Minn, June 7, 1911. F. Pfotenhauer.

From the old days.

Appropriations of the Synod in 1874.

With notes by D. Walther.

"The first delegate meeting of the German Evangelical Lutheran Synod of Missouri, Ohio and other states was held in Fort Wayne, Ind: Missouri, Ohio and other states held its sessions from October 14 to 23 at Fort Wayne, Ind. And, thank the Lord, it was a richly blessed meeting. Our delegates were able to return home with a message of joy to those who sent them. While it may seem to some that the message of raising over \$81,000 1) is not a message of joy, it is nothing else. After all, the granting of a part of this sum was necessary in order to be able to, as it was said in the synod meeting, 'reap and store up the abundance of blessings poured out upon us'. A farmer is not grieved when he has to add to his barn, but rejoices: how should we not be much more rejoicing and praising and giving thanks for the wonderful grace of the Lord our God! 'The Lord is still among us, the Lord will still be gracious to our Synod,' that was the impression which all probably took back to Hanse from this meeting. And the faithful God, who has helped hitherto, will also help further and make hearts cheerful and willing to give and to lend to Him." So reported Blessed Prof. Guenther in the "Lutheran" (Vol. 30, p. 165).

Two months later, D. Walther presented the synodal report in question and used this opportunity to enclose a heartfelt encouragement to all congregations regarding the aforementioned approvals. May his eloquent words, governed by the Spirit of God, now resound to new heed and encouragement through all circles of our present Synodal congregations! They are:

"God, according to His free grace, has blessed our dear Synod with two great blessings: first, that more and more congregations have gained confidence in it and therefore urgently desire preachers and school teachers from it; and second, that at the same time more and more parents have been awakened by God to sacrifice their sons for the holy ministry of preaching and for the church school ministry, and therefore to hand them over to our institutions, in which preachers and school teachers are equipped. 2) The consequence of this has again been twofold: first, that all our institutions have become overcrowded, and second, that we have therefore been placed in the necessity not only of employing more and more teachers, but also of enlarging and increasing our institutional buildings. What is to be done now, dear congregations of our Synod? The increase in the number of teachers at our institutions naturally also requires more generous regular support of our synodal treasury, since we have no sources of income other than our synodal book business. The new buildings that have now become necessary in

Addison, at Fort Wayne, and at Springfield, demand a special effort and extraordinary sacrifice of love on your part. Will you now, dear congregations, for the sake of being above these efforts and sacrifices of love, say to God, 'It is enough, O Lord, cease to bless us!' Your blessings are becoming a burden we cannot and will not bear'? Writer of these lines is persuaded: so ye will, nay, so ye cannot say. Do you not owe the dear God great thanks for not only giving you the beatific pure Gospel, but also bringing you to vain beatific knowledge of it, while thousands beside you are handed stones instead of bread? And say yourselves, why do you think God has hitherto, even in these hard times, supplied you for the most part 'with all necessities and food of body and life' not only scantily, but 'abundantly and daily'? Is it not so that you now also give God the thanks due with your earthly gifts and goods? But for what should you rather offer your earthly sacrifices than for the education of preachers and teachers in church and school, who break the bread of life to the hungry souls that are anxiously crying for it, and who still teach the pure, beatific gospel to our children and children's children in our churches and schools, when our poor mortal body has long since decayed in the grave, and our redeemed soul triumphs before God's throne?

"Well then, you dear congregations, you preachers, school teachers, and congregational leaders at the head, go cheerfully and hurriedly to work and make collections of love offerings, so that the resolutions which your representatives made in your name at the last Synod of Delegates, trusting in the heart-directing power of the Lord, may not remain mere dead resolutions and good intentions, but may become deeds and truth, and God may be richly praised through your wealth of good works. Do not let the pressure of this difficult time keep you from giving abundantly! The dear Christians have always done the greatest precisely in the hardest times, as could also be proved from church history. For when God gives the true Christian earthly things especially often and without effort, this unfortunately also usually gives the old man in him only too much nourishment and thus dampens his desire to give out abundantly when he could do it most easily; but when God keeps the Christians a little short, the new man usually grows in them all the more through God's grace, which now makes them all the more willing to show God that their heart is not attached to mammon. Please, dear readers, read the eighth and ninth chapters of the Second Epistle to the Corinthians, where the holy apostle asks the dear Christians for abundant love-taxes, and, among many other powerful motives, also holds this one against them: "Ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich. Let your hearts then also be moved by the example of your Saviour. If he became poor, yes, the poorest on earth, in order to make us rich, let us now gladly sacrifice at least something of our abundance, so that in our dear, earthly so blessed, but in the spiritual so perilous new fatherland, the Saviour's kingdom may be preserved and spread further and further. Worldly people, out of natural good-nature, may well allow themselves to feel the physical need of their neighbors.

1) „In this sum are included the debts to be paid." At that time the Synod was about the eighth part of its present size, and these were hard, depressed, expensive times.

2) Oh, how we would like to be able to say just this with full joy once again this year! All our institutions were once again "overcrowded"!

They do not pay attention to their neighbor's spiritual need, for they know nothing of this need. But you Christians, who have well known and experienced yourselves what need it is not to know how one can be saved, o now also show by deed how, on the other hand, not only the bodily but even more the spiritual need of poor fallen people is close to your hearts, and therefore support with joy such institutions which are established and so necessary only for the sake of the salvation of the world's soul.

"The report is excellent. Those who have Christ's kingdom among us at heart will read it with joy and will certainly be convinced at the end that our Synod of Delegates was assembled in the Lord and, under the gracious guidance of the Lord's heart, decided just what it decided. If, however, any of our dear readers should think that our Synod could have passed whiter resolutions, 3) let this opinion of his serve not to withdraw his giving and helping hand, but to extend it all the more cheerfully, and at the same time to lift it up in supplication and supplication to Him who always finally makes the greatest wisdom out of men's folly, when they commit the same in simplicity of pure hearts."

Sent in by Ms S.

Of worldly authority, charity and walking in the light. Rom. 13.

Beloved Christians! Every man shall be subject to the authority which has power over him, under which he stands. To all authorities and persons a Christian is to be subject according to the laws and ordinances in force. It is of no consequence what form these authorities take, nor whether they have obtained their power justly or unjustly: as and when they are, a Christian shall be subject to them. For there is no authority without from God. If God had not had a hand in this, then, because of the wild and unbridled desire for freedom of the masses, no authority at all would have come into being, nor could any authority exist. A Christian should therefore know that the existing authorities are ordered by God. He, therefore, who opposes the authorities, opposes God's order. But they that resist shall receive judgment of themselves, and that from God. For consider also: the rulers and authorities are not to be feared for good works, but for evil. But if you do not want to be afraid of the authorities, do good and you will receive praise from them. For she is God's servant, too good for thee to protect thee. But if you do evil, be afraid! For she does not bear the sword in vain; she is God's servant, an avenger of punishment on him who does evil. Therefore every Christian now understands that it is necessary to be subject to the authorities, not

to God for the sake of punishment alone, but also for the sake of conscience. Therefore we must also pay taxes, for the authorities are God's servants who are constantly active in the relationship just mentioned, namely, to punish the wicked and to protect the good. Give therefore to all that you owe: the tax to whom the tax is due, the duty to whom the duty is due, the fear to whom the fear is due, the honor to whom the honor is due. - Only where the authorities clearly command what is forbidden by God does the saying apply, "You must obey God more than men."

Yes, we Christians are to give to all what we owe; we are to owe nothing to anyone. There is only one debt that we can never consider to be fully and completely paid off. That is the love of our neighbor. This debt remains ulw through the whole of life to the very last word we may say to our neighbor, to the very last look we may cast upon our neighbor. For God's law always and constantly requires of us that we love our neighbor. He who loves his neighbor has fulfilled the law. For the "Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet," and so another commandment is more, these are summed up in this word: "Thou shalt love thy neighbor as thyself." Love does no evil to the neighbor, but only and always good. So now love is the fulfillment of the law. Love is the very thing that God requires of us, as to our conduct toward our neighbor. All the individual commandments are but evidences of love. Always and continually, I repeat, God requires us to love our neighbor. And we Christians are exhorted to do this "by the mercy of God," as we saw in the last letter.

Ah, dear Christians, in general, we know that - what? The time has come for us, whom God has once awakened from the sleep of sin: The time has come for us, whom God has once awakened from the sleep of sin, to rise again and again from the sleep of sin, which so easily overpowers us poor, weak human beings. Yea, verily, for this is the time and the hour! For our salvation, our eternal salvation, our eternal blessedness, is nearer to us now than when we first believed and came to God's grace through faith. The night, the night of this wretched life on earth, of life in the flesh, has advanced, it is passing away; but the day, the day that is to bring us eternal glory and perfection, has come near. Let us then, as God gives us the strength to do so, cast off the works of darkness and put on the armor of light. Let us not do works that belong to the darkness of unbelief. Let us go forth to meet the eternal day in the armor of the light of faith, the armor of the light of God, which enlightens us. In such armor, which God presents to us daily, let us fight chivalrously against the devil, the world, and the flesh, which seek to draw us back into the night and make us unworthy of the eternal day. Yea, let us walk uprightly and decently as in the day, not in gluttony and drunkenness, not in chambers of fornication and dissipation, not in strife and envy. Rather, let us put on the Lord Jesus Christ, let us adopt his ways, let us become like him in light and virtue, and let us follow him in all things.

3) Among other things, it was decided after a thorough discussion, on which three full days were spent, to separate our practical seminary for preachers not only organically, but also locally from the theoretical seminary.

I am the light, I shine for you with holy virtue.
He that cometh to me, and followeth me, Shall not walk in darkness. I am the way, I know how to walk true.

I'll show you what's harmful, To flee and avoid, And purify and separate your heart from wicked cunning.

I am the rock and the refuge of souls, and will lead you to the heavenly place.

Thus we are to put on Christ, to walk after Christ. And the care of our bodies, which is right, we should not exercise in such a way that its evil desires are aroused.

To this we are exhorted "by the mercies of God." C. M. Z.

Albert Friedrich Koppe.

II.

The blessedly deceased Prof. D. Hoppe, in describing his own life, goes on to tell of the time he spent in New Orleans:

Of the war time, from the years 1861 to 1865, I will only mention this, that food was immensely expensive; for a potato we paid 10 cents, for a small sack of flour of 60 pounds, which was procured for us by kindness, 10 dollars. For a time, through the charity of our neighbor, we obtained some bread every day for our little second daughter, which the Lord took from us again. We lived chiefly on cornmeal-mush. After the passage of Forts Philip and Jackson by the Northern ships, we stood several days in apprehension of a bombardment of the town. After being long cut off from all communication with the outside world, we received the first shipment of the "Lutheran," the "Evening School," the "Doctrine and Weirs," and quite a few school books, hymn books, etc., from St. Louis, as the river was not yet clear, by way of New York. The cost of transporting the small box containing these items was 30 dollars. The food which was brought to the city after the opening of the harbor was bad, partly spoiled, and sold at enormous prices. The reason for this was that General Butler only provided *towboats* for the ships loaded by his brother, while a whole fleet of ships loaded with food had to remain at the barre and let their goods spoil. I will also remark that we could hear the shelling of the forts quite distinctly in the night hours; the sound was like that of large boxes being nailed up in the immediate vicinity; it then ceased for a time, only to begin again soon after. A Confederate soldier from our community, who had been at Fort Jackson at the time, confirmed to me that the bombardment on the part of the ships had proceeded in the manner just stated; the bombs had struck the glacis eighteen feet deep; they had dug one out.

After I was recovered from the yellow fever, I directed my ministry as before, and did not spare myself when I had to suffer from a severe cold during the Passion season of 1868, nor did I discontinue Confirmation classes or Passion services, and consequently became sick of the throat, so that I could scarcely speak a loud word after Confirmation and the Easter season. The congregation wished to give me two months' vacation for my recovery, and so I traveled to the Synodal Convention of the Western District at St. Louis, which commenced May 6, 1868, and found hospitable reception in the house of Mr. Leonhardt. There I received from my congregation a letter dated the 10th of May, from which I communicate the following: "Since you have for so many years preached the word of God to the Zion congregation through good and evil days, loudly and purely, and have faithfully assisted it in every way in all circumstances according to your ability, and have thereby sacrificed your health, it feels impelled out of gratitude and duty to propose to you to make a trip to Germany, in order thereby to restore as much as possible your health, which has suffered greatly with it." The funds necessary for the trip were provided by the congregation. I accepted this proposal with joy, as it enabled me to see my old father and my dear sister and other dear relatives and friends once more in this life. It was not necessary to take any special cure for my illness, as excellent doctors in New Orleans had already told me that the only remedy for my recovery was the greatest possible rest, and the same was repeated to me by Professor Bock in Leipzig, whom I consulted.

Soon after the Synod I undertook the journey to Germany with Mr. Leonhardt and his family, where I stayed for two full months. Then I started my return journey and in August I arrived again in New Orleans, much improved.

After some time I then accepted the appointment which the Zion congregation, that is, my own congregation, sent me on December 29, 1868, in which they, an incorporated body, appointed me "professor of a higher school". Thus I had advanced to the position which, when I was a small boy, seemed to me to be the highest, because my grandfather had been a professor.

For one year the congregation paid me my previous pastor's salary "to help me establish the academy. Later, I no longer needed their support, at least not pecuniary. I would have liked to see the parishioners send their children to my school, and I had it proclaimed from the pulpits that I would teach such students for free. But for several years I had only one pupil from all the congregations; I was not overrun by foreigners either. So I was forced to give private lessons in various subjects besides school. I taught Latin to doctors, English in American homes, French to Frenchmen, German to Germans and Americans, Hebrew to Jews, as well as reading, writing, arithmetic, mathematics, bookkeeping and music. In part, these lessons were very well attended.

and I had an abundant income, especially from boarders, of whom I even received a number from the city itself. The roof was not always the same, because the conditions there in New Orleans are very fluctuating; often I had to pay back what I had saved in a favorable time.

A number of the first families in the town did not want to send their boys to the public schools and for that reason had hired a teacher: they were mostly Episcopalians and Presbyterians, who did not want religious instruction in the school, but still wanted a Christian teacher. Their teacher had died in the epidemic in 1878: therefore they came to me and asked me to establish a Select School for their children, and undertook to pay van 5 dollars monthly for each child. Thereupon I rented from the Episcopalians their chapel, corner of Camp and Race streets, and took several previous pupils over with me. Even the Superintendent of Public Schools, City Attorney H. W. Rogers, assigned Schiller to me. I continued this all-English school (in which, admittedly, German instruction was given) until the year 1881, when I was encouraged by the Gulf States Conference of our Synod to establish a progymnasium in New Orleans, of which I was appointed principal and professor. I accepted this appointment. On April 17, 1883, this progymnasium was adopted as a synodical institution by the Synod of the Southern District, at the convention held at Houston, Tex. Besides those who desired to enter the clerical or teaching profession, there were now quite a number of children of church members and others in this school. The pupils from out of town were given lodging, board, etc., in my house, for which they were charged a monthly board money of \$12.00. Some out-of-towners found this excessively high, and yet I can affirm with truth that I added more than 800 dollars to the Progymnasium in the years 1881 to 1883 from what I had earned. Foreigners do not know what prices prevail in New Orleans. As an example, I will only mention a bill I received from a parishioner for painting my house; it amounts to \$280.00.

In July 1885, Professor Stöckhardt, to whom it was not unknown that I had occupied myself for years with Luther's works, especially with his Tischreden, asked me to prepare the volume of the Tischreden for printing in our Luther edition. This I did and finished my work in September 1883; in October it was sent off to St. Louis. Almost at the same time I was appointed by your board of directors of the Concordia Publishing House to the editorship of the Luther edition, with the urgent request that I proceed at once to my new field of labor. Already on November 3, I traveled with my family and the progymnasium students who wanted to study (these were assigned to various of our teaching institutions) to St. Louis and was there most kindly accommodated by my friend of many years, Louis Lange, until I had hurriedly found a suitable apartment near our printing house. Towards the middle of November I was able to start work, which I have been doing to this day (August 1903) in good health (only the flu prevented me for a month) without interruption.

The last part will probably be completed in print around Easter 1904. The last part will probably be completed in print around Easter 1904. At present I am working on the production of the register for the entire work.

As early as 1862, in a lengthy essay for "Lehre und Wehre", I made a "Contribution to the Improvement of the Editions of Luther's Works"; therefore, I have been asked several times, namely by the blessed Professor Lange, how I came to occupy myself literarily with Luther's writings. The answer to this question I want to give here is taken from the ceremonial address which I gave, when asked to do so, at the celebration of the birthday of Martin Luther on November 10, 1890, in the auditorium of the Concordia Seminary before the assembled student body and many invited guests: "In 1857, the then Reverend General President of our Synod, Blessed Wyneken, held his first visitation in my congregation. On such occasions he also inspected the library of the pastor concerned. He was soon finished with the examination of mine, for it consisted of only a few volumes, apart from Luther's works, due to the poverty of my circumstances. Then he turned to me with a serious face and asked me in a gruff tone: 'Do you not have any books of sermons?' Almost startled by the manner in which this question was addressed to me, I answered meekly: 'I have no sermons except those contained in Luther's works. Suddenly his face brightened, benevolently he patted me on the shoulder and said: 'Dear Hoppe, that pleases me immensely. They only study and preach quite diligently: that is the best thing you can do for yourself and your congregation.' This word I remembered and also obeyed. The simple words of the blessed Wyneken have become for me an occasion for in-depth study in Luther's writings."

Finally, I would exhort young people not to pass up any opportunity they have to learn something useful, even if they think they have no use for it. One cannot know when the use of some acquired knowledge or skill may occur and then be highly desirable. In Rostock the learning of English was compulsory in the Gymnasium, and under no circumstances was it dispensed with. The merchants paid a part of the teachers' salaries and attached the condition that English had to be taught and learned. This was very repugnant to us students, because at other grammar schools this burden did not take place, but we also had to pass the examination in this language, for which we thought we had no use. From the foregoing, however, it may be seen that without the knowledge of English I might have gone hungry or perished; now, however, I was not only able to teach English in the parochial school from the beginning, but even held the office of Corresponding Secretary in the New Orleans Academy of Sciences in 1868, and, in the absence of the Recording Secretary, took his place. The French language was useful to me in the

private lessons and in my American school, and, what is more, I have been able to console French people on their deathbeds in their own language and baptize children in the French language (for which I translated our baptismal form into French). I would not have been able to edit Luther's works without the thorough learning of the classical languages, which did not particularly suit us grammar school pupils either, for we had eight hours a week in Latin alone, which seemed too much for us. Not only did I benefit from my stenographic skills in writing my sermons and other things, but I was also able to use them at synods (in 1857 I was the only stenographer at the General Synod in Fort Wayne, as well as at the free conference in Pittsburg in the same year), conferences, and in other ways to serve the church.

So far go the notes of the blessed Hoppe of the year 1903. There is only little to add. In the following year the printing of the last Luther volume was completed, which contains the second section of Luther's letters. Then he continued to work on the register volume, which is so important and necessary for such a large work, and for this purpose he once again carefully read through the whole Luther, the large, strong 22 volumes, with the pen in his hand, and thus produced the valuable, extensive register volume. Last year also this volume was finished in print, and Hoppe could close the preface to it in the Easter week 1910 with these words: "Now it only remains that we do not forget the almighty God, but praise and thank him for his multiple and great mercy, which he has shown us in the difficult work of publishing the complete works of Luther in German. And at the same time we want to pray to the dear Lord that he may give his blessing to the course of this work, that it may not only be purchased, but also be diligently used, so that the pure Lutheran doctrine may be preserved and fortified, and also spread far and wide for the attainment of blessedness for many, for the sake of JEsu Christ, our Saviour. Amen."

Hoppe's life's work was now complete. He had grown tired of it. The shadows of the evening were falling after a long, busy day. And yet, following a suggestion, he was immediately ready to compile a biography of Luther, if possible in Luther's own words, from his writings. By the time he received the well-deserved honor of appointment to the doctorate of theology from the faculty of our theological seminary at St. Louis on the Feast of the Reformation last year, he had written about 150 pages in manuscript and had reached the year 1518. He did not continue after that day, and thus was unable to complete the work. His industrious, indefatigable hand lost its pen. He is at home with the Lord. L. F.

God grant that, enlightened by the Holy Spirit, we may be led by Luther's books into the Holy Scriptures, and in right! And in right faith and life we may also blessedly conclude our last hour! Amen. (Michael Cölins.)

To the ecclesiastical chronicle

America.

Our newly elected General Praeses, Father F. Pfothner, has been peacefully dismissed from his congregation in Hamburg, Minn. with the wish of divine blessing for his future work in the Church. He intends to remove to Chicago early in July, as that city has been generally recommended to him as the most suitable residence for the General Presidency, as it is most centrally located for the large territory of our Synod. All readers will join in the wish that God may richly bless our Praeses in his ministry with the grace, strength and wisdom of His Holy Spirit.

L. F.

The letter of our General Praeses to all our congregations, which is contained in today's "Lutheran" number, will be printed in large numbers as a circular. All pastors will be sent, free of charge, twice as many copies as they have voting members in their congregations, and if they desire more, they need only apply to our Concordia Publishing House for them. In the interest of the cause, we cordially and urgently request them to make it their business to distribute and circulate this letter.

L. F.

Our St. Louis Seminary closed its academic year on June 15. In the afternoon, the closing ceremony took place in the seminary with singing, speeches and prayers. The candidates, 87 in all, who had been dismissed earlier because of some urgent vocations, were dismissed into the sacred ministry, and the other two classes, who will return in September, were given the word. Classes, numbering 209 together, were given a word to take with them for the holidays. In the evening a solemn service for the candidate class took place in the neighboring Church of the Holy Cross, in which Father M. S. Sommer preached a sermon to them on the scriptural word John 10:12: "I am a good shepherd," and besides the singing of a smaller student choir, the two returning classes sang to them the song: "With the Lord begin all things." Now the great majority of the students have already arrived at their homes, and after a short vacation period the candidates, who will then be joined by the 24 from our Springfield Seminary, will enter upon their duties. May God guide them all happily to their destination, bless them with power from on high, and make them a blessing to many, that they may bear much fruit, and that their fruit may remain for eternal life. We thank the Lord from the bottom of our hearts for the noble and precious gift of 111 young preachers.

L. F.

Our institution in Fort Wayne was able to celebrate its 50th anniversary in this city on June 8. June the celebration of its 50th anniversary in this city. Founded at Altenburg, Perry Co, Mo, in 1839, and removed from there to St. Louis with the Seminary in 1849, the Grammar School or College was separated from the Seminary in the war times of 1801, and removed to Fort Wayne. Since that time it has flourished there and served the church to rich blessing, lovingly and untiringly maintained by the congregations there. Hundreds and hundreds of our pastors have there received their preliminary training for theological study. At the jubilee celebration, which took place with great participation in beautiful weather, Fr. G. Schumm spoke in German and Prof. Th. Brohm in English, both of whom had taken part in that relocation, and also the present an-

staltsdirektor M. Lücke. 50 years ago the institution had 3 professors and 78 students, today 8 professors and 234 students.

L. F.

From our correspondence. A few weeks ago a widow from North Dakota wrote: "I, the undersigned, have read with great pleasure the 'daily reports of the Synod of Delegates, and the accounts of the beautiful Walther celebration, and would like also to contribute a small gift to the collection for the Walther fund, for which purpose the dollar enclosed is intended. In kindly asking you to see to this small gift to the treasurer, I thank you heartily in advance for your kindness, and beg you not to mention my name." A few days ago a letter from Illinois signed only N. N. chews: "See from your last 'Lutheran' that the Heathen Mission is suffering want. Enclosed please find a dollar for this mission." and already some time ago a maid from New York also sent us hurried dollars with these words, "Have read in the .Lutheran^ that the student treasury is in need. Further, I have also seen how great the need is for preachers and teachers. Love for my Lord Jesus has compelled me to take up my pen at this very evening hour and send this small offering for the poor students. Further, I want to include the teaching institutions in my prayers. I am only a maid, therefore, please, do not take it amiss that the offering is so small. May the Lord bless even the small gift! It is given from the heart. Greetings from your fellow-Christian, N. N., of the congregation of Mr. Pastor X." May such examples provoke other widows and maids according to the words of St. Paul: "Your example has provoked many," 2 Cor. 9:2. May especially those be provoked by it who can give much more easily and much more abundantly than widows and maids are usually able to do. And another good example is given in these letters. Many good works are omitted, many gifts are withdrawn from the church and its teaching institutions and missions, because the matter is put off and then forgotten, or even later not attended to. The best advice is to do at once what one is moved to do out of love and gratitude when reading a report; to put the gift in an envelope at once and bring it to one's pastor or send it to the treasurer.

L. F.

Cardinal Gibbons of Baltimore celebrated his 50th anniversary as a priest and his 25th anniversary as a cardinal and highest dignitary of the Roman Church in our country on June 6. This was another opportunity for the Roman Church to shine, and for the politicians in our country to sprinkle incense on her. The room in which the celebration was held held 15,000 people, and on the stage around the Cardinal sat 600 invited guests, among them President Taft, Vice-President Sherman, ex-President Roosevelt, Chief Justice White, the Speaker of the House of Representatives Clark, his predecessor Cannon, Governor Crothers of Maryland, Senator Root of New York, and other greats. All the above named spoke except Chief Justice White, who, as is well known, belongs himself to the Roman Church, and again mixed the State and the Church in a coarser or finer manner. President Taft, of course, expressly said, "We are not here as members of any church community. We do not find here in any official position." But what right then had Vice-President Sherman to say to Gibbons, "I am here to speak for the greatest legislative body in the world" (by which he meant the Senate) "and in its behalf to congratulate you on this day and on this occasion, and to express to you our loyal regard and hearty good feeling"? The senators also represent many Protestant citizens, who from such an expression of honor

want to know nothing before one of the chief ministers of the great Antichrist. President Taft showed himself a poor connoisseur of world history when he said of Gibbons, "One of the principles of his church is deference to lawful authority." For never has any body so disregarded divine and human authority as the Papal Church, and ex-President Roosevelt took little to heart the instruction given him at the time by Lutheran, for he came back to his old theme and said, "We shall have Presidents who are Catholics as well as Presidents who are Protestants," an expectation in which he will well be thoroughly mistaken. Of course, Cardinal Gibbons himself was then heard to speak of the "sacred and God-given rights of conscience," although his Church has always most shamefully diminished and robbed these rights; he also called the President a "certified servant and plenipotentiary of God," although, according to his oath of office, he must consider any government that does not recognize the Pope to be anti-divine. But Rome and her dignitaries are always lying, hypocritical, and crafty, too.

L. F.

over 5,000 people entrusted their money to the false prophet John Alexander Dowie at the time to found the city of Zion near Chicago. For a while everything went well on the outside, and Dowie's misguided followers were swimming in happiness. But even before the death of the apostle of lies, signs increased that the end was not far off, and since then things have gone rapidly downhill. Recently the stockholders were paid off. They received only 12 cents on the dollar. That is the end of the great fraud, but not the worst consequence of it. Far greater than the loss of earthly goods is the damage to souls Dowie has brought to his followers, among whom were Lutherans, by his false, soul-corrupting teaching. "What good would it do a man if he gained the whole world and yet suffered damage to his soul? Or what can a man give that he may recover his soul?" Matth. 16, 26. Soul lost, everything lost!

L. F.

The above may serve as a warning to **the followers of CHRISTIAN SCIENCE**. The pope of this unchristian and unscientific sect, Mrs. Mary Baker G. Eddy, did not take money from her deceived followers in Dowie's way by audacious foundations and speculations. But that she has enriched herself in other ways at their expense is generally known; namely, she has done it through her book "Science and Health," which Volt put on a level with the Bible, appeared in ever new, altered editions, and had to be bought by her followers at a high price. Even before Mrs. Eddy's death there were individuals and congregations who revolted against her tyranny. After her death a public controversy arose, because a follower claimed to be the rightful representative of CHRISTIAN SCIENCE, and since then there has been a stirring here and there, and the signs are increasing that mall will no longer tolerate the coercion exercised by the mother church in Boston. Recently again two congregations, one in Minneapolis and the other in Duluth, Minn. have declared their independence of the mother church in Boston, and now call themselves "CHRISTIAN SCIENCE REFORMED." Mrs. A. E. Smith, who is at the head of the Minneapolis congregation, had been accused of heresy by the Boston board of directors, who have the watch over the "doctrine," and the declaration of independence was the result. Again, the harm done to souls by this unchristian sect among its fanatic adherents is far greater than the fraud and tyranny it practises.

L. F.

Abroad.

From London. On the Sunday after Easter, Quasimodogeniti, our two congregations in London were privileged to celebrate a lovely mission feast. Missionary A.. Hübener used his trip to America to visit us in our solitude and to strengthen and delight us with God's Word and stories from his missionary life. In the afternoon he gave us an encouraging sermon and in the evening an instructive lecture on the East Indies. It was the first time that our local congregations had the privilege of having a missionary to the Gentiles in their midst, and of hearing confirmed from his lips the truths which are continually told and testified to them in the sermon about the miserable condition of the natural man, as well as about the blessed effect of the Gospel on his heart. The festive congregation proved their gratitude for the word heard and their zeal in missions by a collection of \$48. 70, two-thirds of which was designated for our Tamulen Mission, the remainder to be distributed among the Free Church and the Brazilian District. Later the local pastor received another small gift from a boy and transferred it to the school to be established for the children of our dear missionaries. For the pastor in London, the beautiful day of the mission festival brought the special joy of being able to feast and refresh himself at the Lord's Supper.

K. Knippenberg.

On the occasion of the 300th anniversary of the English Bible, which we have also commemorated here, an English newspaper says: "When in the monthly lists of the best-selling books a book keeps the first place for several months, it is considered a strange event. It hardly ever happens that such a book remains on the list at all for a year. In contrast, even today, three hundred years since the first appearance of the English translation of the Bible, sales of the Scriptures are steadily increasing. In 1909 the number of Bibles sold was about 18 million; last year it is said to have been 20 million. It is calculated that the number of copies sold in the last century was 341 million. The demand always seems to be greater than the supply. Interpretations become obsolete and forgotten. Scientific books become useless. Works on scientific and social questions have their day and lose their value. Some classics are still read in later times, but still only by a few, educated people. But the most widely circulated book in the world appeals to all, and finds its readership among all classes of people in all countries, is their guide to life, and its popularity and sales increase year by year. And the book is the Bible."

L. F.

celsis Deo". This song, which the angels sang at the birth of our Savior, was the regular morning devotion of the Greek Christians in earliest times, and was therefore called "The Morning Song" in the churches of the Orient. It was held in such high esteem in earliest times that it is found in one of the oldest manuscripts of the New Testament as an appendix to the Holy Scriptures. The original Greek text was translated into Latin by Bishop Hilarius of Poitiers around the year 360 and thus introduced into the Western Church. Our Lutheran Church also included this hymn in its Agenda under the name "great doxology" (praise). Since it may not be known to some of our readers, it may follow here:

"Glory to God in the highest, and on earth peace, goodwill toward men! We praise thee, we adore thee, we worship thee, we extol thee, we give thee thanks for thy glorious great glory: O Lord God, heavenly King, Father Almighty; O Lord, thou only begotten Son, JEsu Christe, O Lord God, Lamb of God, thou Son of the Father, who bearest the sin of the world; have mercy on us! who bearest the sins of the world; receive our prayer! who sittest at the right hand of the Father, have mercy on us! - for thou alone art holy, thou alone art the LORD, thou alone art the Most High, JEsus Christ, with the Holy Spirit in the glory of God the Father. Amen."

Our hymn "Allein Gott in der Höh' sei Ehr'" was then composed by Decius from this great doxology. The first verse is actually the complete song and also contains the entire angelic song. The remaining three verses are only the praise, which was added in old times as a final appendix to all psalm songs. So the second verse praises God the Father, as the Almighty Creator and Governor; the third verse God the Son, the Only-begotten, as our Reconciler, as the Lamb of God, and our Lord and God, who is invoked for mercy; and at last the fourth verse God the Holy Spirit, who may accomplish the work of the Son, and closes in the last verse with an Amen, circumscribed by the words, "To this we commit ourselves."

In 1781, when Emperor Joseph II of Austria granted religious freedom to the Protestants in his empire, people sang in all places of the empire: "To God alone be the glory." But this song sounded especially movingly on Hellstär Lake on that morning when the newly built Protestant church was to be consecrated on the shores of that lake, and now Christians were rowing in on barges from all sides. A pastor in one barge began to sing: "To God alone be the glory," and immediately everyone in the next barge joined in, and so on, until the whole choir was singing its praises. Of course, after the death of the emperor, the old times of pressure returned; the little church was taken from the Protestants again.

So it was also a very solemn moment when on April 22, 1709, this song was sung by an enormous crowd at Hirschberg in Silesia. After the Peace of Westphalia, the Protestants in Hirschberg, as in other places, had to surrender their churches to the Catholics and were now forced to travel long distances if they wanted to attend services. So King Charles XII obtained permission to build new churches. As early as April 22, a large crowd marched out in front of the Schildau Gate to mark out the building site, singing with joyful mouths, "To God alone be glory." On this site the mighty Gnadenkirche was built, with a seating capacity of 6000.

In great peril, God once sounded this song as a testimony to sinful humanity. When he

Nicholas Decius and his song.

Nikolaus Decius, also known as Nikolaus von Hof, was at first a monk, then provost of the monastery of Steterburg in Wolfenbüttel, but joined the Protestant doctrine at the beginning of the Reformation and then became a schoolmate in Braunschweig, where he caused a great stir by performing songs for many voices. He was a master of music, and wrote the melodies to his songs at once. In 1624 he came to Stettin as a preacher, where, as it is said, poisoned by the Romans, he died in 1529 after a short but beneficial ministry. From him are the songs: "Allein Gott in der Höh' sei Ehr'" and "O Lamm Gottes unschuldig".

The well-known hymn "Allein Gott in der Höh' sei Ehr'" is a German arrangement of the ancient hymn "Gloria in ex

namely, in the year 2 the great üvvigkeii of the city of Hamburg heimsrichle by the heavy ttzericlit of the FeuerSbruust, which ivohl laid the third" part of the city in ashes, da staitd selbst brennenend in dem Feuermeer der hohe 2t. The bells on the tower began to play so loudly that they could be heard everywhere on the site of the fire: "Allein (Üötl in der Höh' sei Ebr", and when the verse was over, the tower collapsed with the bälockeuspicl .to sammeu.

Scriver says in his "Scelenschatz": „I have noticed that even in "scknver thunderstorms" and in the dark of night, the "Ückubtigall" in its thorn hedges has let itself be heard sweetly. Thus I have also heard godly Christians who, in the presence of such Cewitians, cheerfully intoned with the chorus: "Only Colt in the Highest be Christ". I was delighted about this and said to myself with tears of joy: "That's right, dear birds, that's right, you Christian souls! Let us enjoy peace, let our God thunder and flash, that he may scare the sure far off, and make his great power and glory blind: but this is no less his business, to whom he has promised (tirade and peace in Christ JEsu bersprochen?"

(Siitodal friend. >

Christians give for God's kingdom out of love.

When the magnificent seminary building in St. Lorris was consecrated in Fahre I linser, Blessed Ib Walther said in the festive sermon, among other things: "No high-mountain millionaire has touched this magnificent building and offered it as a gift to our poor church. It was a prince who forced us, by means of a school tax imposed by him, to bring in generous donors to pay for this building. .steiu Nichtltitherauer has been approached by us, and he has been required to contribute to the erection of this .verberge, a pslauzschnele of our üirte, ivider his (üeiviffu even eiue" Heller. Heinem man ist durch tinevaitgelische Beschwerung seines Cewissens seine (üabe abgedrt und abgepreß worden worden, deinem ist dirich liigenhaste Vorspiegelung, dass erverbeu through reichliche traben reichliche Sünuablnß und sieh, his (üabe has been deceptively lured away, as one psays, to build a stuse in the Hiirrmcl, igeinem has had his ciabe flattered by arousing his sense of honor and lowly hypocritical self-flattering speeches. We Lutherans abhor the principle that the flvect justifies the means. Therefore, in accordance with the avostatic crundmv: 'A cheerful dear shepherd ltzoil dear', nothing has happened among us but our l i e b e has been kindly irritated. Fn vivid colors have only been painted before our eyes the crying tease of countless less of our .cirebe, who in this land of immigration wander about like sheep without shepherds in spiritual deserts, and without the preaching of the comforting gospel must at last pine away spiritually. Above all, however, the love of Christ, the good shepherd, who seeks the lost, who shed his blood for all the wicked, who wants all men to be blessed, and who wants to call all men to himself, even those who are lonely and less in our midst, and that we, whom he has so abundantly supplied with the bread of giving, are his called instruments in this: "Let us, brethren, be called to be his instruments. L ye brethren, let us help our brethren,' we cried one to another. And behold, a thousand and a thousand hearts and hands have been opened in our churches without delay and with joy. The inhabitants of the countryside with the inhabitants of the cities, the poor with the poor, the women with the men, the virgins with the virgins, and even orphans with the orphans.

and widows, to help that this building be erected and adorned in the most glorious manner."

May Cwtt also see, as we are about to collect Air the new buildings granted by our last Synod, make the hearts of our dear Christians glad and willing to give abundantly that the work may be accomplished.

Better poor and pious than rich and godless.

This was the love of Sodom, as it is of Heungulage, that every man looketh to himself alone, and striveth to himself with righteousness and unrighteousness, that another may abide where he can: for God hath given it to build and to plant: but that he alone should scrape up all that he can, and suffer his neighbour to want, and take no other man; this is the state of all, and the guilt of all. The cities of Sodom and Gomorrah were situated in a rare, delicious land, and a veritable lard pit, where there was abundance, and enough, that Moses saith, as a tiarten liottes, so fair of trees, and all cdeln fruits, üoru, wine, Ll, as if it had built (Üött itself, and prepared for it a (iarten. Therefore the people that were in the city had a good courage, thought they had a gracious (brood, cast out all fear. Such security brought them to such abominable sin. Thus asked (Üött angezngt, what wealth and abundance Cmles works in people. Everyone strives to have enough and abundance and good nets, but the Scriptures teach that we may not encounter anything foolproof. Therefore it were better that all things should have been in abundance, and that there should not have been so great an abundance, that they might have continued in godliness: but because they had all abundance, and were living in drunkenness, as Christ saith, they were thus punished. If we want to be Christians, our final goal should be: to be free, to let ourselves be free, to buy, to sell, to plant, to build, as Christ says, that the leafless ones will run especially before the fifth day (although we also have to branch this out to the necessities of the body), but our final goal should be something better and higher, namely the blessed inheritance in heaven, which will not pass away. (Luther.)

Advice worth heeding.

The well-known, deceased pastor Löhe once advised his followers: "Put out a small box, or whatever it may be, in which you put a coin every Sunday, or as often as you take money, according to the instruction of the apostle Paul: .On each Sabbath let each one of you put in himself and collect what seems good to him, so that when I come, the tax may not be collected first,' 1 Cor. 2. This money is no longer your own, but your own money, and you will see how much better and easier it is to give out of this jar than out of your own pouch. You will also have something ready for every good purpose. For such an Üäßeben will never be entirely empty." I have followed this advice, one of his pupils tells me, and it has become not only a source of joy to me, but a tangible blessing.

Another well-known Christian writer, Professor Hiltv, says in his book "For Sleepless Nights": "If you always want to live in sufficient circumstances, you must begin by giving a certain percentage of your income, however small, to charity. Anyone can do this, and it is a delusion to believe that this will make us poorer. The opposite is the case!

On the other hand, diele wealthy people are too drifting "to trouble themselves with it, but think very diel to do so when they hand over a part of their superfluity indiscriminately, and often not even very gnrvillingly, to any associations or institutions. Duo is quite wrong. . . . Cedar should use his income according to Lotte's mansions, or, if he does not understand this sufficiently, seek persons of his confidence to do it in his stead. Then, if all the rich were more or less willing to do so, much more would be directed than hitherto, and they themselves would be happier in doing so than they are."

Can you give thanks even in tribulation?

In our hymnal is the beautiful song of praise and thanksgiving. "O that I had a thousand tongues!" It is a pearl of songs and a jubilant hymn of praise. Cedar pulse of the body and every (little grass in the field is called out to give glory to God. You will think, therefore, that the man who wrote this must have been an exceedingly happy man, and that it must have been a quite uplifting, joyous moment of his life in which he wrote it down. But no! In an edition of a hymnbook we find under this song the short but telling note: "Poem written in 1704, when the author's Hans was burned to the ground." To the smoking ruins rose such praise and thanksgiving. If God takes from us in one place, he gives us rich substitutes in another. And whatever He takes from a Christian, He heals him of the leprosy of sin, and says to him again and again in absolution, "Arise, go thy way; thy faith hath helped thee!"

God's word.

It is with the dear word of God as with a naked piece of gold. As long as it lies in the box, it has enough value. But it is only when it comes out and is converted into all kinds of useful goods at the merchant's that one discovers how great it is. It is only when the beautiful sayings and songs have gained form and reality in living men that their meaning and truth can be rightly discerned; for it is only for life that they are said. In trouble the gold comes out of the box, and in affliction God's word is turned into nourishing bread.

New printed matter.

All books, music, pictures, etc., shown here may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, please let us know if it can be obtained, if not in stock.

Life Portraits from the History of the Christian Church. Selected and edited for Lutheran readers of North America by E. A. Wilh. Krauß, Professor at Concordia Seminary at St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 1911. 800 pp." 7Xlu, bound in cloth with red edges, gilt title and cover and spine decoration. Price: H2. 50.

We cannot introduce this excellent book better than by first letting the revered author himself speak. Professor Kraus says in the preface about the plan and execution of his work, among other things: "In publishing these 'Lebensbilder aus der Geschichte der christlichen Kirche', I was neither concerned with completeness nor with an equally detailed consideration of the various periods of church history. My foremost intention was to give Lutheran readers, especially those in our country, a book in which the most important events of church history are communicated to them in such a way that they can form a correct judgment about them. A Christian should learn to remember all

The book is not intended to shed light on historically obscure areas on the basis of new research, but it does seek where Roman and other tendentious historiography denies or distorts important facts. This book does not seek to illuminate historically dark areas on the basis of new research; but it does seek^ where Roman and otherwise tendentious historiography denies, distorts, obscures important facts or seeks to mislead judgment, to enable the reader to recognize the deception. East I have for this reason let the sources speak. Often, too, this has been done because their vivid language and descriptions create a more colorful picture in the reader than my own words could have done. If I found an event so accurately described and judged by some reliable witness that I could not say it better, I let him have his say and referred to him. A reader who is familiar with the literature of church history will notice, however, that there is no uncritical adoption either of the source material or of foreign accounts. - The history of the Christian Church from the Feast of Pentecost until now and from then on until the end of days is nothing else than the triumph of the Lord Jesus and His Kingdom in the midst of His enemies. Among these enemies of Christ, the most dangerous is the Antichrist of Rome, because he has seated himself in the temple of God as a god, pretending to be God," 2 Thess. 2. I have considered it my duty to point out the evidence of this truth wherever it appears, and the consciousness of this issue has also guided me in the selection of the material to be included in these Life Pictures. In the struggle between Christ and the Antichrist, we know who will and must retain the victory and the field. Therefore, also with us Lutherans, as with the Psalmist <Ps. 119, 52>, our contemplation of history runs out into the praising confession: -Herr, when I remember how thou hast judged from the world, then I am comforted." - The whole work breaks down into 42 major sections, and throughout it delivers what it promises. It is a vivid, lively account of the main characters and events of church history, written in language generally understood from a confessional Lutheran standpoint. It is a book from which especially our parishioners should draw instruction and entertainment, and we know of no historical work that we would rather see in their hands. It tells them, among other things, of the apostolic times and of the first persecutions of Christians, of the worship life of the ancient Church and of Anthony the Hermit, the forerunner of monasticism, of Winfried Boniface and of the religious life of the Roman Church. It describes the Crusades and the Popes of the Middle Ages, especially the blessed work of the Church Reformation of D. Luther, and also the efficacy of Zwingli and Calvin. It gives an account of the Jesuit order, of the Thirty Years' War, of Protestantism in England and France, of the Protestant hymn, of the Protestant Salzburger, etc. At the end of the whole work there are three biographies from the Lutheran Church in America: Mühlenberg, Wyneken and Walther. An excellent, rich content! And finally we boast of one more thing: the many beautiful illustrations: 148 pictures in the text, 43 large full pictures, and among these 5 color plates, for example, a leaf from the first printed Bible, of which a copy was recently sold for \$50,000, a blarr from a New Testament of 1523, and one from Luther's Catechism of 1529. Summa: Take and read! L. F.

Second Synodal Report of the Southern Illinois District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 191 u. 72 pp." Price: 15 Cts.

Drciforty-fourth Synodal Report of the Western District of the German Ev. - Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. Concordia Publishing House. 1910. 52 pp. Price: 10 Cts.

It is the history of Samuel, the "reformer of the people of the Old Covenant," which the speaker, J. Andreä, has presented to the South Elliuios District up to the point where the history of Saul begins. Samuel's parental home, his training by Eli, his calling, his ministering as prophet, priest, and judge are vividly brought before us. - In the Synodal Report of the Western District we find on pages 11-31 how Fr. R. Kretzschmar sets forth the task of the church to care for the confirmed youth in every way and in the strongest way. - Both reports also give an overview of the work of the Inner Lutheran Mission in the respective districts. IQ

Homiletisches Reallexikon nebst Index Rerum von E. Eckhardt, Blair, Nebr. 4th Vol: H-L. Price in booklets: \$1. 95 and 23 Cts. Postage; in cloth, bound with gold title: \$2. 35 and 21 Cts. Postage.

Tireless is the editor of this valuable reference work, and he has now completed over half of his work. In two years

he hopes to have the whole work ready. It is difficult to give an idea of this encyclopaedia, which is a kind of register to all our publications, by a review. Let a volume or a delivery come to you, judge for yourself, and then reward the author for his great work by a word of appreciation and by accepting the work, so that he can soon and safely bring it to an end. L. F.

Dogmatics by A. Hönecke. 9th delivery. Page 161-240, 6X9. 1911.

Northwestern Publishing House, Milwaukee, Wis. Price: 40 Cts.

This latest delivery of the well-known work contains the doctrine of the person and ministry of Christ. L. F.

The Missouri Heathen Mission to South Travancore, Ind.

Nine postcards after original exceptions. Published by Johannes Herrmann, Zwickau i. S. Price: 20 Cts.

These nine really very beautiful postcards, mostly printed in color, have been produced primarily to show our heathen mission area to our Christians. They contain pictures of our small mission congregations, their church and school buildings and their mission workers A. and G. Hübener, Nau and Gutknecht, which will be especially dear to their fellow students and friends here. If, as we hope, the cards are well received (it is much nicer to send postcards that present something than the silly cards that are thrown on the market so massively in this country), similar postcards will also be produced from the northern mission area. An agreement has been made with the publisher that a small profit will accrue to the Mission treasury. The cards are to be obtained through our Concordia Publishing House, and in any case other dealers in our circles will also stock them on demand.

L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On Sun. Exaudi: Kand. A. Dede in the congregation at North Cobalt, Ont. can. by P. J. G. Sohn.

On behalf of the district presidents concerned were introduced:

On Sun. Reminiscere: P. R. G. B a u m a n n in the Zionsgemeinde zu Geneva, N. P., by W. C. Röper.

On Sun. Quasimodogeniti: Fr. W. R ü s s c h as City Missionary for Buenos Aires, Argentina, assisted by Fr. Schröder of Fr. O. W. C. Böttcher.

On May 3: I*. C. Schroeder in the congregation at Lucas Gonzalez, Argentina, and on Sund. Jubilate in the congregation at Galarza by I*. O. W. C. Böttcher.

On Sun. Rogate: P. W. F. Suhr in the congregation at Highland Park, III, assisted by C. F. W. Meyer, F. W. G. Müller and A. H. Werfelmann of L. Hölter.

On Sun. Exaudi: I?. J. A. Dürr in the parish at Bartley, Nebr. by P. F. Ebers.

On the Feast of Trinity, Rev. A. H. Sieviug at the church in Town Dora, Minn. by Rev. O. E. Richter. - P. W. L ü c k e in Trinity parish at Roselle, III, by P. G. Tisza.

Introduced as teachers in parochial schools were:

On Sund. Quasimodogeniti: Teacher H. Po lack as teacher of the Oberklaffe at the school of the parish at Bingen, Ind., by P. H. C. Jaus.

On Sunday. Jubilate: Teacher G. H. Abel as teacher of the middle class at the Peace Parish School at Chicago, III, by P. F. C. Strenfert.

GinweitMrrgerr.

Dedicated to the service of God were:

Churches: The new church and school of the Calvary congregation at Chicago, III, on sund. Lätare. Preachers: PP. Luecke, Buenger, and Streusert (Eng.).-The new church of St. Matthew's congregation at Worthing ton, Minn. on Sun. Cantate. Preachers: Gaiser, H. J. Müller, Heinemann and Ristau (English). The consecration prayer was said by P. Banmann. - The new church of the Zion congregation at Rosenberg near Olpe, Kans. on Sunday. Exaudi. Preachers: k?. Senne and W. T. Vogel. - The new church (36X42X80 feet) and bell of St. John's congregation at Howard, S. Dak. on Sun. Exaudi. Preachers: ??, Uhlmann, Bouman and Breihan (English). The consecration prayer was said by P. E. G. Jehn.

The new church of Trinity parish at Arenzville, III, on Trinity Sunday. Mission feast was celebrated at the same time. Preachers: 1>?. J. Trögemüller, Merbitz and Fr. Brand (English). The consecration act was performed by Fr. C. A. Eberhardt. Collection: ^288.00.

The new bell of St. John's parish at Allvater, Minn. Preacher: P. F. C. Rathert.

IrrLritae.

Zion Church near Bethalto, III (? P. N. Feddersen), celebrated on Sun. Rogate its S.E. anniversary. Preachers: PP. J. G. Nütze! and W. F. Pieper (English). - Zion Church near Fairfield Center, Ind. (? S. Haffold), celebrated its 60th anniversary on Trinity Sunday. Preachers: PP. F. W. Mueller and M. Kretzmann (English). Collection for Mission: D50. 68th - The St. James congregation at Reynolds, Ind. (? J. H. Lindhorst), celebrated their 50th anniversary on Trinity Sunday. Preachers: k?. Scheips and Stühm (English).

Groundbreakings.

On Sun. Jubilate, the missionary congregation at Gary, Ind. laid the cornerstone of their new church. Preachers: k?. Claus, Schülke, Both and A. Rump. - On Trinity Sunday, St. Paul's congregation at Leavenworth, Kans. laid the cornerstone of their new church. Preachers: Dick and Timken (English). - On Trinity Sunday, the Trinity congregation at Cole Camp, Mo. laid the cornerstone of their new church. Preachers: cl?. E. A. Sieviug and F. Möller (English). The dedication was performed by Rev. F. A. C. Meyer. - On the 1st of Sunday, A. D., the Concordia congregation at Detroit, Mich. laid the cornerstone of their new school. Preachers: Claus and R. H. C. Meyer (English).

Conference annexe.

The annual conference of teachers of St. Louis and vicinity will meet, w. G., on the 6th and 7th of July, at the school of St. Paul's parish, St. Louis, Mo. Those desiring night quarters or only luncheon are requested to report such as soon as possible to Teacher W. Kröhnke, 1401 dno Xvo.. 8t. I'nuis, dlo. H. F. Hölter.

The P o s t o a k - Pastoral Conference will gather, w. G., July 10-12, at Fr. Liepke's parish at Swiss Alp, Tex. Works: A Christian as steward over earthly goods (continued): Osthoff. Catechesis on the benefits of baptism: Fr. Obenhaus. The Prophet Joel: Birkmann. Augsburg Confession, Art. XIX: Fr. Fischer. Confessional: Pott (? Obenhaus). Sermon: Fr. Buchschacher (? Birkmann).

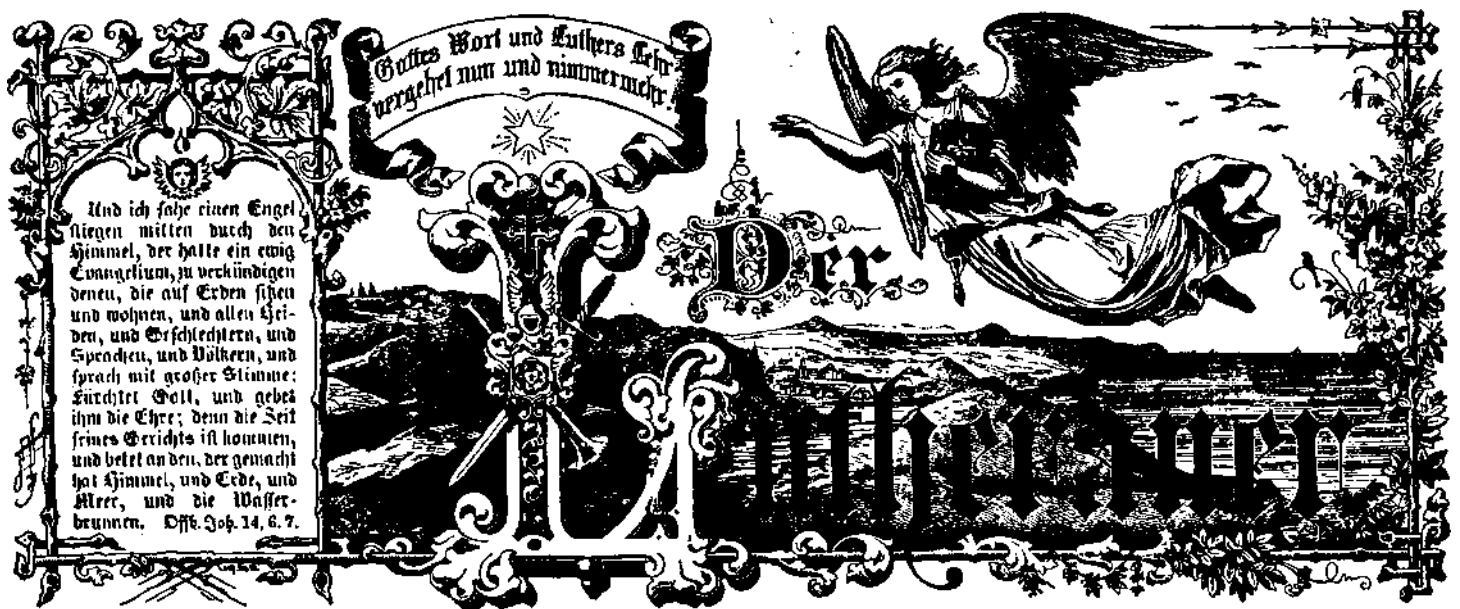
Pick up from Muldoon on the 10th of July, in the afternoon. First meeting on Monday evening. Service on Tuesday evening. People should report to the local pastor in time. F. W. Siebelitz, Secr.

The Northern District Couferen; of the Texas District will assemble, w. G., from July 13 to 16, at P. Mort's church near Hamilton, Tex. Work has been done by UU. Studtmann, Jung, Qoltzen, and teachers Meyer and Werner. Confessional address by Bro. Sieck (? Robert). Sermon on the Epistle or a free text: Bohot (? Falsken)' Conference sermon: Fr. Jung (? Stndtmann. school sermon: Deffner (? Bewie). Pick up from Aleman only, at the I'ottou Lolt-Bahu. Those coming from the north must change at Stephenville, those coming from the west at Alexander. Registration or cancellation requested by July 8.

W. Hodde, Secr.

The Oklahoma District Conference will meet, w. G., from July 13 to 17, at Alva, Okla. Working have been ?? Theel, Ltting, Karstensen and Roesel. Confessional sermon: Fr. Th. Meyer (? Röscl). Pastoral sermon: Father E. Meier (? Kröning). German sermon: Fr. Gronemeyer (I> Otte). English sermon: Theel (? Müller). Registration or cancellation before July 1 desired. All members find requested to travel either by Hook Islanck train (train leaves Oklahoma City 6.00 rr.) or by 8nnt.n k'e train (at Guthrie connecting with afternoon trains; leaves Enid 8.00 u. n.). T h. Iben, sec.

The district conference of the Oregon and Washington districts will meet, w. G., from July 13 to 17, at Splice's church at Sherwood, Oreg. Papers: On the profession of traveling preachers and missionaries: Nitz. How we should stand on the Prohibition question with regard to our celebration of the Lord's Supper: Huchthauscu. Proof that Luther's Small Catechism is sufficient to refute all false doctrines: P. Gahl. Epistle of St. James, ch. 1: Fr. Leimer; ch. 2: Fr. Ebeling. Confessional address: Fr. Müller (? Dobberfuhl). Sermon: Koppelman (? Schmidt). Sign in. O. F e d d e r.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Vol. 67.

St. Louis, Mo., July 11, 1911.

No. 14.

Our missions.

The good Lord has set our Synod in a great task, which is, "Preach the Gospel to every creature!" He has given us his holy and saving gospel, in perfect truth and abundance, so that we may know his fatherly heart in Christ Jesus our Savior for our salvation, and so that we may also let this blessed light shine far and wide into all lands for the salvation of our fellow redeemed in the whole world. This task, then, we have not set for ourselves, but the great God from heaven has called us to it, precisely by making us happy with his pure, unadulterated gospel for our own salvation. His divine call applies to our Synod: "I will put my word in thy mouth, and cover thee with the shadow of my hands, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people!" Isa. 61, 16. Not that He has found us worthy or qualified before others to be His messengers and fellow-workers on earth. Rather, the Lord says, "This people have I prepared for myself; they shall tell my fame. Not that thou hadst called me, O Jacob, nor that thou hadst labored for me, O Israel," Isa. 43:21 f. As Christ also said to his apostles: "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain", Joh. 15, 16. It is nothing else but grace that we also may work in his vineyard.

In God's name our Synod, as soon as it came into existence, accepted this honorable profession of spreading the kingdom of God, or missionary work, and testified to it in the very first chapter of its Constitution. For sixty-four years, with God's help, it has been valiantly at work in this profession; and God has blessed the work abundantly, above petition and understanding, has given us victory after victory, has made us more and more victorious from year to year, and has given us more and more successes.

doors wide open, and has thus also caused the work to grow under our hands. Whereas a hundred years ago almost all of Asia and Africa were completely closed to Christianity, today every country of the five continents is open to Christian mission; and our dear Synod, too, will soon be called from all over the world: "Come over and help us!" Our missionary household, in particular, has already become a very large one. Not that we or our fathers with diligence laid it out so large from the beginning, but our dear, gracious God has caused it to become so large by his immeasurable blessing, has by his good pleasure made us a great nation, and our mountain strong, Gen. 12:2; Ps. 30:8; yea, as it seems, he has stored up many more blessings for us.

What shall we do now? May we or shall we say, O Lord, stop thy blessings; for we are weary of enjoying them? Nevermore! As long as God's little jar of oil does not stand still, but continues to flow, we should not and will not cease to bring the necessary vessels, 1 Kings 4:1 ff. As long as God does not cease to pour out his mild blessing on our missionary work, so long we should and will not cease to be his highly pardoned helpers who collect and store up his blessing. The more we make an effort to increase in the work of the Lord and to do more and more, as it is God's will, the more our view expands, the more clearly we recognize how large the ripe harvest field is, and how much missionary work still needs to be done (if the world still stands any longer) before the last day dawns, how much we should therefore hurry and double our efforts, redouble them tenfold, to gather all the grains for the great Lord of the harvest. May we all remain vividly aware of our high task of missionary service and, filled with holy enthusiasm for it, make ever more abundant sacrifices of love for it.

may be ready with joy! To this end, a summary of everything that could be said about the importance and needs of our widespread missionary work in Stürze may serve anew! Naturally, we have in mind first and foremost:

1. the Inner Mission in North America.

It is self-evident that from the very beginning our Synod had to turn its attention and care first to the so-called Inner Mission, that is, to the mission among the far and wide scattered, church-abandoned and spiritually neglected fellow believers and people in the United States and Canada. What a field of work was and is opened up for us by the circumstances in which God has allowed our Synod to flourish, by the plight of poor Lazarus, who lay at our door and still lies full of swarms and desires to be satisfied by the crumbs that fall from the rich man's table, which God has prepared in the wilderness, out of which heavenly wisdom offers her grapes for delicious nourishment! Prov. 9, 1-5. Up to the present day, therefore, the Inner Mission has always had to stand in the foreground of our missionary work, and so it will remain for the time being. In the last presidential report of D. Pieper it says: "The great territory of the West and Northwest still calls for the most zealous missionary activity. But during the past three years our attention has been directed in a special way also to northern and southern Texas, as well as to the East. We cannot close our minds to the perception that in many places in the eastern part of our country there is more missionary work to be done than we have hitherto thought. A large proportion of the immigrants remain at first in the factory towns of the East. The latest census of the United States establishes the fact that during the years 1900 to 1910 the center of population did not move farther west. It is a fact which we should also take into most careful consideration in our church work." Reading again every year the mission reports in the various synodal reports, one always gets the same overwhelming impression: O how much mission work is still to be done everywhere! How much more should be done! How much, much more there would be to do than we could ever manage! Oh how diligent, how undaunted we must therefore always be at work!

As is well known, our Synod has arranged this matter in such a way that each district carries out the work of the Inner Mission within its own geographical boundaries. This order, which is recommendable for obvious reasons, has proved itself admirably up to now, so that no one among us thinks of changing it; and, thank God, the Inner Mission is flourishing in all our synodal districts, even if in some more splendidly than in others; just as in the parable of our Saviour, fruit is found in the field, sometimes thirtyfold, sometimes sixtyfold, sometimes a hundredfold. The Inner Mission is apparently still in full bloom in the Minnesota and Dakota Districts, which encompass the immense provinces of western Canada. However, because some districts are only partially able to meet the costs of continuing and duly expanding their missionary work themselves, while others are still in the process of doing so.

While some other districts work fewer and smaller mission fields, but still have in their mission coffers larger funds than they need for their district mission, the Synod has established a General Inner Mission Fund, into which any surplus of mission gifts of individual districts should regularly flow, and from which other districts can then receive the necessary aid for the operation of their inner mission on a quarterly basis according to the available funds.

But it is in regard to these "available means" that the situation has hitherto been mostly weak, because they were only partly really "available"; and so it should not be. In the course of the last three years the sum of \$62, 514 has been coveted by six needy districts; but only \$36,079 could be given them, because \$25,935 was lacking to furnish the necessary aid. Our General Inner Mission Commission recently reported, "Even during the last three years, the quarterly distribution often could not be made, as there was nothing in the treasury. Only once could all requests be satisfied, since by God's grace a Glanben brother donated the sum of P5000.00 to our treasury.¹ As a result of the regular and blessed work of all districts in the work of the Inner Mission, there was no surplus in the vast majority of district treasuries, and so the General Mission treasury remained empty. In response to our repeated inquiries, the mission commissions reported that they had nothing left. . . The cause of the Inner Mission suffers great damage, since the districts, which are so much in need of aid, are often in great distress and do not dare to tackle new, hopeful areas, because they lack the means, and they know very well that the General Mission Fund cannot provide any assistance.

What then is to be done, that it may be otherwise and better? Oh, it can very easily become very different and much better. If, first of all, all the congregations in our dear needy districts would seriously examine themselves to see whether they have really contributed everything they could, partly to the preservation of the holy preaching ministry in their own midst, partly to the cheerful prosperity of the missionary work, then it would most likely soon become apparent that many a congregation (and also many a preaching place) could still contribute considerably more than has been done so far. Above all, however, all other districts should not only follow the synodal order, which has already been recalled many times, according to which all mission funds remaining after deduction of the district mission expenditures are to be regularly given to the General Inner Mission Fund, but should also be concerned that quite often a larger surplus than before should be available for transfer from this fund. In the last Presidential Report it was mentioned, among other things, "that some districts have decided to transfer a certain sum annually to the General Fund, and that in other districts more has recently been collected not only for the Inner Mission in the district, but also for the General Inner Mission. If what is here said of individual districts could soon be reported of all districts, the

1) The same thing also happened three years ago from an unnamed donor.

do not rely on aid from the General Fund, then it should not be difficult to come to the aid of the remaining districts with about \$20,000 annually.

After all, each district could use all its missionary colleges within its own borders, and use them well; and at the same time each district could be instructed to refrain from doing anything in missionary work for which its own funds are not sufficient. But would this best serve the kingdom of God in general? Would it, for example, be well done to work a less promising field for years at great expense because it belongs to a district with a well-filled treasury, while at the same time neglecting a large, promising mission field that is ripe for harvest because it lies in a district that lacks the means to work the field? That would be neither stewardship nor prudence; and the Lord demands both: faithfulness and prudence, Luk. 12, 42; compare Matth. 10, 16. May we therefore all, in all districts of our wide synodal territory, always remain clearly aware of the fact that the mission work is and should remain not only the sacred duty of love of all of us, but also the common work of all of us! And therefore, may the hands of the missionary authorities in the districts where the inner mission is likely to yield the richest harvest for the Lord of the harvest always be filled and the arms strengthened by the love of the other districts, so that they not only do not have to limit our so beautiful missionary work anywhere, but also do not merely maintain mission fields that have already been worked, but can also always gain new areas and expand the space of our hut, as the New Testament church so sweetly describes in the prophetic word Isa. 54:2, 3: "Make wide the space of thy tabernacle, and spread out the carpets of thy dwelling, spare not thyself; make thy cords long, and fasten up thy nails. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the heathen, and dwell in the desolate cities."

Fr. S.

How the strong in faith and the weak in faith should relate to one another.

Rom. 14.

Beloved Christians! In Christian congregations there may be those who are strong in faith and those who are weak in faith. Christians who are strong in faith are those who are quite sure from God's Word that they are in the grace of God for Christ's sake; and their walk is also sure in God's Word, that is, they let themselves be governed and guided in their life and walk by God's Word alone, and they know for certain that they will then do what is right and pleasing to God. These are Christians as they should be. By weak in faith are meant such Christians, who indeed also comfort themselves from God's word of God's grace given them for Christ's sake, but with somewhat trembling hearts; and as for their walk, their life and their conduct, they indeed also direct themselves according to God's word, but, in order to be able to do this, they think that they still need all kinds of human supports and crutches, which are to them

are not exactly given the hand of God's word. Such Christians are loved by the merciful God, just as a true mother loves her weak child. This difference between those who are strong in faith and those who are weak in faith will become more evident in the following "roch."

Now first of all, let this be true: God wills that the weak in: God wants the weak in faith to be fully accepted into the Christian brotherhood, and not to criticize relentlessly the thanks and concerns they have, which would only lead to confusion of conscience and disunity in the church.

For example, there is one who believes and has confidence, well grounded in God's Word, that he may eat anything. But another, who is weak in faith, eats only cabbage and vegetables, because he fears that eating meat makes the body too full, arouses evil desires, and is therefore not pleasing to God. How is it then? He that eateth all things shall not despise him that eateth not all things. And let him who does not eat all things not judge him who eats all things, for God has adopted him as his servant and beloved child. Judge? Who art thou to judge a strange servant, a servant of God? He stands or falls, as far as his way of life is concerned, before him who is his Lord. He will remain standing, even if he does not follow your thoughts and concerns. For God is able to keep him in line.

Or one may set apart one day and keep it before another for private prayer, meditation on the divine word, and other spiritual exercises, because he thinks that such an order is necessary for a Christian. Another, that I may say so, sets apart every day, and takes care of his soul there, but makes no distinction in the days. How is it here? Let every man be sure in his own mind, and let every man be convinced in his own mind that it is good and wholesome for him to do as he does. He that keepeth one day before another doeth so unto the Lord: he that keepeth not one day before another doeth so unto the Lord. It is just the same with the aforementioned eating. He that eateth all things doeth it unto the Lord, because he giveth thanks unto God; he that eateth not all things doeth it unto the Lord also, and giveth thanks unto God. For none of us who are Christians live unto him, and none die unto him. If we live, we live unto the Lord; if we die, we die unto the Lord. Therefore, whether we live or die, we are wild to the Lord. For to this end Christ died, and came to life again, that he might be Lord over both the dead and the living.

But thou, why dost thou judge thy brother, because he holdeth not such particular things as thou holdest? Or thou, why dost thou despise thy brother, because he keepeth such special things as thou keepest not? Christ the LORD it is that knoweth us all, and before whose judgment seat we are all presented; for it is written, "As I live, saith the LORD, every knee shall bow unto me, and every tongue shall confess unto God." So then every one of us for himself shall give an account of his doings unto God.

Let us not therefore any more despise and judge one another, but rather let us judge, keeping a sharp watch lest any man give offence or offence to his brother.

For behold, dear Christians, we can know and be assured in the Lord Jesus, that no meat is common unto her,

unclean, defiling, harmful, harmful to the Christian life. But if any man think that any meat is vile, hurtful to the Christian life, to him it is also vile and hurtful. If someone thinks that eating meat is sinful, he also sins when he eats meat. For he then does something which in his opinion is sin. And if your brother is first distressed by your meat-eating, and then tempted to eat meat, and so does what he thinks is sin, if he is annoyed and made angry by your example, you are no longer walking according to love, according to love, I say, which is the fundamental law for all walking in the kingdom of Christ. Do not, by your eating of flesh or by any other thing, corrupt him for whom Christ died.

And then, in all this, let us also consider the unbelievers who are outside the congregation. When they see us Christians quarreling among ourselves about food and drink, they take occasion to mock and blaspheme the treasure of our faith. Therefore let us see to it that our treasure is not blasphemed. For truly the kingdom of God is not eating and drinking, but righteousness in the sight of God through our Lord Jesus Christ, and peace with God, and joy in the Holy Spirit. These are the true goods of the kingdom of God. And he who has these and then sincerely serves Christ is pleasing to God and worthy of men, whose Christianity is such that it arouses respect even in unbelievers, and, if God gives grace, serious thought that leads to salvation. Therefore let us not quarrel about external things, which are neither commanded nor forbidden in God's word, but rather strive after that which serves peace and that which serves the improvement of one another, the edification of one another.

But we don't want to actually talk about the unbelievers. That's just come in occasionally. We want to take up the actual thread again.

Dear one, do not, for the sake of food, destroy God's work, your brother who has been redeemed and converted by God through Christ. But you would do so if you gave him offence and offence by the inconsiderate and uncharitable use of your Christian liberty, as shown above. It is indeed all pure, but it is not good, but a bad thing to him that eats it with an offence of his conscience. Now do you understand this? So it is fine and good for you not to eat meat or drink wine or do anything that offends your brother or makes him weak, and for him to do something that is against his conscience and his conviction. You have faith and confidence founded in God's Word that you may eat and drink anything. Rightly so! But have this confidence in yourself before God! Do not use this faith and confidence to harm your brother. Blessed is he who has no evil conscience in what he eats, drinks, or accepts. But he who doubts whether it is right, and yet eats, is condemned in this action. For he does not do it out of faith. But whatever is not done out of faith, whatever is not done in the certainty that it is right in the sight of God, whatever is done with a doubting, trembling, sore conscience, whatever it is in and of itself, that is sin. -

In this letter, dear Christians, there is no mention of false Jewish Christians who wanted to impose on Christians the keeping of the entire Jewish ceremonial law as necessary for salvation. Nor is it spoken of such people as are here the temperanceists and the Sunday saints, who wish to make the drinking of beer and wine a sin forbidden by God, and Sunday a day appointed by God for the Jewish Sabbath. Such are to be resisted loudly and freely. But such are not spoken of here. But here we are speaking of dear Christians and children of God who want to serve God gladly and now think that they must abstain from this and that, and that they must set aside these and those times for special devotional exercises. Such are to be indulged, and not to be grieved by reckless use of a Christian liberty, or even to cause them to fall from the faith. And we are to learn here that the use of mean things, that is, of things which God neither forbids nor enjoins, is sin when it is done with offence to one's own conscience, or to the offence of the weak conscience of others. Grasp this well! But I repeat what I have already stated above: If arrogant hypocrites wish to command or forbid us a mean thing from God, let us preserve our Christian liberty and resist them loudly and freely.

C. M. Z.

Teacher shortage.

This is not a mere exclamation to which some remarks about schools and the like are to be attached, but it is a fact which is already making itself felt in an unpleasant way, indeed it is a state of emergency in our church. There is even the prospect that this emergency will become such a crying one in the near future, if it is not quickly and vigorously prevented, that the failure and the losses which may thereby be caused to the church will make themselves quite unpleasantly felt.

How can that be? Someone asks. Weren't there two of the latter left over last year when the teacher candidates were distributed? This abundance was only an apparent one. For before all the members of the distribution commission could be at home, more than two appointments were already out of the way, which had somehow been delayed or which came from congregations which had thought that the appointments would be of no use to them, since they would probably not get a candidate after all.

That there really is a shortage of teachers can be seen from the fact that during the past school year our seminary in Addison received more than 60 requests for temporary help, that is, letters in which people ask, usually very urgently, that a seminarian be sent to the clerks to teach school either for the whole year or for part of it. At Seward, long before Easter, there were 20. Of these requests, about 40 were successful, in such a way that 18 of the seminarians used helped out the whole year, 13 from Addison and 5 from Seward; with the rest, help was given only for shorter or longer periods. The rest could not be helped. What a state of emergency this is! Even those who had to go out

who could not interrupt their studies without disadvantage.

At this year's distribution of candidates there were again 20 candidates less than professions; 73 were requested, only 53 were available. And until now (end of June) in Addison already again 17 requests for help for the whole next school year have come in. In Seward the situation will probably be similar. And how difficult it is to refuse most of these requests! It is written, for instance, that a teacher or a pastor in charge of the school is seriously ill, and that if the school has to be closed for a long time, there is a danger that it will be seriously damaged, or even that it will collapse, as can easily happen in mission places. And yet such urgent requests must always be turned down, if whole classes of the Seminary are not to be dismissed. - Incidentally, at least some of the classes at Addison are small, so that in the next few years there will be even fewer candidates than in recent years.

This disproportion, this plight, however, appears even more alarming when one considers the following. According to the "Statistical Yearbook" for 1910, there were 1009 teachers, 222 female teachers, and still - 1109 school-keeping pastors working in the schools of our Synod. Does not this last figure reveal a great, crying need of teachers? Among this great number of congregations who require their pastor to keep school, should there not be many who could, and therefore should, obtain a teacher? Among these congregations there are 155, each with from 60 to 150 voting members, yet they continue to burden their often aged pastor with double the work. Would it not be time for them to realize their situation and appoint teachers for their schools? Praise God, some have done so, others are doing so now. But how if this were to happen on a larger scale than hitherto, and many such churches appointed teachers? Where then would all the necessary teachers come from? - So there is a need for teachers, and it is likely to remain for a long time to come; indeed, in the next few years it will become much more acute, more crying, and more harmful.

What is to be done? Well, the dear congregations, pastors and teachers should not only work diligently so that the new buildings for our teacher seminaries, which were decided on at the last synod, can be carried out, but they should also send a large number of students there. We need students so that in a few years the candidate classes will be large again and this great need of the church, this crying need for teachers, can be countered to some extent. Would that many members of the congregation, pastors and teachers - especially those congregations that have already received teacher candidates or substitutes from the seminaries - would consider it their duty to look around right now for boys who would make good students for our teacher seminaries, namely those who not only have the willingness to be sent, but above all are also pious, have mastered the elementary subjects such as reading, writing, arithmetic, as they are taught in good congregational schools, and are capable of education. But of these quite a lot, and quite quickly to work, that our teacher seminaries may be quite full! G. E.

Our church work in Argentina.

For five years now our synod has been working among the Lutheran Germans in Argentina, South America. And when we consider the successes of this five-year work, we must praise the undeserved grace of God, who also here opens one door after another and gives us one victory after another. Our Synod here in Argentina, as in general, did not "enter without being called to fish in the mud", as we have probably been accused of doing, but it responded to a call. When in 1905 the pastor of the local congregation (San Juan), which at that time belonged to the united La Plata Synod, resigned from his office for various reasons, the congregation, which had disintegrated with the united synod, called a pastor from our synod. After the position of the congregation in doctrine and practice had been examined by the then President of the Brazilian District, W. Mahler, and the congregation confessed to be a Lutheran one, its call would be accepted by H. Wittrock, who took up his office there at the end of 1905. That is how we came to Argentina. Although we have had losses from time to time during these five years, for example the congregation of San Antonio, which had to give up its service because it refused to accept the Lutheran confession, the blessing of the Lord has been much greater, so that at present we have eight organized congregations, two preaching points and a mission in the large city of Buenos Aires.

Let us take a closer look at the mission area. It is naturally divided into two parts: the northern area in Entre Rios and the southern area in the province of Buenos Aires and the Central Pampas. The third area is the mission in the capital of our country, Buenos Aires. In Entre Rios is the main congregation of San Juan, at the same time the oldest congregation of our Synod in Argentina. At present it has 78 members and about 700 souls. The people are quite zealous and maintain a teacher for their school in addition to the pastor. The congregation owns a schoolhouse and parsonage. A church will be built within a short time at any rate, as the schoolhouse no longer meets the needs of the congregation. - Libaros, founded in 1908, has a few twenty voters. The community has bought a piece of land and will soon build a schoolhouse. - Lucas Gonzalez, founded in 1908, has a schoolhouse and a parsonage. The parish has about twenty voters. Unfortunately, they are mostly tenants who will move on sooner or later. - Galarza, a large tenant colony of about sixty families, founded in 1909, forms a parish with Lucas Gonzalez and Libaros, served until recently by Blessed W. Preußner. Here there is good hope of a solid congregation, as many of the tenants have either already purchased or will do so. - To these four congregations must be added the preaching places served from San Juan: San Ernesto, with about forty souls, and Jubileo, where there are about ten Reformed families besides three Lutheran ones. Here preaching takes place every six weeks.

The mission area in the south includes four parishes: Avestruz, Estancia Lomas, Campo Compania and Corriti, with

about twenty to twenty-five families each. These are quite poor (communities. The people are tenants and very often have faults. Only in Corriti are there owners who are reasonably well off. These communities have hitherto been served from Buenos Aires by Father A. Heine. However, it would be good to have our own preacher here, firstly because of the great distance from Buenos Aires (about 300 miles), and secondly because there would be a very productive mission field down here for a traveling preacher. Our mission among the Germans in Buenos Aires, which we began in 1947, has had the least success so far. Although we are certain, according to Is. 55:11, that God's Word does not resound in vain, the result of three years' work in this large city is an almost discouraging one. Only a few listeners regularly attend the services, only a small number the Sunday School. There is a reason for this. The Germans in Buenos Aires are for the most part hostile to church and religion, and the rest are either completely indifferent or uniate. This is hard ground, but we do not want to give up all hope because of it. In any case, it would be best if a school could be established there.

What our mission lacks most are schools and missionaries. So far, we only have a single, ordinary parish school (in San Juan). The congregations would be willing to establish schools, but where do we get good, reliable, Lutheran teachers? There are more than enough vagrants and banker-less businessmen who accept teaching positions. But for one thing, they are often quite unfit people; for another, religious instruction cannot be entrusted to them, because they are mostly outspoken atheists, freethinkers, scoffers, at the least not Lutheran, and usually they are drunkards as well. Oh, that God would have mercy! How the children grow up here without schooling, without getting to know their Saviour! And often the whole doctrine of salvation is to be taught to the children in the few weeks in which they attend confirmation classes. How many local pastors can take it upon their conscience to confirm and admit to the Lord's Supper such children who grow up completely without school and religious instruction, after only one or two days of instruction, is quite inexplicable to us. Schools! Schools! Sunday School and Christ teaching cannot take the place of the church school. If we want to raise up capable, knowledgeable, faithful Lutheran congregations, we must have schools and teachers. - But with God's help, this too will improve. He provides for earthly things, and how much more will he hear our requests for spiritual things.

At present there is a great lack of pastors. Buenos Aires and the mission field in the south have been vacant since October due to Fr Heine being called away to Brazil. Actually two pastors should be appointed for this field, so that the missionary in Buenos Aires could devote himself entirely to the city mission and the congregations in the south could be properly served. Basically, it does little good for a congregation if the pastor only preaches once every two or three months in their midst, only to be whisked away again into the distance. - The mission field in Entre Rios is also in need again. After W. Preußner in April of last year had taken over a part of the area, namely the congregations Lucas

Gonzalez, Libaros and Galarza, it pleased your dear God to remove him by death after only six months of effectiveness. Now the churches are again deserted. God give us soon some faithful laborers in his vineyard. 1) Two more pastors should also be hired in Entre Rios, since the congregations are quite far apart. This would then make it possible to establish two schools as well. Summa, if we could get four pastors now, it would be a great advantage for the mission. In addition, we could also use some Rene preachers, for example, for the provinces of Mendoza, Eordoba, the Rio Negro and Chubut, where many Germans live who have not yet been visited by pastors at all. Behold, the field is ripe for harvest, but there are no reapers!

We are well aware here in South America and also in Argentina that our demands for pastors and teachers, which are growing from year to year, cannot be met from North America. For some years we have therefore founded an institute in Brazil where pastors and teachers are trained, and we hope to soon be able to make a small start with such an institute in Argentina as well. But for years to come we will have to call out to the North American candidates for preaching and school ministry: Come down and help us! And our fervent prayer is that God may awaken in the hearts of the candidates the zeal and love of our fathers for the work of the mission abroad, that they may leave their fatherland and friendship with joy when God says to them: "Go where I send you and preach the gospel!"

Director E. E. Wegehaupt from Porto Alegre, Brazil, who visited our Synod of Delegates, is staying in our country for some time and is working for the South American mission by giving lectures. Since he cannot go everywhere himself, he is gladly willing to make material available to brothers who want to give talks on the South American mission. His summer address is: ?>1 IKrmü Tve., Milwaukee, IVm. L. F.

Our Inner Mission in Southernmost Texas and Traveling Preachers' Pleas.

As is evident from several letters, some mission friends follow this mission of ours with special interest: first, because it forms the southernmost post of our Synod, close to the Mexican border, and second, because it is, as it were, an outpost for further missionary work

1) The most urgent need has now been met. Of the candidates who left for South America in March and arrived happily, W. Rüscher is destined for Buenos Aires and C. Schröder for Entre Rios. The former writes to us on May 6: "After a wonderful journey we arrived in Buenos Aires on April 15. On April 23 my introduction as city missionary of Buenos Aires took place. Last Sunday I preached my inaugural sermon to an audience of ten people, and for the children's teaching five children turned out. Besides this missionary work in the city, I have four preaching places in the country, which I have to visit every six weeks."

on the other side of the border, where our Synod is not yet represented. It is therefore necessary to cultivate and strengthen this mission with particular zeal, especially since other ecclesial bodies are also trying to establish counter-missions everywhere.

We have been at work here for eight months. Scouring this large area from Corpus Christi to Vrowusville and the lower Rio Grande Valley has required much time, effort and monetary sacrifice. And in spite of all the opposition and adversity, we zero already have several preaching places and a vibrant congregation of 15 voters in Mercedes, Tex. and good prospects for the future; indeed, on Sunday Exaudi we were even allowed to dedicate a neat church and school building with great joy here in Mercedes.

The undersigned has now also been commissioned to undertake an expedition to Old Mexico. Because of the revolutionary unrest, this had to be omitted until now, but shall now be done. Unfortunately, only one address was given in response to the request in the "Lutheraner". Are there really no more people from our circles living in Mexico?

On this occasion, the undersigned missionary would like to express his faithful request that our fellow believers, when they move to the south or west, should not allow themselves to be lured somewhere, but should direct their eyes to those regions that are really good and where there are already settlements of fellow believers. How often do we have to make the sad experience, when searching for new regions, that we come across people who have become so indifferent and lukewarm after years of living without a church that they can only be moved with difficulty - if at all - to attend church services, and whose children, because they have grown up without Lutheran instruction, have either become completely secularized or have fallen prey to the sects. "Yes," they often say, "at first we deprived ourselves of church very much, and it cost many a silent tear when Sunday came; but little by little we have become accustomed to this state of things, and now give nothing for it. Our children have grown up without church altogether, nor do they want to know anything about it." Or it is also said, "Our children already belong to the church and to the church." And all the ideas, pleas and exhortations on the part of the missionary often remain quite unsuccessful.

Should not the Church become wise in the face of such losses through harm? After all, we are dealing here with nothing less than the loss of immortal souls! Should there not at last be more purposeful action and prevention, first of all on the part of the pastor concerned and the mother church from which these poor people come? Our departing Lutherans should be instructed and admonished in all seriousness to settle only in such a region where they and their children will again find school and church, and the nearest resident preacher of our Synod should also be informed immediately of their coming. And if some readers wanted to regard this as excessive care or even paternalism and say: "The people should take care of church and school themselves," then the answer is: Yes, they should, but in most cases they do not, since they first have to provide for an earthly home.

In the process, they are gradually weaned and alienated from the Church. Then the Church must come to their aid and follow them as a faithful mother; she must, where possible, accompany them to their new home.

This leads me to the main idea, to a plan that I would like to present here: Our Lutherans who are looking for a new home should immediately be gathered in colonies or directed to such. The plan can be carried out if it is handled in the right way. It is not the place here to present and discuss such a plan in detail, so a few hints may suffice.

For example, trusted men could be appointed who would direct their attention to really good and commendable areas and advise our people and, depending on their wishes, means and circumstances, point them there or thereabouts where they would also be treated honestly. This would best serve the people themselves and at the same time the missionary work of the church. Significant sums of money could be saved for the missionary treasury and better used elsewhere, which are now necessary to visit and care for the individual families who live so widely scattered. Anything directly or indirectly conducive to our missionary work and the ban of Christ's kingdom should be gladly considered by us.

Mercedes, Tex.

E. Möbus.

To the Ecclesiastical Chronicle.

America.

Praeses Vogel writes to us **from Brazil**: "You can hardly imagine the jubilation among our brothers when the news arrived that five candidates were on their way for us. Much more courage, joyfulness and zeal have returned to our midst; we see that our mother church has not forgotten us either. The earlier depressed mood that was noticeable everywhere has suddenly disappeared. To God be praise and thanksgiving for such rich blessings!" L. F.

In Brazil, the Lutheran General Synod of our country will now also enter into church work. As the "Ev.-Luth. Kirchenblatt für Südamerika" informs us, its explorer, who has so far been active in Argentina, has turned his attention to the state of Rio Grande do Sul, where our Brazilian District is engaged in work, and there especially to the city of Porto Alegre. It was not long ago that the proposition was discussed in this country that the General Synod and the Evangelical Synod of North America, the lined, should go hand in hand. Thus it is to be expected that in South America the General Synod's emissaries will establish and maintain brotherhood with the Uniate pastors there. This, too, would hinder our church work there in manifold ways. L. F.

At a joint worship service held May 30 by Methodists and Baptists at Batavia, Ill, the Swedish Lutheran pastor of Batavia, who belongs to the Augustana Synod, offered the prayer. So reports the *Lutheran Herald*. and we only once again put our finger on it as evidence that in the General Council there are again and again examples of full church fellowship with Reformed sects, and

that even in the Swedish Augustanashnode, which belongs to the Council, things are no better in this matter, as is often asserted.

L. F.

The "Reformed Church Newspaper" says **about the bodily care of old and worn-out preachers** or their widows and orphans (and of course the same applies to teachers at parochial schools): "Ingratitude is one of the ugliest vices that even nobler worldly men abhor. But what else than ingratitude is it when the church lets its old servants of the word, who have been in the service of the church for decades and have become old and grey and weak in this work, starve, in the best case with a pittance, which in most cases is just enough to protect an old brother and his wife and perhaps other needy people dependent on him from starvation? Should not the congregations consider it their sacred duty and a matter of honor to provide for the old pastors and their wives or widows in such a way that they may live out their old age without worries? Only do not be worried and afraid on the part of the too timid and too exact souls that the old pastors will suffer harm in their welfare. Surely they will not let it come to that. Rather take up the idea of taking up a collection on a Sunday for the pastors who are unable to serve, and who, as veterans of Christ's scattering flock, may lay full claim to the congregations providing for their needs in a sufficient manner."

L. F.

The so-called tremblers or shakers (Shakers) transact their business affairs. So it is reported from Ohio and from New York. Thus this oldest communistic ecclesiastical community in our country, which for a time, notwithstanding its sad aberration, fairly flourished, has now come to its close. The Schäkera arose in England in the 18th century, emigrated to America under the leadership of Anna Lee, or "Mother Anna," in 1774, and since that time have had their being especially in Mount Lebanon, N. Y., in Ohio, and in Connecticut. The said false prophetess pretended that Christ had appeared in her the second time, and was believed by her followers to be immortal, but died in 1784. The Schækera were deniers of the mystery of the Holy Trinity and other fundamental articles of the Christian faith, rejected marriage, lived in community of property, refused oaths and military service, like the Quakers from whom they originally sprang, and substituted their supposed new revelations for the Scriptures. A principal part of their worship was dancing and leaping, accompanied by shaking movements of the arms, head, and whole body, and often carried to exhaustion. On account of their objectionable life they often excited popular mobs against them in former times; in recent years they were scarcely known to exist. Since 1887, when they still numbered 4000 adherents, they have steadily declined. No communist community has yet had a longer existence, and with the Schækera perishes one of the saddest examples of the aberration of the human spirit and the apostasy from God's word.

L. F.

Abroad.

In Rome, on June 2nd, the foundation stone was laid for a German Protestant, that is, in this case, unfortunately, a united church. The Reformed Superintendent Terlinden has been collecting funds for this building for 21 years, and he also gave the ceremonial address on behalf of the united Berlin Oberkirchenrat. The fact that this Union Church did not receive the name "Lutherkirche

The fact that the Protestant Church did not hold the meeting as planned, because the Emperor, out of consideration for the Pope, refused permission to do so, is not a pity. The "Freimund," from which we take this news, rightly remarks: "Luther would turn in his grave if he knew how indifferent one is in the 'Protestant' Church of Germany, as far as it is governed from Berlin, against the right teaching of the divine word. After all, the Prussian embassy preacher in Rome, who serves the German Protestant congregation there, declared in his Easter sermon in 1910 that the resurrection of the Lord was doubtful and in any case unimportant and trivial for the Christian faith! If this 'gospel' is to be preached in the new church, then it had better remain unbuilt." - It is deeply to be regretted that in the city of the great Antichrist the old true, eternal gospel does not resound: Scripture alone! By grace alone! L. F.

All the saints greet you, especially those of the emperor's house," says the end of the Epistle to the Philippians, 4, 22, which St. Paul wrote from Rome. These words mean that the apostle also had followers at the court of the pagan Roman emperor Nero during the years of his Roman imprisonment, 61 to 63 AD. An interesting find relating to this has recently been made in Rome. Namely, a garden owner, while digging in his garden, came upon a vault bearing the inscription, "A tomb for the members of the emperor's house." Within this tomb have been found inscriptions dating from the birth of Christ to the death of Paul. The names of at least five Christians, as given in the last chapter of the Epistle to the Romans, are found on the tombs. L. F.

The Jewish question is becoming more and more important for the Turkish government. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports: Jews are immigrating to Palestine by the thousands and tens of thousands and are settling in the most fertile areas of the country. With European capital they build themselves beautiful houses. They have cultivated the fertile plain of Saron between Joppa and Lydda; the Hauran, this productive grain region, is in the hands of Israelite syndicates, and they are negotiating to buy the Jordan Valley as well. Joppa and Jerusalem are almost entirely Jewish towns; in Bethlehem, Nazareth, Gaza, where years ago no Jew was allowed to show himself, they now have Israelite quarters and synagogues. - This is a result of the Zionist movement passing through Jewish circles. L. F.

The catechism at the bedside.

Told by a pastor.

In a chamber next to the parlor lay the sick shoemaker, tall, lean, full of sores, and completely blind. He had lain like this for two years with strangers at the expense of the poor. The sight of him involuntarily provoked the remark, "It must be difficult to love God in such a condition." Then the following strange conversation developed. In a nasal, dry voice, the answer was slow and deliberate:

"We are to fear, love, and trust God above all things."

"After all, doesn't it seem like God did wrong to lead you into such misery?"

"Since we sin much daily, we deserve vain punishment."

"You are not tempted, then, to think that God has forsaken you?"

"We pray in this prayer that God may preserve and keep us, lest the devil, the world, and our flesh deceive us, or lead us astray into faithlessness, despair, and other great shame and vice."

"Do you believe in JEsus as your Savior?"

"I believe that he hath redeemed me lost and condemned, purchased and won me from all sin, from death, and from the power of the devil, not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death."

"Do you also have God for a father?"

"We are to believe that he is our right Father, and we his right children; that we may confidently and with all assurance pray him, as the dear children do their dear father."

"If JEsus be thy Saviour, and God thy Father, even so is God's Spirit with thee, as thou liest here?"

"I believe that it is not by my own reason nor strength that I can believe in or come to JESUS Christ my Lord, but the Holy Spirit has called me through the gospel, enlightened me with His gifts, sanctified me in the right faith, and preserved me."

"There thou art in glorious company, and the only thing lacking is this, that thou also be preserved in grace, and receive help in daily sin."

"We beseech God that he will not look upon our sin, and for the sake of the same will not deny such petitions."

"It is good to have forgiveness of sins."

"Where there is forgiveness of sins, there is life and blessedness."

"Yes, God surely even through these sufferings only wants to set you free from sin and all evil."

"Let the old Adam in us be drowned by daily repentance and boeing, and die with all his sins and evil lusts; and again let him come forth daily, and arise a new man, who shall live for ever in righteousness and purity before God."

"Then you do not doubt that God will also provide for your bodily needs?"

"With all necessities and food of body and life God doth abundantly and daily supply."

"Happy man! God grant that thou mayest always hold fast to him."

"We are to call upon his holy name in all our afflictions, praying, praising, and giving thanks."

I had to stop here. I could do no more. It was no use, no matter how I asked him or spoke to him, his answer came only in catechism words, but they were quite correct and accurate. Never have I learned to see into the priceless treasury that we have in Luther's catechism as I did in this man's speech.

There were two women sitting in the parlor, and I learned from one of them that the blind shoemaker used to ask the children to sit by his bedside when they were learning their lessons aloud. They were of the age when they were just studying the catechism, and hence it came about that the just filled his thoughts as he lay there alone and left to himself. For this Lazarus, the children had become the angels who brought him messages from God, taking him back to his own childhood.

What a mighty but little-noticed stream of godly vitality it is that is supplied to our church through the ages by the work of children in the home as they learn their catechism assignments for school!

A MisfionSfest Talk.

Ernst. Are you going to the missionary festival?

Wilhelm. I don't know yet. We're expecting visitors, and it might be that we'd be kept away.

Ernst. Do not be dissuaded, but bring the visitor with you, that will bring joy and blessing to both parts. - But thou, Harry, comest shrewdly?

Heinrich. Yes, it's not that funny. I haven't been feeling very well lately, and since -

Ernst. Listen, Heinrich! If someone is really ill, he certainly cannot come to the mission festival; but if one is only a little ailing, one must not let oneself be kept away.

Gottlieb. That's what I say. It's very easy to find an excuse when you don't really feel like it. When it's a question of earning money or taking part in all kinds of amusements, one is not easily dissuaded. I used to have an old acquaintance who often had rheumatism on Sunday and couldn't go to church, but during the week he could run after the plough. And when the young people want company, no way is too far or too bad, and a little indisposition is not respected.

Ernst. How about you, Gebhard?

Gebhard. Yes, if only it didn't cost so much! But they collect in the morning, and give their share; and in the afternoon they are exhorted to give even more. Then when everyone in the family puts in, it costs a pretty bit of money. And times are hard!

Gottlieb. Shame on you, Gebhard! You know that Christ has not spurned even the widow's mite. If poor people cannot give much," let them give what little they have with a faithful heart, and the Lord will put his blessing on it. But I do not count you among these poor. Only consider how God has blessed you so abundantly. When you came here, you had very little, and now you are a wealthy man.

Gebhard. I have to admit that. When I first came here I was driving oxen, and now you drive an automobile. One should probably give more for God's kingdom than one does.

Ernst. So come and open your hand. The mission needs it.

Gottlieb. The Mission Festival is always a joyful event for me. It is so nice to get together with so many fellow believers from neighboring churches, renew old acquaintances and make new ones. I also love hearing how the mission work is progressing. Listening carefully as pastors encourage us to go on mission and hold up God's grace in Christ to us is a great blessing. - The story of a Swabian farmer who went to the mission festival comes to mind.

Wilhelm. How was it with him?

Gottlieb. He wanted to go to the mission festival in B., about which he had already heard many stories. But the journey cost money, and he had none. So he sold a piece of land, an "Äckerle", and with the proceeds he started the journey to B. He liked it very much and took great blessings. He liked it very much, and he took great blessings home with him. When he was asked how he liked it, he said with great emphasis, "s's Äckerle worth."

Ernst. We don't need to "sell" an "acre" to "go to the mission festival" and yet we can give abundantly.

Gottlieb. Well" then I'll see you all at the mission festival.

Heinrich, Yes all, with wife and child and me only your visit and your basket me your food and with the necessary change.

Ernst. Lgtzr it just not be too small! - I want to tell something as a farewell. When I was once a deputy in the synod, I heard the old blessed D. S. tell how an old leader had once talked about giving. He said: "First comes Christianity in the head, in the children's teaching and preaching; then comes in the body; then comes in the hard. Toleyt kummt in de Geldtasch. Then it's real!" Well then, goodbye at the mission festival!

(Missionary news.)

A word about misfious collections.

So often we have to ask for gifts for this or that mission in the congregations, and many a member of the congregation would become reluctant if a collection were announced from the pulpit. Who is to blame that the cause of mission must so often be brought to mind? Is it the Synod, because it needs so much? No, dear reader, the Synod does not seek expenditures, but the all-gifts seek them. But when the Lord opens a door to our Synod with the command, "Go," shall the Synod be disobedient for the sake of the vexed question of money and the care of money? But don't be shrewd. So you can't blame the synod for the "so often". But who else? you ask. There is only one answer: yourself!

If you would not always seek out the smallest coin for a collection, if you could decide to really put an offering on the offering plate, then the yield of the collections would not be so meager, and your paswr would not be compelled to announce "so often" collections. So I will tell you a little story that delighted me; perhaps it will put you to shame and inspire you to imitate it.

A poor man, a tenant farmer, who has a wife and several children to support, came to me these days saying, "Pastor, I would like to do something for the kingdom of God. Advise me where to send these few thalers." After I had shown him the needs of the inner and the heathen mission, he decided in favor of the latter, "since the heathen know nothing at all" about the dear Savior." At this he drew his pouch from his pocket and laid seven dollars on the table for me. I was very much astonished at the large sum, given by a poor man. He must have looked at my astonishment, for he gave me the following explanation about the money: "The good Lord only gave a good crop last year." I could only press his hand with emotion; but my soul rejoiced with great joy. If there are still people in your congregation who think so, I hope I have not labored in vain.

Now, dear reader, what is your attitude toward this man? How much money hast thou borrowed? What are your possessions? and what do you give to the Lord? If thou wilt not often be approached for a gift to the cause of the Lord, dig deeper into thy pocket, and make "offerings" of thanksgiving to the Lord. The man of whom I have here told is a tenant farmer, has no property of his own, and yet he won it over himself to give to the Lord, without any special exhortation from men, a sum so large for his circumstances. "Go and do likewise!"

(Switchblade.)

Charity.

About charity the well-known great church teacher Johann Gerhard, who himself also abundantly practiced what he taught and wrote, writes the following noteworthy words in his "Reflections":

"Thou shalt take no good with thee into judgment, save that which thou hast given of thy perishable and corruptible goods to the poor, for whom Christ did not refuse to lay down his life. Give to the poor; you give to yourself. What you do not give to the poor, someone else will possess.

"Everyone is stingy to whom the Lord is not all in all. He that esteemeth earthly goods so highly, dwelleth not yet heavenly. How can he lay down his life for the brethren who denies temporal sustenance to a brother in need? The hand of the poor is our treasury in heaven; it lays up the treasure in heaven, that it may be lost on earth.

"Wilt thou be of pleasant service to Christ? Be charitable to the poor. What good is done to the members, the head accepts as done to himself. Christ saith unto thee, Give me of that which I have given thee of mine own: do good with that which is good, that thou mayest obtain good: give the earthly things that thou mayest keep them, because thou wilt surely lose them if thou keepest them anxiously. Harken to Christ's admonition, lest one day in judgment thou hear his sentence: Go ye into everlasting hell, ye cursed: for when I hungered, ye fed me not.

"Alms are a holy sowing, which, depending on whether it is done sparingly or abundantly, will result in a sparing or abundant harvest. If thou wilt be of the number of Christ's sheep, shew good also unto his sheep. Be afraid of the goats, which are not set on the left because they have robbed, but because they have not fed others with their own.

" .O LORD, incline our hearts to thy testimonies, and not to avarice!" "

The greatest sin.

To despise the word of God is the greatest and vilest sin. Without it, we have many things in us that are detestable to our Lord, and that make him angry, impatient, covetous, bellying, rutting, fornication, hatred, and other vices. ...belly-burning, rutting, evil lusts, fornication, hatred, and other vices. These are great and grievous deadly sins, which are everywhere prevalent in the world. Yet such sins are nothing compared with the abominable contempt of the divine word, which is so great and general that avarice, adultery, fornication, etc., are not so base; indeed, all these things would remain if we loved and valued the word of God. But alas, we learn the contrary, that all the world is drowned in this sin. Peasants, burghers, and those of the nobility do not give a hoot about the gospel, but snore against it, and think it no sin, though they despise or even persecute it. So I see my wonder in the church, that among the hearers one goes out this way and another goes out that way, and among such a great multitude there are scarcely ten or twelve who are there because they want to notice something from the sermon, above which now that this sin is so common, it is also a quite terrible, hellish, devilish sin, in that it does not want to be recognized like other sins. Everybody thinks it is a small thing when one is in the sermon and does not diligently take notice of it. Indeed, most of them go along like this, thinking that wine or beer tastes just as good to them as any other sin.

under the sermon than at the other time. No one is concerned about it, much less does anyone feel remorse for having so little regard for the good word. This is not the case with other sins, such as murder, adultery, and theft, which, if not soon, are followed by repentance in due time, so that the heart is shocked by them and wishes they had not been committed; but not to hear the word diligently, even to despise it, to persecute it, to falsify it, no one feels conscience about it.
(Luther.)

The Feftp preacher.

It was a gloomy Sunday. The young country priest is lonely in his study after the service has ended. Tired and depressed, he looks through the window into the misty-grey landscape. Yes, tired he is, not physically - he is a man like a tree -; his soul is tired. He had chosen the pastorate out of an inner drive; as a follower of Christ he wanted to be a helper to his fellow men. Gladly he had fulfilled his profession until last summer. Then, after he had preached the festival sermon at a mission festival, he had lost the joy of his profession. "You know," his best friend, a man of great spiritual gifts, said to him at the time, "don't take it amiss, but the sermon was nothing, nothing at all: dry, boring, without form, without proper expression. No, my dear, you were not born to be a festival preacher!" He gave much to his friend's judgment, and could not get away from it. Now the time of Passion and Easter was approaching again, and he wanted so much to be a right festival preacher. When was he to awaken and exhort, if he did not succeed on the feast days? Had he in the end failed in his profession, the profession he loved so much? Dark and gloomy is his mind, and yet spring and Easter time are approaching.

An old, bent-over woman comes up the courtyard. The old woman is a stranger to the priest, but she enters his house and looks him in the face with confidence: "Oh, you don't know me, priest, but I know you. I have run here a few hours, because I have no peace. I must thank you for the beautiful missionary sermon in the summer." The priest feels strange. He asked the woman what she liked so much about the sermon. "Yes," she said, "I can't tell you what I liked about it, but the sermon brought me peace in my heart; I felt the holy seriousness, and he believes what he says. In eternity you will see more clearly what effect your missionary sermon has had!" The woman leaves, accompanied by the priest's heartfelt words, with her face transfigured. He, however, looks gratefully to heaven, from which a ray of spring sunshine shines through the mist: So nevertheless a festive preacher!

Talking back or giving a bad name.

How to close the door to slander is illustrated by the following incident: Chalmers, a Scottish preacher, relates how one day a neighbor came to his mother and described an inglorious act that a woman in the village had been guilty of. Chalmers' mother listened until the story was over; then she said, "That's terrible! I will put on my hat at once; then we will both go to the poor wrong-doer: and see loie we can her helper: that she may see her offence, and repent." At this the teller became embarrassed, and stammered an apology; and as Mrs. Chalmers insisted on the: Gang, she said at last that

she had only heard about the matter by chance and perhaps there was not much to it after all. Then she hurried out of the house. If only all those to whom the ear-blower offered his services would do so!

Beware of avarice!

It is necessary to beware of it, for avarice, like all works of sin, disguises itself as an angel of light; it creeps up on us under the ingratiating name of frugality, of nourishment, of collecting lumps. And if when we were young we scarcely suspected how to begin to be miserly, because at that time we had only open eyes for the pleasures of life, the danger of miserliness increases in the same degree as we realize by experience what power money has. And this is miserliness, when the heart loves money, esteems it, makes its comfort dependent on it, lets money be its care. Oh, it is needful that the Lord should warn us Christians against avarice, adding, "No man liveth by having many goods."

One air, no load.

All true believers do not consider it a burden to be laid upon them, but an honor to be done them, and which should not be done to any unbelieving worldling, when they are called upon to offer "gold and incense" for the holy work of the mission. And because they cannot all go out themselves as missionaries to call in Christ's lost sheep, they bring their sacrifice of money with the greater joy, that others may be able to perform the glorious work in their stead.
(D. Walther.)

Obituary.

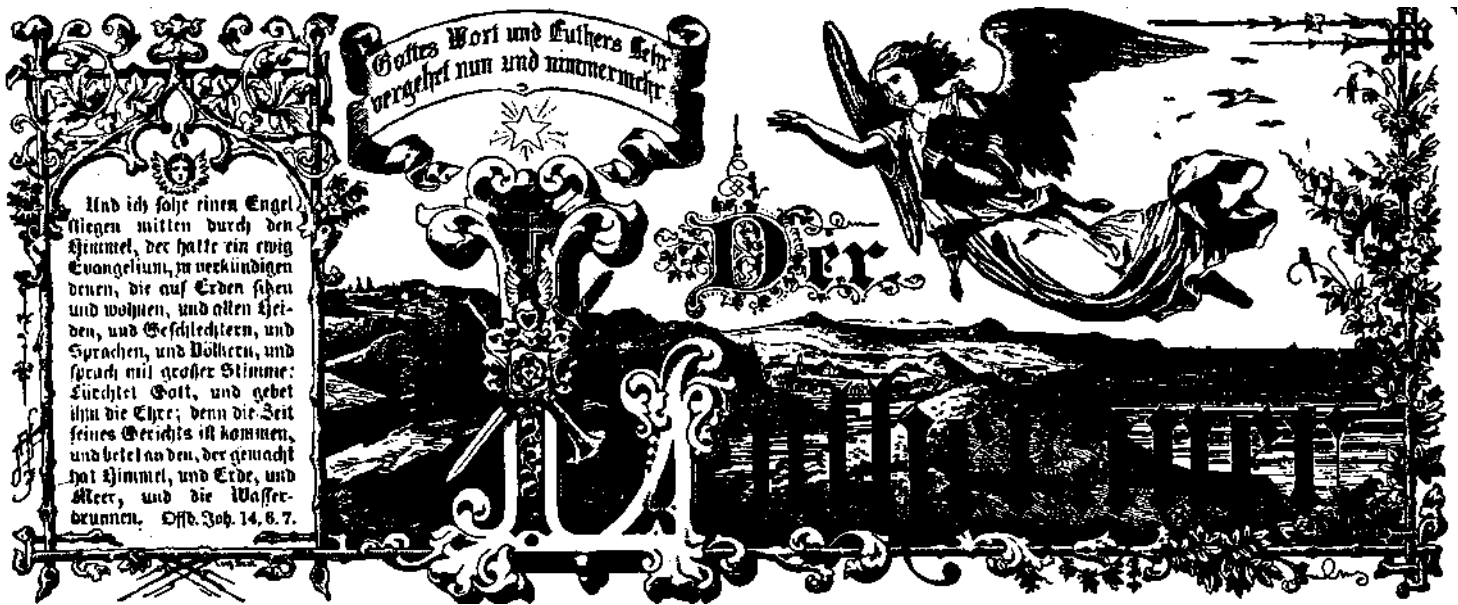
On 2,;. June, died of consumption in: parental heap at Montevideo, Minn. the student of theology, Albert Bokelmann, and was buried on 25>. June, by Bro. O. C. Wolff buried. He had been a student at our college in St. Paul, Minn. and was in: September, 1909, and had entered our St. Louis Seminary. After a year and a half of study there, he was obliged to return home early this year on account of his suffering condition, and soon the news came that he was growing weaker and weaker. Lein Seelsorger, however, wrote:: "He did not complain or grumble; his main plea during the last weeks was: 'Come soon, Lord Jesus! He brought his age to 22 years, 4 months and 10 days.

L. F.

New printed matter.

D. Konrad Dieterich's INSTITUTIONES CATECHETICAE, that is, thoroughly liche Auslegung des Katechismus D. M. Luther in question and answer, and provided with notes. Translated from the Latin by Dr. F. W. A. N o tz. Second, improved, and increased edition. St. Louis, Mo. Concordia Publishing House. 526 pp. 4*4 X7^ . Price K2.00.

Just before we took up this old, proven work, which has passed from the possession of F. Dette into the publishing house of our Concordia Publishing House, for review, we had in quite a different connection the words of the well-known newer church historian



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., July 25, 1911.

No. 15.

A synodal letter from ancient times.

When our Synod, in the fall of 1874, decided to raise and apply 81,000 dollars "in order to be able to reap the riches of blessing that have been poured out upon us," the General Praeses of the time, Prof. Walther, at the same time as the advertisement of the Synodal Report in the "Lutheran" and the fatherly exhortation connected therewith, as reprinted in the previous number of this paper for new attention, also issued to all our Synodal congregations a special circular letter, which was sent by letter to every pastor of our Synod, with the preliminary remark: "You are herewith urgently requested to communicate the following reminder, which is also addressed to your dear congregation, to it at the next available opportunity, respectively to read it aloud and to lay it to the heart." The heartfelt letter itself, which I hope will also be welcome to all the present members of the Synod, and will give joy, and new joy to the old, thus reads:

Dear and honored brothers in the Lord!

God's grace in Christ JEsu for salutation before!

The dear congregations of our Synod have everywhere, on this side and on that side of the sea, the name that the word preached among them of great love, so that God has loved us, has also made them rich in all kinds of works of love in return. And this is indeed the case. To God's glory be it said. Every number of our "Lutheran" with its rich receipts is a public witness to this. Our dear congregations, by God's grace, have already become a good smell of Christ to many, both among those who will be saved and among those who will be lost.

This gives me the joy to address your generous love with a heartfelt request.

We form, as you know, a Lutheran Synod. This is not an association of pastors who meet now and then with some members of the congregation,

in order, like a German consistory, to give laws to the congregations. No, a synod, as we have it, is a union of congregations for the purpose of joining forces, standing as it were as one man, to see to it that, first, the already existing congregations are supplied with faithful teachers in church and school, and that, secondly, our fellow believers who are still scattered to and fro are gathered into congregations and likewise provided with God's Word, but that all are kept in unity of spirit by the bond of peace, and thus the kingdom of God is built up and spread further and further. Therefore, all our congregations should actually meet together, man by man, to hold a synod themselves; but since this is not possible, each congregation sends two persons, a pastor and a member of the congregation, to represent it. Those present at the synodal assembly are therefore not a kind of ecclesiastical authority of the congregations, but nothing else than the servants of the congregations, who only do the necessary work for them, namely, they only deliberate on behalf of the congregations about what is necessary for the whole association of congregations. They do indeed pass resolutions, but not in order to interpret them to the congregations as laws, but only in order to present them to the congregations, which then have the right to examine them and the complete freedom either to accept or reject them.

Now, when our representatives were assembled at Fort Wayne last October, they persuaded themselves, as you know, that there must be rebuilding at Addison, Fort Wayne, and Springfield, if the institutions of our Synod there were not to go backward instead of forward. They have therefore also passed a resolution that the necessary new buildings be erected at the places mentioned. It is therefore now up to you, dear congregations, either to approve this resolution and carry it out, or to reject it and leave it unimplemented.

What is to be done now, dear brothers? God has blessed our synod abundantly. All its institutions for the education and preparation of competent preachers and school teachers,

without which no church can exist for the length of time, are overcrowded, and it has therefore become necessary to provide more space again. Should we now, in order not to have to build, allow the boys and young people who want to dedicate themselves to the service of the church to go home again? Impossible! Our Synod, by God's grace, has obtained your blessed name; from all sides, therefore, we are implored, "Come down and help us!" O send us preachers and teachers! God has thus chosen us to be His instruments in building up the true Evangelical Lutheran Church in America, while the same is now threatening to perish in our old homeland. May I not therefore be justly hopeful that you, dear brothers, will be ready and willing to do something to carry out the blessed, great work which God has placed in our hands in this new fatherland of ours? I do not doubt it.

So then my first request is: Choose one or more members of your congregation who are zealous for God's kingdom and instruct them to go from house to house and collect contributions for the construction of the necessary new buildings. If each one gives according to his ability, with a willing heart, out of thankfulness for the precious Word of God, which God has already given him, as much as is necessary will certainly be raised in this way. He who is not able or willing to give the whole of what he wants to give for it at once, let him himself set the dates in which he will give the rest. When you have collected a sum, send it to the treasurer of your district and inform him, if you can, in what terms and how much he may expect later.

Consider, however, that this is not a matter for the pastors, but your own matter, a Christian matter, for which we pastors, as your fellow Christians, will therefore also gladly contribute our mite. Our institutions are not the institutions of the pastors, and the synodal property of houses and land is not the property of the pastors, but your institutions and your property, so that every member of each of our congregations has a co-ownership right to it.

O you dear churches, do not let yourselves be deprived of the glory of having a faith that is active through love, and God will not make you poorer through your giving, but will only bless you all the more in the flesh, for godliness has the promise of this life and the life to come.

There is, however, one more thing which I would like to conceal, because it can easily depress me, but which I must not conceal from you, and which, if you think it over rightly, will not depress you either, but only awaken you to greater zeal for love. For it is this:

The current expenses of the Synod have naturally grown with each passing year, as more and more teachers have become necessary at our truly wonderful growing institutions. At the same time, our synod has also become larger, but the many new congregations that have been added are partly so poor or still so weak in insight, faith and love that the contributions to the synodal treasury have not increased to the same extent. It is true that our synodal printing and bindery will later make a significant contribution.

but only later, since it must of course now pay for itself. Therefore, for quite some time, not so much has flowed into the synodal treasury that the current expenses could have been met. Our treasurer - do not be alarmed! - has had to borrow thousands, at high interest, just to be able to pay the salaries of all the teachers employed by the synod, to pay for the repairs to our synodal buildings that become necessary from time to time, and to pay the taxes on them. I must therefore also submit this request to you: Remember, dear brethren, our synodal treasury more diligently! Otherwise our synodal house, which has become so large through God's blessing, cannot continue to exist. For my own part, I would like to be satisfied with less; but we have many teachers in our institutions who have large families and therefore cannot manage well in these expensive times with less than is set aside for them. The best thing, of course, would be for all congregations to make regular collections for the synodal treasury; then even small collections would do great things; but I refrain from prescribing anything in this matter. -

Well then, I have poured out my whole heart before you. Do not be angry with me for this, but remember that the synod is your spiritual house, in which you are the landlords and we pastors and teachers are only your stewards. If you take care of this house, your earthly house will not lack, but rather be blessed, for Christ clearly promises: "Prayer, and it shall be given you. A full measure, pressed down, shaken, and made superfluous, shall be given into your bosom," Luk 6:38.

I have hereby admittedly begged you impudently enough, but I am not ashamed of it - for two reasons: first, because I know that you are more willing to do something for God's kingdom than even some of your preachers think, who are therefore often too shy to appeal to your love again and again; On the other hand, because I have not begged for myself, but for our dear Lord Jesus, who is still poor and meager in his members on earth, although he himself is enthroned in heaven as the Lord of glory and all riches, but who wants to rule his church on earth through his word and through the faith and love of his own, until he finally crowns them with the crown of eternal life. Among these let him one day also me and all of you be found for the sake of his eternal love for the Saviour! Amen.

St. Louis, Mo. the 12th of January, 1875.

C. F. W. Walther,

Presently President of the General Synod of Missouri, etc."

**Christians are to bear the infirmities of the weak and
praise God in unity with one another.**

Rom. 15:1-13.

Beloved Christians! All those who rightly bear this name, Christians, who really and truly believe in the Lord Jesus Christ, all these are God's dear children, whom God embraces with ardent love. This is to be firmly remembered.

Among these beloved of God there are, as shown in the last Epistle, those who are strong in believing knowledge, and those who are weak in believing knowledge.

But among these God-loving ones there are also those who are strong in Christian life and walk, who, though sin still clings to them, yet resist it with calm and unflinching assurance, and walk in God's ways. To such great grace has been extended, and they are enviable people! And among them there are also those who, as far as Christian life and walk are concerned, still have many a frailty about them, who are still quite weak in their life and walk, who resemble people who have just recovered from a fatal disease and cannot yet stand and walk properly, let alone create and work. But God loves them and bears them in their frailty with great, tender patience and wants to improve and strengthen them.

Now because God stands thus by these weak ones, how shall those strong Christians stand by them?

Isn't the answer actually already given with the question? Doesn't everyone notice?

The strong should bear the infirmities of the weak as if they were their own and try to improve and strengthen them with great patience and love, but not only live to please themselves, not only look at their own conduct, so that it is only right before God. It is not right before God if they live only to please themselves. No, let each one of us so place himself that he may live to please his neighbor and help and serve him for good and for betterment.

Look to the Lord Jesus Christ. He did not live to please himself, but took such care of sinners and the infirm and the weak, that he was met with the reproach and reproach of the impious hypocrites, who said, "This man receiveth sinners, and eateth with them," and, "Behold, how that man is a glutton, and a winebibber, a publican, and a sinner's companion!" Christ prophesied of himself in the 69th Psalm, v. 10, saying, "The reproach of them that reproach thee is fallen upon me." So this is written before. But that which is written before is written for our learning; and in bearing the many infirmities of our weak neighbors, often so laborious and adverse to our flesh and blood, the Scripture gives us patience and comfort, and the hope of eternal life for ourselves and our weak brethren. For it is a Scripture empowering the Spirit and transfiguring Christ in our hearts. Yea, God, who by his Holy Scripture worketh such patience and comfort, grant that we, strong and weak, may be of one mind after Jesus Christ, and according to his will; that the strong may bear the infirmities of the weak, and the weak may gladly be borne, and helped, and mended; that we may with one accord and with one mouth praise God, and the Father of our Lord Jesus Christ, who is so wholly one with our dear patient Saviour, and of a mind that is kind unto us. Such praise of God is the breath of faith and the right worship in which God is well pleased.

Wherefore, that such praise of God may reign with one accord among us, and be magnified, let us bear with one another in love

the strong receive the weak and the weak the strong, just as Christ received us all. Thus the Holy Spirit exhorts us through the apostle.

Thus the Holy Spirit once admonished the Jewish Christians and the Gentile Christians at Rome: the Jewish Christians, who had known the Scriptures from childhood and were expected to be the strong ones, and the Gentile Christians, who had served the idols from childhood as they were led, and were expected to be the weak ones. The Holy Spirit presented to both how Christ had received them both. He presented to them how Christ had first ministered to the circumcision, the Jews, namely, how he had first called the Jews to his salvation by his own preaching, and then by the preaching of his apostles. And this he did for the truthfulness of God, that he might establish the promise which God had made to the fathers of the Jews, that salvation should be brought to their seed. And so now the converted Jews praise the divine mercy. But, Christ also ministered to the Gentiles, he also called the Gentiles to his salvation by the preaching of the gospel, the converted Gentiles also are to praise the divine mercy. And this too was already prophesied in the Scriptures of the Old Testament. For the Messiah said Ps. 18, 50: "Therefore will I praise thee among the Gentiles, and sing thy: Thy name will I sing." And again, let God speak Deut. 32, 43, "Rejoice, ye Gentiles, with his people," together with the converted Jews. And again, Ps. 117, 1: "Praise the LORD, all ye Gentiles; and glorify him, all ye nations." And again, Isaiah chap. 11:10, prophesies, "There shall be the root of Jesse, and he that shall rise to reign over the Gentiles: in him shall the Gentiles hope."

So also today Christ has welcomed all of us who are Christians, old and new, established and fearfully wavering, strong and frail weak. And so let us welcome one another, that the praises of God may resound from the hearts of us all.

Now the God who gives us the hope of eternal glory, let him fill us all with all joy and peace in believing in our Saviour Jesus Christ, who has reconciled us completely to him, that we may be complete and rich in hope of eternal glory through the power of the Holy Spirit. C. M. Z.

Our missions.

ii.

The cultivation of the Inner Mission, of which we spoke in our first article, must be all the more dear to us all, since it has not remained confined to North America, but continues to embrace:-

2 The Inner Mission in South America.

Our commission appointed for this purpose was again able to encourage the Synod of Delegates assembled in May to give joyful thanks to God. God, who has so visibly promoted the work of the Inner Mission from year to year and crowned it with such rich blessings. This is especially true of our largest foreign field for Inner Mission, namely Brazil and Armenia.

tinia in South America. Our mission there was not only driven by the general duty of love to offer the preaching of the gospel to unchurched people, but we were also called to it directly by a Lutheran preacher there who had worked in Brazil for many years, who had read our journals and declared himself in complete agreement with us in doctrine, and who had also joined our synod, asked us to send him a pastor whom he could introduce to the work there and to whom he could transfer his field of work, since he himself wished to return to Germany because of weakened health. This was the reason for our mission in Brazil, first in the state of Rio Grande do Sul, where more than ten years ago a pastor of our synod was sent as a so-called "prospector", whose task was to investigate the church conditions there on the spot, possibly to organize congregations and thus to lay the foundation for the requested mission on the part of our synod. God gave his blessing to this research trip and led the "prospector" into an area that was extremely favorable for the opening of our missionary work, where a large door opened wide for us immediately. Four congregations were found that desired pastors from our synod. Thus, in God's name, our missionary work was also begun in South America in an area whose importance and significance could not have been foreseen. Although many hoped that more and more congregations would gradually gather around the flag of the Lutheran confession once it had been planted, even the boldest would not have dared to hope for such success as we have now seen after such a short time of work. In Brazil and in the neighboring republic of Argentina (where we were called five years ago) we already have 48 congregations and 13 preaching points (including a city mission in Buenos Aires, the capital of Argentina) with a total of 12,426 souls, 6038 communicating members and 1753 voters. In 1904, after a visitation by the now blessed L. Lochner from Chicago, the congregations united in a district synod and in 1907 also opened a seminary in Porto Alegre for the training of pastors and teachers. It is especially pleasing in the mission there that from the beginning pastors and congregations were anxious for Christian schools, which we may at the same time regard here as an admonition to renewed zeal for our church school system. In that synodal district we already have 40 schools with 1450 school children.

Unfortunately, there are only twenty pastors working there so far, and they have to preside over most of the schools themselves, as well as they can, often as badly as they can, in addition to their extremely arduous travel preaching duties and often very bad roads in the far-stretched parishes. We could already have many more congregations in South America if there had not always been such a lack of pastors. Large congregations have been lost to us, having called in vain for years; whole regions have fallen into the hands of false prophets, because we have not been able to fill them. How great and lamentable is the lack of workers in that immense field.

This is also evident from the fact that, while 22 names were on the list of the school students, according to the last report there were actually only 11 students in the school. The other half of the students, after attending the Austalt for one or at most two years, had to and still have to do substitute work at schools that are in danger, in congregations that have been waiting in vain for pastors. In order to help the crying need, five candidates for preaching ministry had to be dismissed to Brazil and Argentina a few months ago.

Our Commission says: "The mission in these two countries has swallowed up in this triennium (the last three years) the sum of \$14,218.42" (with the inclusion of \$5150.00 for the institution in Porto Alegre). "Certainly, a large sum of money; but the Lord has provided it. Admittedly, at times the treasury looked bleak; it was tarred, even more than empty; it had debts, and the salaries were due. But that is God's way. He owns all the gold and silver of the earth. He could, if he would, supply our coffers with superfluous money. But he keeps his scarce, no doubt partly to keep us praying. He has also again and again made the hearts of his Christians willing, and filled the hands, so that debts might be paid to thee, and necessities of subsistence presented to the missionaries. God has also given the Synod a treasurer who knows the feat of paying out funds even when the treasury is empty. . . .

"The reason why some people do not want to be quite enthusiastic about this mission is especially this, that they think that the people put up with God's word being preached to them, but do not ask for it; this is shown by the fact that they themselves contribute nothing. The answer to this is: 1. that the people who are served there with Word and Sacrament are mostly poor in earthly goods; 2. that only the Word of God itself can work hunger and desire for it, and make hearts willing to give, and this Word has hitherto been preached there only sparsely; 3. that, however, the fruit of the Gospel is already shown in this piece. In the congregations there, the following has been received for the salaries of teachers and pastors: in the year 1908: \$2679. 12; in the year 1909: \$3728. 36; in the year 1910: \$4285. 77. This shows a noticeable improvement and gives us hope that, when the good seed is sown more abundantly, there will be a richer harvest, and we will one day have an independent church system there." Certainly, therefore, we should continue to give our prayers and gifts to the missionary work in that great and most promising region, which has been so richly blessed by God. Certainly we should gladly raise the requested subsidy of \$12,000 annually for its continuation. This is not more than it has been in the last three years, although the work has been significantly expanded and the number of workers has increased. Especially in South America, our dear missionary workers must faithfully practice frugality, self-denial, and thrift.

If we look around at our foreign fellow believers, whom we entrust every Sunday in the general church prayer to the gracious care of our God, we will find another mission field of our Synod:

3. the mission in London, England.

That we have been able to find entrance into this gigantic cosmopolitan city and throw a mustard seed into the garden, which, though it has not yet become a large tree, has nevertheless already gained branches under whose shade it is well to dwell, is due to the following reason: About sixteen years ago a small group of impecunious but faithful Lutherans in London, who had come to the right knowledge through the ministry of a present teacher of the Saxon Free Church, addressed a letter to our Synod, in which they implored that our Synod would supply them with pure Word and Sacrament through one of its pastors. Now they said, "Let thy bread pass over the waters, and thou shalt find it for a long time," Eccl. 11:1. Today we have two congregations in London, namely one, the older one, in the northwest of the city, in Kentish Town, consisting mostly of bakers and journeymen bakers, and a second one in the suburb of South Totteuham, which lies to the north; furthermore, in the far east of the city of millions, a preaching place, North Woolwich and Silvertown, where glass workers who immigrated from Germany have found employment in an English bottle factory; and also an open door to a place of the greatest human misery, the Ctaats Prison. It is self-evident that there are many other opportunities in a city like London to bear witness to the divine truth of the Lutheran doctrine and to spread good seed, that is, to proselytize.

But one pastor and two teachers - that is all the manpower we have at present in the whole of London, so that the preaching place, for example, with its families, some of whom have very many children, has so far only been able to have Sunday school (in addition to the preaching), while the fact that the parochial school system is also so eagerly pursued and so flourishing in our London mission is just described as particularly pleasing and promising for the future. The congregations have therefore asked for a second pastor, who has been granted to them from this year's number of candidates, but who must of course first be paid from our missionary treasury, which has also been largely responsible for the salary of the second teacher. But the expensive synodal comrades in London are truly worthy of our support, namely with about \$1200.00 per year. If it is only a small group of about 110 communicating members, if they have no magnificent churches with slender towers, but only very simple, unadorned church halls, in which schools are held at the same time, in which pastors and teachers also live, yes, they are so despised that people are even seriously warned from Germany, Even though they are so despised that people from as far away as Germany are seriously warned not to join them, they have repeatedly and from various sides, also as a result of a visitation, been given the very best testimony, namely that they are well-founded in the knowledge of pure doctrine, filled with lively zeal for God's kingdom and with deep gratitude to our Synod, and at the same time are almost unparalleled in their willingness to sacrifice. Scattered far and wide in the sea of people of the vast metropolis, most have to travel very long distances by horse-drawn tram or omnibus to get to church. All the more gratifying is the

good attendance at the church services. Many also attend the doctrinal discussions held in both parishes, and young and old participate actively by asking and answering questions. Adults also participate in the Christian teachings by reciting the Small Catechism and answering the questions addressed to them. The number of students (66 in the Sunday School, 86 in the weekly schools) would undoubtedly be greater if the long distances in such a city were not especially dangerous for children.

We cannot, of course, expect the people to come to us in large groups, but must regard it as a great miracle of God that our faithful Lutheran Zion has been able to gain a firm foothold in London at all and now stands as a banner for all those who are still to be gathered to the orthodox church in that metropolis. Because those who have already been gathered are so fond of the pure doctrine, they are also so eager to make sacrifices. Just think, the members entitled to vote (37 in number) give from their by no means high wages - London is a very expensive place! - 30 to 35 dollars each year as a contribution to the congregation's coffers; indeed, some of them have already contributed up to \$2. 50 per week - certainly a deeply shameful example for many members of our American congregations here!

F r. S.

To the ecclesiastical chronicle.

America.

Regarding the letter of our General Praeses Pftenhauer to all our congregations, we would like to inform you that the distribution from our publishing house is now in progress. We ask our pastors once again to take on the distribution for the sake of the great Kingdom cause of our Saviour. Feder will receive twice as many copies of the circular as the number of those able to vote in his congregation; whoever desires more need only report to the Concordia Publishing House, whereupon it will be sent free of charge. L. F.

Prof. D. F. Pieper wanted to leave Philadelphia for Europe on July 20. May God guide him and his accompanying wife happily over and over again, and may he find speedy and complete recovery on this journey! L. F.

A pastor of our synod writes to the "Lutheran": " 'Rnfeer me in trouble, and I will save thee, and thou shalt praise me.' In trouble we staked. For weeks it had not rained. Oats and grain, potatoes and vegetables, all suffered from the scorching heat of the sun and the protracted drought. Everything looked bleak, and the harvest seemed to be a hopeless one. Then, in the great distress, our congregation turned to the Lord, called upon Him in their distress and begged Him for a refreshing rain, and the Lord had mercy and graciously heard our prayer. A short time passed, then the clouds, which seemed so brazen before, opened up, the drought was broken, and for days the Lord let the refreshing water trickle down on field and country, refreshed his creatures and filled the hearts of his children with joy and delight. On the next Sunday we were able to offer the thank-offerings of our lips to the Lord, praising and glorifying Him for His grace, goodness and mercy. On the following Sunday, when everyone was asked to offer the thank-offerings of their hands, the gifts flowed to the best of their ability.

of the mission much more abundantly than se before. This was once more a monument to the living Lot. "

W. M.

We take the following notices of the **meeting of the Wisconsin and Michigan Synods** from the last number of the "Ev.-Luth. Gemeindeblatt." The Wisconsin Synod was in: June, assembled at La Crosse, Wis. About 200 pastors and professors, 43 teachers and 110 congregational delegates were present. Vice-President Spiering preached the opening sermon. In the teaching sessions, Director Schaller from the seminary in Wauwatosa dealt with the topic: "The task of the church in our time" on the basis of the following theses: "1. Since neither the nature of the church has become something different than it ever was, nor has the nature of its members and their position in the world changed in any significant way, the task of the church today must still be the same as that which was set for it from the beginning. 2. (2) The mission of the church is the testimony of Christ, or the preaching of the gospel, and it alone; therefore again the gospel is the only means of accomplishing it. 3) In carrying out her task, the Church takes into account, on the one hand, the opportunities which God gives her, and on the other hand, the particular manifestations of the spirit of the times which threaten her work." - The theological seminary at Wauwatosa, Wis. held its largest number of students to date, 00, during the past academic year. 11 candidates were discharged into the ministry; to these were added 2 who had studied at our seminary at Springfield; but 19 vocations were cingelaufen, and Praeses Bergemann, in his report to Synod, called special attention to the labor shortage. A new professor is to be employed in the college at Watertown, Wis. and a year's leave at full salary has been granted to the deserving, now suffering Dr. Notz, who has had fifty years' teaching experience. For the fund of the Traveling Sermon or Inner Mission, ^10, 680 was granted, and P500.00 was suspended as a minimum salary for each missionary. The Synod also dealt in detail with the provision for invalid pastors and teachers; it recognized that more should be done in this respect, and therefore greater efforts should be made for this fund. The book store of the Synod has given a net profit of \$9089.00 to the College Fund and P5000.00 to the General Fund. As it is steadily expanding, the obtaining of a building of its own is contemplated. The "Gemeindeblatt" has increased its readership from 10,000 to 12,000. 10 pastors, 7 teachers and 5 congregations were admitted to the Synod. L. F.

The Michigan Synod was also assembled in June in Ienera, D., its southernmost congregation. Praeses Krauss, who was also re-elected to this office, preached the opening sermon. The doctrinal proceedings were conducted by Director D. Hönecke, of the institution at Saginaw, Mich. on the subject: "Prohibition in the Light of the Scriptures." He had laid down the following three guiding principles: "1. Prohibitionism, rightly considered, is essentially nothing more than a renewed encroachment upon the glorious liberty of a Christian man, in that by it a yoke similar to the old one, from which he has been freed, is again to be put upon the neck of the Christian, and by this means he is exposed to the danger of losing his liberty altogether. 2. (2) Since we must not allow the precious good of Christian liberty to be diminished in any way, we must not only not and cannot make common cause with the advocates of prohibition, but must rather fight their dangerous error with the weapons of the word within the limits set for us by God. (3) But where the State, urged on by Prohibitionist agitation, introduces Prohibition, we, as Christians obedient to it for God's sake, submit to it in everything, so long as it is not against

God's word violated, but likewise continue our testimony against prohibition, inasmuch as it desires to be a moral demand." - 5 pastors, 2 teachers, and 4 congregations were admitted to the Synod; his resignation from it had been declared by Father Hamfeldt, of Toledo, O., because he did not agree with the practice of the Synodical Conference on the lodge question and pulpit fellowship; he has, as has been reported elsewhere, entered the Synod of Canada, which belongs to the General Council. For the Progymnasium at Saginaw, Mich. nearly P4000.00 has been expended during the past year, for improvement of the buildings and enlargement of the grounds. A second class (quinta) is to be established in the fall and another professor appointed. The appropriation for the Inner Mission is \$1300.00. L. F.

Abroad.

The Synod of the Evangelical Lutheran Free Church of Saxony and other states was gathered this year in the week of Pentecost in Chemnitz in the congregation of Pastors Kern. About 50 synod members were gathered, plus guests from the East Indies, London, and the United States. The previous visitors from the Danish Free Church were no longer guests this time, but were admitted to the Synod at their request. Thus the Danish Free Church merged into the German one, as both had long been one in faith and confession, and we can now justly call it a European Free Church, as we have for some time had our gifts for both flowed into a common treasury. Father Wöhling preached the opening sermon, Father Löffler lectured on the doctrine of the spiritual priesthood of Christians, and I*. D. Willkomm presented a treatise on the literal inspiration of the whole of Holy Scripture with special reference to the more recent objections. On the Sunday afternoon of the Synod, a mission feast was celebrated, at which Father Hempftng preached the sermon, and several shorter addresses were also given: by Missionary Naumann on the Tamulen Mission, by Father Petersen on the church work of our Synod in Brazil, by E. Büniger from Wisconsin on the joys and sufferings of a traveling priest in our country, and by Father Michael on D. Walther. The collection of 350 Marks was earmarked for the Tamulcn and Negro Missions, the Free Church Writers' Association and the building of a chapel in Denmark. L. F.

The case of Jatho has for some time, and especially in recent weeks, deeply moved the ecclesiastical circles of Germany, and even American papers, which otherwise care little for such matters, even the English daily press, have taken notice of it, admittedly mostly in a quite incorrect manner. The case is this: Jatho is a liberal preacher at Cologne, who has denied and blasphemed in speech and writing the fundamental truths of the Christian faith. Of this he was indicted; but even at the last interrogation in Berlin before the newly appointed Prussian College of Judges he openly confessed his radical unbelief. A God above the world did not exist; God was the world, and the world was God. The deity of Christ was to be deleted; there was no redemption through Christ, no sin in the biblical sense of the word, no resurrection, no eternal life. And now the Spruchkollegium, which has the final decision in such suits, has declared that Jatho is unfit to hold an ecclesiastical teaching office in the Prussian Landeskirche. Thus, for once, a gross false teacher has really been expelled from office. But unfortunately one cannot draw much hope from this. For one thing, it took years before this wolf, who had done particularly badly, was removed. On the other hand, there are many like-minded Jathos who are un-

be left disturbed in office and dignity. Thirdly, the College of Judges itself is not clean, for one of its members is the well-known Berlin professor Harnack, who also denies basic articles of the Christian faith, such as the virgin birth of Christ, his bodily resurrection and ascension into heaven. And fourthly, the free-minded circles are now stirring quite violently in favor of Jatho. In Cologne and elsewhere there were great rallies for him, and under his windows a crowd numbering in the hundreds gathered and sang - "Ein' feste Burg ist unser Gott"! I wonder what Luther would say to this use of his song of faith, every word of which stands in sharpest contrast to Jatho's delusion? Nor is it to be forgotten that Jatho is retired with an annual salary of 6000 marks, and that his deluded followers and friends have collected 90,000 marks for him. L. F.

In the face of the liberals in Church and State, who in their papers make out the Jatho case just discussed as if a sinister heretic court of hateful zealots had met in Berlin to make a martyr of an innocent Christian, who call the verdict of the Pruchkollegium "a blow at the heart of Protestantism and a shattering of the freedom of personal faith," and who knew how to report this view of the case even to America, a Social Democratic paper, the "Leipziger Volkszeitung," has judged much more correctly thus: "The Church is entitled to decide whom it will tolerate in its ranks. And in the present case it is a question of nothing other than this right, which neither a church nor a party nor any other association can waive with regard to those who depart from the principles of the community in a more or less noticeable way. Jatho, however, has departed from the doctrine of the Protestant Church far beyond the limits where any connection at all with the fundamental views - quite apart from details - could still be discerned. In such a case to speak of intolerance, of compulsion of conscience, can only happen to liberal men's souls, who are always indignant in the wrong place." L. F.

From World and Time.

Concerning the autograph letter of Luther, which was bought in May at an autograph auction in Leipzig by an intermediary for the New York millionaire J. P. Morgan for \$25,500, and which since then Morgan has given to the German Emperor, several inquiries have been addressed to us. The letter, however, is an important and interesting one, but its contents have long been known, and it is also printed in our beautiful St. Louis edition of Luther, Volume XV, Column 1893 (compare also Column 1899), according to Luther's own translation. Luther wrote it on April 28, 1521, soon after the days of Worms, where he had made the glorious confession before emperor and empire, concluding with the well-known words, "Here I stand, I cannot help it; God help me! Amen." Luther addressed the rather long letter in Latin to Emperor Charles V., after he had left Worms, on a Sunday at Friedberg in Hesse; in it he discusses the proceedings of the Diet of Worms, and defends the position he had taken there. From its contents, the decisive words are given: "It would not be proper for me, nor would it be fair, to deny God's word and thus to revoke my little book," unless "the errors which, as some suppose, are contained in it, are not to be found in the book itself.

If I were to be punished and rebuked with divine evangelical and prophetic writings, I would also humbly offer myself out of a Christian frame of mind, and if I were convicted of some error, I would revoke everything and be the first to throw my books into the fire, burn them, and trample them underfoot. Hereupon he makes the evangelical confession and substantiates it from Scripture in powerful words. The letter was handed over to the imperial herald, under whose escort Luther traveled, so that he might bring it to the emperor. But the letter did not reach the hands of Charles V, because no one dared to hand over to the emperor the letter of a man who was in imperial suspicion. A few days afterwards, Luther, on his onward journey, was assailed by order of his Elector, and carried off to Wartburg Castle for his safety. The letter has acquired such great value as an original manuscript of Luther, and for this reason Emperor William has donated it to the Luther Museum at Wittenberg, which already has a large number of Luther rarities. L. F.

The power of habit.

Recently I asked a woman why her husband went to church so seldom and why he did not have home devotions. She replied: "He was not taught to go to church by nature; even his parents didn't want to know anything about religion. A short time later I met a man who was ill with lung disease and exhorted him to refrain from sitting in his tavern and drinking beer, because it must be very harmful in his condition. He replied: "Yes, Reverend, as one is accustomed, so one does it. It is the custom to go to the inn with every trade and every visit and not to work without beer.

In these remarks it once again became quite clear to me what a tremendous power the evil habit is, and how it forces man into its subjection and no longer lets go. He who commits sin is the servant of sin and must wear the chain of slavery, even if he sometimes unreservedly admits the folly, harmfulness, and shamefulness of his service.

But if the evil habit exercises such a power, it is also true of the good: Young used, old done! That is why one of the chief things in good education is the habituation to the good, the regular, daily repetition of one and the same good thing; for practice makes perfect. A firm order in ordinary, as well as in spiritual and divine things, must not be disregarded in any educational activity, if good success is to be obtained. If children become accustomed to doing good in the parental home, they will later practice it in freedom as something natural, as a custom that has its justification and its necessity. It is of the greatest importance for every child to be taught in early youth to pray in the morning, in the evening, and at table; to lead a plain and simple life in food, home, and dress; to be regular and punctual in work; to follow good manners, such as should prevail in a Christian home. In all this lies a power whose effect must not be underestimated.

However, the habitual and therefore thoughtless and worthless giving of alms, praying, and going to church is often spoken of, and railed against, with a certain disdain. There may, indeed, be empty habits, in which the heart remains dead, and the mind receives no impressions. But it is better to be accustomed to goodness than not at all.

shared reconciliation. Once the good habit, the Christian habit, is gone, something very valuable is lost. Alan only contrasts an unchurched and a church family, in which home devotions and regular participation in the divine service are a matter of course, and then one can see what value lies in the good habit. To the good custom the word can always be applied: "Perderbc it not, for there is a blessing in it," Is. 65:8. But if it has become a dead habit, then the gift that lies in the good custom must be awakened, so that it can really come to life and develop its power. Without order and firm habit, we would be much more given over to sloth and comfort, and the doing of good would sometimes be made exceedingly difficult. If, for instance, a man has once got out of order in prayer, in going to church, in his work, it usually costs him great effort to take it all up again. For a man who has gone out of order is confronted with a multitude of real and imaginary obstacles which make it impossible for him to return.

The habituation to good is a good thing. That is why it is said of our Savior: "He went into his habit of longing on the Sabbath day," Luk 4:16. Although the scribes were not able to give him anything and did not come close to his fullness of spirit and his understanding of the Scriptures, he still cultivated the good habit of fulfilling all righteousness, even for the sake of others. Luther was in the habit of using the best part of the morning, not just a few moments but hours, for prayer and the meditation of Scripture, in spite of his immense workload. Good habit is an essential means of success in the work of self as well as others. Thus Heb, 6, 14 speaks of those who through habit have exercised senses to discern good and evil. He who is accustomed to leave nothing undone always keeps abreast of things, and is not deprived of his zeal to work by grievous arrears. He who accustoms himself never to walk idly gains a strange amount of time for work. He who approaches his work, even unpleasant work, with a fresh, lively mind, will quickly reach his goal.

Our habits are either our powerful allies or our dangerous enemies and corrupters. To every bad habit the warning applies: Once, only once do not let yourself be caught, otherwise you will be caught a hundred times! And all educators may commit to memory the word of Proverbs, chap. 22:6: "As a boy is accustomed, so he will not leave it when he grows old."

(Switchblade.)

What can I do for the mission?

No one says he can do nothing for the mission," writes an Englishwoman who has proved by her own example that it is possible, even when one is in straitened circumstances, "to do light nrr something, but very much for the mission." She, the daughter of a bishop and sister of a highly placed statesman, has suffered such loss of fortune that her annual income is now only 760 dollars - little for a genteel English lady. A hundred others in her position would have believed they could give nothing to the mission, nor even be obliged to do so. Not so this Dante. She cuts herself down to the utmost, is her own maid, makes almost all her clothes herself, and saves in general wherever she can. And what do you get? Answer: A saving of 350 dollars in one year for the mission! She is herself he

stannt about it, but also delighted and encouraged to continue. She gives private lessons, serves rich people as a reader, letter writer, and even as a clothes maker and runner, collects old china, wool scraps, plants, flowers, etc., and sells them for the benefit of the Mission. And God gives such lay that in one year she has already earned 1860 dollars for the Mission besides her own savings! And at that she is the happiest person in the world. "We rise every morning," she writes, "at 6 o'clock, and work unceasingly; in everything and for everything we draw strength from prayer, and though there is no lack of all kinds of humiliations and adversities, yet our life is a song of praise." -

Another example: Lizzie L. Johnson, who has been suffering for 26 years and has not been able to sit up for 17 years, even not being able to lift her head from the pillow, has raised over 16,000 dollars for missionary purposes during this time of suffering. This money was earned by making and selling book-marks. She herself kept up the correspondence and says of it. "I sent book-marks uach all," States of the Union, further to Mexico, Canada, England, Scotland, Italy, Sweden, Austria, India, Madeira, Turkey, New Zealand, Hawaii, China and Japan." - If a sick person can do this, what should the healthy do?

Exhortation to Prayer.

Those who have never fought against the devil"" do not know how necessary the spirit of prayer is. For carelessness and security increase daily, just as "rust on iron," and the word falls out of our hands before we are aware of it. When this happens, Satan is half victorious, for he does not sleep, but watches for every opportunity, and attacks us when he knows that the heart does not hang on your word. Therefore the word must always be practised and prayed when we go to bed or rise up, lest the enemy find us idle and unprepared, and pluck salvation altogether out of our hearts.

I am also a theologian, as I have been practiced in the Holy Scriptures through many a danger and have experienced something; Nevertheless I do not rise from the way of such a gift, that I should not therefore pray with the children the catechism, that is, the ten commandments, the faith, and the Lord's Prayer, and consider it with an inward heart, so that I not only run over the words, but also take note of what each word means, and if I do not do this, but am burdened with other business, I certainly find a harmful rubbish from it. The word is given for this reason, that we should sharpen it in us and exercise ourselves diligently. If we do not practice, our hearts will become like iron eaten by rust, and we will not know what to do with ourselves.

(Luther.)

A right-hand sidekick.

Not long ago, in the city of St. Gallen in Switzerland, there lived an apothecary who not only kept all kinds of herbs in his cupboards, but also knew of the herb and plaster that heals everything, the word of God. And in this he had a true helpmate in his wife. Both spouses were eager to walk as true Christians before God and man. Now the husband was easily excited by nature, and often on slight occasions there were violent outbursts of anger. If someone, in order to do something

When a man came to his pharmacy to fetch something and was unable to answer his questions precisely, he immediately became very upset. Afterwards he was ashamed and complained to his wife of the trouble his old man was giving him. "May I help you?" she asked him. He gladly accepted the offer; that his wife would not attack the matter clumsily he knew. Now there was an opening in the corner of the apothecary's shop, which led into the living-room above, in which the wife mostly resided. This opening served as a mouthpiece for the two of them when they had something to say to each other. As soon as the woman upstairs noticed that the barometer downstairs was on "storm" and that old Adam wanted to play a trick on her husband again, she said through the opening in the ceiling: "Old man, are you back again?" Those who were downstairs did not think otherwise than that she was asking her husband if he had returned from some outing. But the apothecary knew better, and the people below were sometimes surprised at the soothing effect of the question, like oil poured on an agitated wave.

Now who would have such a wise wife, or a drop of oil in due season! And if no other ask thee, do not fail at certain times to put the question to thyself, "Dude, are you back?"

Church Walk - Blessing Walk.

A godless man in Rostock, who was a despiser of the divine word and the holy sacraments, who neither spoke nor did good, who had taken to swearing, and who was a special enemy of preachers and a scoffer, said, when a foreign preacher was to preach in his place of residence, that he also wanted to hear the new priest. The preacher treated the story of the conversion of St. Pauli, and exhorted the hearers, if any had been persecutors and blasphemers, or had fallen in any other way, that they should stand up with Paulo, and not save repentance to the end; God would be gracious, not to the impenitent, but to them that repented; promised the forgiveness of sins, quoting the words of Ezekiel: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked ways and live." He also refuted Cain's despairing speech, as if sin were greater than it could be forgiven, and other things. Now when the latter was diligently attentive, the Spirit of God so stirred his heart that, after the sermon was closed, he said to a good friend who stood with him, "Praise be to God that I went to church and heard the sermon; I will remember it as long as I live." When he came home, he wrote the summa of the sermon in a book, and always had it with him. Soon after, when he became ill and had to die, he read it and took comfort from it, received Holy Communion, and died blessed.

(Scrifer, Soul Treasure.)

The poverty of unbelief.

Unbelief has no answer for the great questions of mankind. It cannot quench its thirst for knowledge. It knows nothing to tell it about the ultimate causes, about the how and why of things. To the questions: Where does man come from? What is he? What does he live for? Why is he so wretched? Where does he go in death? To what world can he still belong tonight for eternity? he owes the answer. His science makes man more knowledgeable, but not wiser and more educated, not better and not happier!

This unbelief in scientific garb is, for all his arrogance, a poor wretch who, on closer inspection, inspires not fear but pity. Instead of lowering your eyes before him, look him firmly in the eye And you will soon notice his uncertainty. Instead of facing his: Benevolent mockery and wit, or be misled by phrases of progress and enlightenment, light, free research, and other buzzwords, turn the tables and ask him what he knows, what he believes, what he hopes, what his worldview is, and soon you will realize, perhaps with astonishment, that scientific unbelief knows nothing.

Right Giving".

Justus Jonas once gave an alms in Luther's presence, saying, "Who knows, perhaps God will give it again." Luther said: "How foolishly you speak, as if God had not done it long before!

Obituary.

On 7 July teacher Julius Dunkel died in faith in his Saviour. He was born July 16, 1868, at Elbing, West Prussia. With his parents he came to Cleveland, O., in 1881, attended the school of St. John's parish there for one year, and in the fall of 1882 entered our high school at Fort Wayne. In 1887 he entered our teacher's seminary at Addison, and completed his studies there in 1891. Called by the congregation to Tolleston, Ind. he served thirteen years in the parochial school there. As a result of a spinal disease he felt compelled to resign his position in 1904. He returned to Cleveland, where he spent the last years of his life under severe suffering. He leaves his wife and six children. On July 11 the body was interred from St. John's church. Colleagues in the school department acted as bearers. The undersigned preached the funeral sermon based on Ps. 126, 5. 6.

I. H. Wesel.

New printed matter.

All books, music, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Eighth Synodal Report of the Oregon and Washington District of the German Lutheran Synod of Missouri, Ohio, et al. St. Concordia Publishing House, St. Louis, Mo. 1910. 64 pp. Price: 12 Cts.

Twentieth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio, et al. St. Concordia Publishing House, St. Louis, Mo. 1910. 72 pp. Price: 15 Cts.

That the Bible is God's Word and as such is to be used diligently is stated on pp. 8-43 of the first-mentioned report and inculcated by the speaker, P. J. A. Rimbach. - Father H. Schabacker's report for the Nebraska District (pp. 11-46) intends to promote church interest. Both papers find admirably adapted to serve their purpose, and are hereby cordially recommended not only to the members of the two districts, but to all our readers. Each of the two districts also reports on the higher educational institution that lies within its borders, and thereby also keeps the local interest in it especially awake. This is as necessary and well done as the reporting of the local Mission Commission.

K.

Luther booklets. Zwickau. Published and printed by Joh. Herrmann. 1911. price of each number: 5 cts; 12 issues: 49 cts; 199 issues: H2. 75.

It is a very commendable enterprise that a number of Luther's popular doctrinal writings are being thrown among the people in tract form at ridiculously low cost as messengers for the Reformation Jubilee of 1917. The numbers before us contain, for example, the magnificent writings "Von der Freiheit eines Christenmenschen" and the Preface to the Epistle to the Romans. These two comprise 32 and 24 pages 5X7. Other numbers deal with "Of Christ's Person," "Of the Holy Scriptures," "Of the Holy Spirit," etc. Take and read!

L. F.

D. M. Luther's Large Catechism. With Luther's picture. Zwickau. Published and printed by Joh. Herrmann. 1911. 144 pages 5X7, stiff paperback. Price: 15 Cts.

A pleasing and inexpensive edition of Luther's highly important, imperishable Large Catechism. Oh that many would reach for it and diligently read and study this glorious interpretation of the Catechism! The blessing will not fail to come.

L. F.

Catalogue of the Teaching Institutions of the German Lutheran Synod of Missouri, Ohio, and Other States for the School Year 1919/1911. St. Louis, Mo. Concordia Publishing House. 1911. 72 pp. *BRONXVILLE CONCORDIA*. Thirtieth Year. 1911. 46 pp. \$11 bejeepen bon Tir. -ft. Bronxville, N. Y., or by teacher E. H. Engelbrecht, 1192 Park Ave, New York City.

The first-mentioned catalogue provides information in the familiar, simple manner about the last school year at all of our ten educational institutions, and can therefore inform those who want to send a son to one of our institutions - hopefully there are quite a few parents - about many things that are of interest and value to them. It can be obtained free of charge from our publishing house. The second catalogue, which refers only to our college in Bronxville, is produced in the manner of the American institution catalogues, gives a description of the whole institution, is equipped with a whole series of pictures and is printed much more expensively. But this expense does not fall upon the Synodical treasury, but is met by the Lutheran Education Society in New York, which has already done so much for this institution. It is especially intended for those who wish to give their sons a higher education at all, without having the preaching ministry in mind for them. This catalogue may also be obtained free of charge.

L. F.

TE DEUM LAUDAMUS. HErr God, we praise thee. For mixed choir with organ accompaniment, composed by Edward H. Müller, 190 .Lntwttn" t>t., Detroit, 51ieü. 12 pages 7X191-:. Price: 20 Ets.: Dntzndprice: H2.00.

At the planned Wallher celebration in Detroit in the fall, this hymn is to be sung by a large mixed choir. We make this announcement because perhaps others will be served by this reference. The piece is light, pleasing and suitable for such a celebration.

L. F.

E. Wambsgañß as assistant pastor at Emmaus Church at Fort Wayne, Ind. assisted by kk Lühr and Purzner of 12 Ph. Wambsgauß.

Introduced as a teacher:

On the 4th of Sonnt, n. Trin.: Teacher H. Waldschmidt as teacher in the school of St. Paul's parish at Woodworth, III, by 12 R. Seils.

Gttrrvethrrngen.

Dedicated to the service of God were:

Churches: The new church (52 X 82, steeple 115 foott of the BetW congregation 'at Chicago, III, on Sund. Cantate. Preacher: Werfelmann, Merkel and Schlechte (English). The consecration prayer was said by 12 E. Pound. - The new church of Trinity parish at New Orleans, La. on the 2nd Sunday, A.D. Trin. Preacher: 12 Closers. The dedicatory prayer was said by 12 F. Wambsgañß. - The new church of St. Paul's congregation at Eric denthal, N. Dak. on the 3rd Sunday, n. Trin. Preacher: ?12 Matthias ^on., Siegel and Mackensen. - The new church (20 X32 feet) of the Zion congregation at Berlin, N. Tal., on the 3rd Sunday, n. Trin. Preachers: 1*12 Stolper and H. E. Vomhof (and English); the latter also said the consecration prayer, - The new church (32X57, tower 72 ft of Trinity parish at Campbell, Nebr., on the 4th Sunday, n. Trin. Preachers, Niermann and Th. Frese (English). The dedicatory prayer was said by 12 Th. Evers. - The renovated church of the North Woodward - Mission in Highland Part, Mich. on the 4th Sunday, n. Trin. Preachers: I>12 H. Brauer, H. Frincke and Peters (English). The dedicatory prayer was said by 12 F. Kolch.

The new church of St. Paul's congregation at High Falls, Quebec, Kan. on July 5, connected with mission feast. Preachers: ?12 Saar and Schiemann. The dedicatory prayer was said by 12 H. Schimmelfennig. Collection: H64.00.

The new altar of the Immanuel congregation at Tilsit, Mo., on the 4th Sunday, n. Trin. Preachers: PP. Lanychenuig and Schlesselmann (English). The consecration prayer was spoken by 12 L. H. Schäfer.

Anniversaries.

The St. Matthäusgemeide in Town Wisner, Nebr. (12 H. Hilpert," celebrated its ZZth anniversary on the 4th of Sonnt, n. Trin. Preachers: IT. Harms and Kühnert. - The Trinity congregation at Wyandotte, Mich. (12 F. C. Bauers, celebrated its 50th anniversary on the 5th of Sonnt, n. Trin. Preacher: 1'? J. I. Bernthal, G. Spiegel, and R. Meyer (English).

Conference Appearances.

The Cattaraugus- Conference assembled, w. G., on the 1st and 2nd of August at 12 W. Hancwinckel to Plato, N. P. G. Kühn.

The E a st Lake S h o r e - Special Conference will meet, w. G., from the 7th (evening) to the 9th of August at the church of the undersigned at Sanilac Tp, Mich. Works have UI2 Donner, Schwartz, Mundt, Tews (continued) and teacher Fink (catechesis). Preaching: 12 Donner.

E. L. Inglehart, Secr.

The Ev. Lutheran Immanucls confer; of St. Louis and St. Charles CountieS assembles, w. G., on the 8th and 9th of August, at Ellisville, Mo.

E. M. B i e g e n e r.

The Litchfield - Special Conference will assemble, w. G., August 8 and 9, at Prairietown, III. labors: Exegesis on the Epistle to the Ephesians: 12 Herrmann. Formula of Concord, Art. II: 12 Sticgemeycr. Predigt reading: 12 Bernthal (12 Dankworth). Catechesis on the commandment of the second commandment: 12 Feddersen (12 Gübert). Confessional address: Fr. H. Hansen (12 Fr. Hansen). Sermon: 12 Bernthal (12 Dierker). All would like to prepare for the Gospel of the 9th Sunday after Trinity. One give aZfß whether one wishes to be dehM by Dorsch (8. 30 rr.) or by Worden (about 8 . 4. ").

L. R c i l h.

The Lincoln Conference will assemble, w. G., August 15-17, at 12 Robberts parish at Tecumseh, Nebr. Works: Christ our model as pastor according to the gospel St. John: 12 Firnhaber. Exegetical work on the Epistle to Titus: 12 Schulze. Catechesis on Fr. 1-5 in the Synodal Catechism: 12 Robbert. Confession: 12 Schwarz (12 Ludwig). Sermon: 12 Firnhaber (12 Biehusen). Timely registration or cancellation requested. H. W. Robbert, Secr.

The General Pastoral Conference of Northern Jllinois will meet, w. G., August 22-24, at Father Kuehnert's church at Crystal Lake, III. work to be done by I>12 Härtel, L. Hoelter, G. Schuessler, Sncop. Further, each conference district is to furnish a paper. So-

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 2nd of Sonnt, n. Drin.: Kand. A. Frey at the church at Fairmont, Minn. assisted by L12 Schmiede and Predöhl of 12 O. H. Zemke.

Ordained and inducted on behalf of the District President concerned:

On the 4th of Sun. and Trin.' Kand. A. Gerkcn in St. Perri Parish at Friedenthal, Alta, Kan., by P. H. L. W. Schütz.

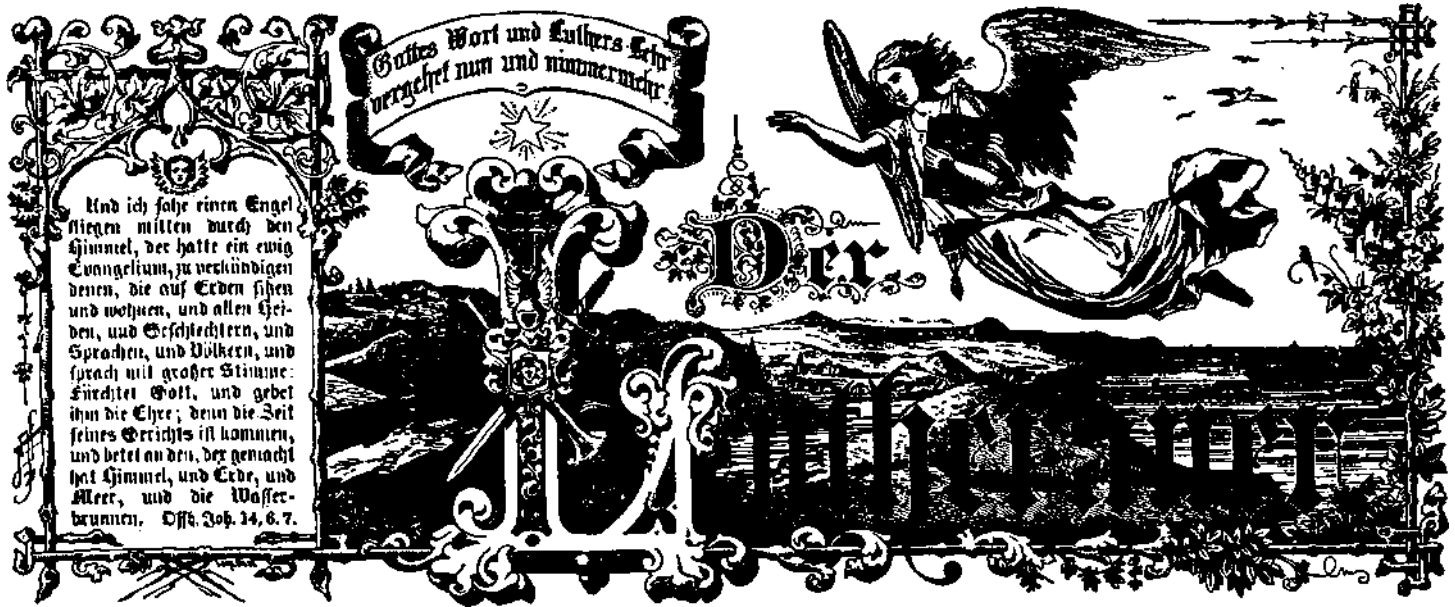
Introduced on behalf of the respective District Presidents:

On the 1st Sunday, n. Trin.: 12 O. Schroeder as Tanbftnmcmnmisfionar for Detroit, Mich. etc. from 1'. A. Boll.

On the 2nd Sunday, n. Trin.: P. O. H. Frincke in the church at Macymb, Mich. by 12 F. L. Schroeder. - 12 O. L u g e n h e i m in the Immanuel congregation at Shiner, Tex. by 12 F. W. Siebelitz. - 12 C. I. Broders in the congregation at Monnr Olive, III, by 12 J. G. F. Kleinhans.

On the 3rd Sunday, A.D.: 12 E. S t ö c k h a r d t in St. Matthew's parish at Erneftville, Mo. by Prof. H. Lobeck. - 12 W. Butzke in the parish at Polk, Nebr. by 12 Th. Möllering. - 12 W. G r e v e in the township at Lester Prairie, Minn. assisted by 1*12 Erthal and Th. Rolf by 12 R. Zwinscher.

On the 4th of Sun. a. Trin. 12 R. Kretzmann in the church at Neshkoro, Wis. assisted by 12 P. Schroeder of 12 H. Erck. - 12 F r.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., August 8, 1911.

No. 16.

To you!

To thy fountains, O JESUS, I will haste; Where God's fountains run bright and clear. No longer may I dwell in the wilderness; Lead me to the fountain which thy death hath borne me.

For you alone stands my hot longing, Tu stream of life, you Plul of Golgotha;
Restore me and still my tears; Let me believe what was done for me there!

What are all the currents of this earth?
They do not wash my stained heart clean.
From you a single drop - and I will be free of sin and recovered.

Give me to drink, that I thirst no more; For me also thy precious blood flows. Give me drink, great Prince of Life, Give me drink from the flood of grace.

Certainty of Faith.

Believers by no means think themselves better than other people, as they are so often accused of doing, in Pharisaic self-righteousness. They certainly believe that they are in God's grace; they certainly believe that even if many people are eternally lost, they will be saved, and that they are righteous and holy in the sight of God through faith, and that nothing can dispute or rob them of heaven; in a word, they consider themselves the elect. But believers realize more vividly than anyone in the world that they are unworthy of all gifts, even the least, and that if God were to deal with them according to their sins, he would not only have to deny them heaven, but would also have to punish them and cause them to perish eternally. Every true believer, for the reason of his heart, can say with St. Paul, "I am the noblest of sinners."

But as deeply as this humbles him, that he will not be pleased with any man, not even with a vicious man or a robber

and murderer, raises, ^o "DckkkmDwock this does not take away theJcertainty that he,oiM^2is^rd^^ -the ground on which he H^PB^rt^^, " Ilje^Mrstich all men.

schen -Eh his lebim^^WKtZl^nd^A^ so tei^r deserved. Mese mercy^Ir^dle, refuge, in diL-e^day at the stool of his sins stiHA ^deep,Krk65e^t"the shield, behind we^enfoopf-er ^ threats of the Law gesvrn^ie SünMr is erjmkert; this grace is the payment, he GodM<lsme "great guilt confidently offers; this grace P* ^^ülchaft he God puts, if it in his GewissS^chtzißt: Do account of the household of your life! Yea, thinks the believer, whose would I comfort myself, and whither should I flee, had not Christ also borne my sin? Then even God's mercy could not comfort me; for if I would flee to it, his righteousness would terrify me. But now I doubt not; for though my sin be great, yet is Christ's mercy greater; though I be altogether poor, this mercy makes me rich; though I be and remain a sinner, this mercy makes me righteous; though I be altogether reprobate, this mercy makes me acceptable to God; yea, though I be condemned and lost in myself, this mercy saves me and makes me blessed. Grace is what Christ calls to me from the cross, grace flows to me from his wounds; grace is what all the prophets and apostles preach to me; grace is written in bright letters in my heart; grace is my watchword, grace is my hope, grace is my strength and refreshment in the conflict, grace is my victory; therefore, I know that grace will lead me through death, hell and judgment and open heaven to me. Hallelujah!

O how blessed therefore are all the believers! They do not hope to be saved half as surely as the unbelievers; they are so sure of it that they are ready to die at any hour, and even if doubts arise now and then, they soon overcome them by holding firmly to the fact that in Christ there is grace for them.

(Walther, Light of Life, p. 221 f.)

Preacher in the Masonic Lodge.

The other day we read in our paper that when the Methodist preacher was admitted to the Masonic Lodge, the Presbyterian preacher gave the address of welcome. The Episcopal preachers of our city had always belonged to it. At the dedication of the Baptist Church, the Lodge soon thereafter appeared in full attendance at a service arranged in its honor by the Masonic Baptist preacher. On another occasion the Masons had a "sermon" preached to them by their Presbyterian brother. Then some have thought, If all these preachers belong to the Lodge, why may not we also join? Would so many preachers make common cause with the Lodge if it led doctrine contrary to the Scriptures? If Christ is denied in the Lodge, surely Christian preachers cannot fraternize with it?

In order to resist to some extent the terrible annoyance caused by such conduct on the part of sectarian preachers, let us consider these three points. - "If so many preachers belong to the Lodge, why may not we also join it?" The principle here stated need merely be nakedly set down to see that there is nothing in it. yours will want to hold the proposition: If so and so many preachers do something, then the thing is right. It would do no one any good to carry a list of preachers who have committed heinous sins, and say, These things may I now do also. Surely you do not conclude thus: Because ten thousand Roman Catholic preachers practice idolatry and worship the Virgin Mary, therefore the service of Mary is an innocent thing. Because a hundred thousand preachers teach the doctrine of works, man can be saved by his own deeds. What matters is not what men do, but what the Scriptures say. If you could say, "Because the Scriptures approve of Masonry, I may join the Lodge," you would have won. But the Scripture most emphatically rejects Masonry. While the Lodge says, "Our religion is the common religion of nature," the Scripture says that the natural man hears nothing of the Spirit of God, and that the saving religion is faith in Jesus Christ. The Lodge says: "If Masonry were simply a Christian institute, the Jew, the Turk, the Brahmin, and the Buddhist could not honestly partake of its enlightenment. But before its altar men of every religion can kneel. His creed can be subscribed to by followers of every faith." The Lodge practices a religion that also appeals to Jews and pagans. But the Scriptures teach that Jews and Gentiles can only be saved by becoming Christians. Finally, the Lodge confesses, "All definitions of Masonry agree in defining it as a system of. Morality, by the exercise of which its members may promote their spiritual welfare and ascend the theological ladder from the earthly to the heavenly Lodge." But the Scriptures teach that man is justified and saved, not by the practice of morality, not by the works of the law, but by faith alone in Jesus Christ. It is clear, therefore, that Freemasonry, which holds up the work of Christ as unnecessary, is regarded by Scripture as a godless, anti-Christian

institution is rejected and condemned. And this state of affairs is not changed by the conduct of any man, whoever he may be. Rather, even if a hundred thousand preachers preach differently to you, what is contrary to Scripture remains contrary to Scripture, and what is contrary to Christ remains contrary to Christ.

You say: "Of course I know that the conduct of a preacher cannot make a bad thing good. By my first question I actually meant that from the fact that many preachers are in the Lodge it must be seen that the thing cannot be so very bad, or, as it says secondly, "Would so many preachers make common cause with the Lodge if it led doctrine contrary to Scripture?" You assume the principle that no Christian may join a connection which rejects even one doctrine of the Scriptures. That is quite true. That is why we Lutherans are afraid to enter into religious fellowship, prayer fellowship, pulpit fellowship, altar fellowship, with anyone who persistently rejects our most holy faith on any point. But do you know that the sectarians, on the whole, reject this principle of yours? You will not ask your second question at all if you know these people. They have no idea of what an abominable thing is faith-mongering and unionism. They put aside the saying Rom. 16:17, "I beseech you, brethren, that ye take heed of them which cause divisions and offences beside the doctrine which ye have learned, and that ye depart from them. We need not prove this at length; they instantly admit it; they boast, after all, of this disposition of theirs. They look at a Lutheran in horror when he refuses to attend a Unionist service. They are proud of the fact that, while the Lutherans are still caught up in old prejudices, they have advanced so far as to extend the brotherly hand to every one who still believes in a higher being, who has "the common religion of nature." They are afraid to apply the label "false believer" to anyone. That this is due to the fact that they themselves are false believers, we will not now discuss further, but merely state that these sect preachers are ready to extend the hand of brotherhood even to him who contradicts the word of God. Will you then still ask, "Would so many preachers make common cause with the Lodge if it led doctrine contrary to the Scriptures?" They do so without hesitation. After all, you have heard some of the teachings of the Lodge that are contrary to Scripture. "In order to increase their influence," the sect preachers are glad to take all this in their stride. The fact that one of them appears somewhere praying, does not give you the slightest assurance that only the word of God is proclaimed there. It may be an assembly of Jews and Gentiles. Only they prefer to say "Brahmins and Buddhists" instead of pagans. Do you wonder that people who have lost the sense of the sanctity and inviolability of the Word of God do not turn away from the Lodge in horror? The Lodge membership of preachers who declare from the outset that the confessional status of a fraternity is not decisive for them cannot possibly express to the Lodge, in your eyes, the seal of orthodoxy.

But if false doctrine affects the heart of Christianity, can anyone still be indifferent to it? Therefore, thirdly, you say: "I cannot imagine that if the confession of the Lodge denied Christ,

Christian preachers would fraternize with her." You judge quite rightly that to any one to whom Christ is the chief thing, any denial of Christ is the abomination of all abominations. You do not understand, therefore, how Christian preachers can become Masons if the Lodge really denies Christ. But that it does so, it has told thee itself. It declares man's doings to be the ladder to heaven. To them Christ is not the Way, the Truth, and the Life. How then is it possible that preachers should kneel at her altar? You will understand this when you learn that with many, many sectarian preachers, JESUS Christ and His vicarious suffering is not the center of the sermon. The teaching of the Reformed churches does not give Christ the position that the Scriptures give Him. They have a different spirit than we have. In general, the sectarian pulpits pay homage to the doctrine of works. They call Christ also, but place beside him their own works. They also call the doctrine of justification, but before you know it, faith is called piety and virtue. The Sermon on the Mount is regarded as the Gospel, and Christ is set forth, not as a substitute, but as an example. They are accustomed to instruct their hearers to gain heaven by their own doings, repentance, improvement of life, and the like. If the Presbyterian could win over himself to officiate before the Lodge, he should not, at any rate, let pass the opportunity of testifying of Christ, the one Saviour; but he could win over himself to preach well Masonic, that in morality one finds God and blessedness. So it stands, on the whole. There are exceptions, thank God; but they are usually such as are opposed to logism. In general, however, in the sectarian churches, homage is paid to the doctrine of works. Do you now find it explicable that such preachers join the Lodge in heaps? It is purely inexplicable how one who knows the works doctrine of the Lodge, and holds Christ's merit as the only way of salvation, can go among the Masons. But this is easily explained, why people who are caught up in workmanship are not ashamed to be called Freemasons. The explanation of the fact that so many preachers are in the Lodge does not lie in the fact that the Lodge is basically Christian after all, but in the fact that the preachers basically agree with the Lodge's doctrine of works and are numbed to the denial of Christ that lies therein. Of the doctrine of some of these Lodge preachers nothing may be directly known to us, but here we may conclude the reverse. Their lodge affiliation betrays them. They are, at any rate, teachers of works. We must not assume that they do not know the confession of the Lodge. But can they not perhaps hold Christ as the main thing for their person and be opposed to the Masonic denial of Christ? I do not know how they could do this. I do know, however, that if someone, let us say, carelessly gets into the Lodge and takes the article of Christ seriously, he will not last long in the Lodge. He will open his mouth, and the Lodge will not long call him a brother. But if he can tolerate their abominable doctrine of works, he himself is sick with it. And so it is that these Lodge preachers not only tolerate the false doctrine of the Lodge, but see in it the core of all theological wisdom. Hence the brotherhood.

The conduct of mere men cannot form our standards of conduct - a fortiori when these people pay homage to indifference in matters of faith, and least of all when they are people who seek a better wisdom than the one article of JEsu Christo.
E.

Our missions.

III.

From England, which was last mentioned in our Missionary Review, we quickly welcome:

4 The Mission of the European Free Churches

in Germany and Denmark. These are not connected with our synod by outward affiliation, but they are in complete unity of faith with it, work under the most difficult, mostly also poorest circumstances with great self-denial, and for the sake of the right confession of the truth have to bear much more heavily than we do the disgrace of Christ among the naughty and perverse generation, not only of the children of this world, but also of apostate churches. Should we not therefore also come to their aid with diligent intercession and gifts of love?

The German Free Church, after the union of the Hermannsburg with the Saxon Free Church, numbers 23 pastors and 34 congregations with 5350 souls. For the 34 congregations preaching is done in 71 places, and their members live in 326 localities. Our Mission Commission writes: "The dear brethren over there often feel very forsaken, and their situation often appears to them as very sad. For the sake of their testimony of the truth they do not have many friends over there, but a lot of enemies, and it occurs to them that even in our synod the interest in them and their work is decreasing more and more. Their congregations are small in number, except for a few, and the members are mostly poor in earthly goods. Quite a number of their congregations must be supported if the public preaching ministry is to be maintained in their midst. No matter how much the pastors limit themselves, it is impossible for them to get away with what their congregations are able to give. And the testimony must be given to the congregations that they are making a great effort in giving. Now where is support to flow to them from? They know no one on earth but those as whose brethren they are reviled and blasphemed, the Missourians. If we fail them, they must cease the work of the Lord. But should we not willingly give them support, who are so richly blessed of God in spiritual and earthly things? Saxony has given us the two men who are dearest to us Lutherans of the Missouri Synod among all men, In Saxony lived, taught, and fought Luther, the reformer of the Church, who set the light of the beatific Gospel again upon the lampstand. From Saxony came the dear man whose centenary we celebrate with great enthusiasm this year, . . . our highly honored teacher D. C. F. W. Walther. Should we not gladly help there that in some places the light of the pure gospel shines, from where it in two ways

has come to us? From Germany, moreover, the modern unbelieving theology draws its error and its false doctrines: how important that we have just there, at the seat of lies, lenges of truth! and our brethren there testify joyfully and fearlessly, and their trumpet gives a clear, bright sound. This is proved by their steps, especially by their paper, 'Die Ev.-Luth. Freikirche', which we would like to recommend urgently, if only for the sake of its excellent content, but also because it supports the mission there. The Saxon Free Church needs annual support of P1000.00 from our Synod.¹ But the Commission can only pay out if there is something in this treasury, and the treasury is often completely empty. What can be done that \$1000.00 may be sent over quarterly, so that our brethren there may not be continually in great embarrassment?"

To these warm words of our commission could be added that our dear confessors in Germany also participate in the works of love of our synod with touching love and from all their strength, that they for example send in beautiful collections from their mission festivals for our heathen mission, for the negro mission etc.. In an old issue of "Lutheraner" from 1875, among the receipts, there is a little piece that deserves to be snatched from oblivion just now. There it says: "For the synodal building fund the undersigned has just received through Father F. Ruhland from his three congregations in the Kingdom of Saxony \$112. 60 in gold, namely from the congregation in Dresden P17. 20, in Chemnitz \$14. 65, in Planitz \$80. 75. The undersigned cannot deny himself the declaration that this gift has given him a very special joy, and he is sure that the same will awaken an equally high joy in all members of our synod. Father Ruhland writes: In view of your circular letter, we could not resist the desire to also show good will on our part and to assure the Synod in this form of our most intimate love, gratitude and affiliation. Would you therefore not take the little crumb unkindly! It has been so gladly given by all.' Who does not remember the widow's mite here? God bless the dear brethren across the ocean and their gift of love! 2 Cor. 8:1-4, C. F. W. Walther."

Only two pastors belong to the Danish Free Church, but they are missionaries in the full sense of the word, who preach the pure, beatific gospel of Jesus Christ in Danish in many places. They are almost entirely dependent on our synod for their livelihood. All of their members, even those who have just been confirmed, contribute to the preservation of the holy preaching ministry, to the acquisition of church property, to the expansion of the missionary work (for example, through assistants in the schools), etc. to the best of their ability, almost all of them abundantly and some even beyond their means! contributed. However, with their poverty they still need an annual support of P1700.00, which we should gladly continue to grant them for the time being. Father Michael writes: "We pastors have suggested to our congregations that they join the Saxon Free Church. We 'Danes' are too small a number of people to have a whole synodal apparatus. Moreover, great spiritual blessings will flow to us from our fellow believers in Germany, if we can

form a synod together with them." 1) Father Rosenwinkel has founded an efficient parish school in the great Danish capital of Copenhagen. Our Commission encouraged him to do so "in the conviction that the whole Synod will be pleased about it and will also gladly grant the necessary support for it" (as was done), "in order to testify everywhere, even into the heart of Däuemark: We are friends of the Christian parochial school and consider it the best means to give children a Christian education and to build the kingdom of our Saviour. The pastor writes: "This is a very favorable field for a parochial school. No obstacles are put in our way by the school authorities, and everyone who has means to do so would rather send his children to a private school than to the communal schools. There are also some people among the numerous adherents of the so-called 'Verein für Innere Mission' who would like to send their children to Christian schools. . . . Here, then, is an issue which the orthodox church should take up. If, when the number of pupils has increased sufficiently, a capable teacher could be placed at my side, the gifts devoted to it would bear shrewdly rich fruit. . . . Through our school, not only will new members be won for the congregation, but also the youth growing up within the congregation will be preserved for the congregation, and the children thus taught and educated will one day be able to become members of the congregation who are well-grounded in pure doctrine and well-skilled in the further spread of the kingdom of God. Therefore, God bless this our school and all our dear parochial schools!" "Sunday, July 17 (1910), the church in Copenhagen celebrated its first mission feast. . . . About \$40.00 was collected in offerings for the mission. As our Danish Free Church has enjoyed the friendly support of the Synod for many years, the congregation is all the more glad to be able to participate in the operation of other missions by this mite. God keep and multiply the Christians' love for missions!"

After a long journey on noisy waterways we reach:

5. the mission in Australia and New Zealand.

The Synod of Australia, which is in complete agreement with us in faith, is enjoying a wonderful development and growth. Last year it had 40 pastors and professors, 58 teachers and 169 congregations and preaching places with 14, 289 souls. It also has an ecclesiastical institution with 52 pupils for the training of workers in God's vineyard. The Synod is engaged in a large inner mission (apart from a heathen mission) especially in the states of New South Wales, Western Australia and Queensland, where for some years now a greater immigration from Germany has been taking place, for which it needs our support in money and men. While in earlier years it often received pastors from our Synod, in recent years it has unfortunately only been able to get such young men back from us who came from there.

1) This union has in the meantime taken place, as we already informed you in the last number of the "Lutheran," and the German and Danish Free Churches now form one Synod. L. F.

and after completing their studies returned to their home church as called candidates. So again this year only one more worker is won for the mission there, while three were coveted.

In New Zealand, a double island, southeast of Australia, situated in the middle of the Pacific Ocean, the church work, which is indeed a branch of our mission, is blossoming nicely, as can be seen from an interesting report about it in No. 2 of the "Lutheraner". Five pastors stand there in blessed work at 7 congregations and 23 preaching places. Half of the entire mature preaching work is done by one pastor, while the others have to limit themselves to smaller circles. Of course, there are only 1002 souls to be served in New Zealand so far; but with the many to and fro journeys of the pastors (as a result of great distances) the service is also quite insufficient, and congregations, church schools, mission works and pastors must suffer bitterly from this state of emergency. Therefore, there is an urgent need for another traveling preacher, and last year an application was sent in for one, but it was not accepted. This year the same painful disappointment will be repeated there, namely that no sixth missionary can step into the great work. In general, there is a real zeal for God's Word and Kingdom in the congregations there. But the many missionary journeys are very costly; large sums have to be paid for rented halls in larger cities, even for an apartment in Auckland; and the people are mostly poor. How are our dear fellow Christians to carry on their beautiful work if they are not helped? Let us therefore continue to remember in our prayers the small scattered mission churches in New Zealand, that the good cause of the Kingdom of God may not come to a standstill there for lack of timely help. Both the missionary treasury and the church building treasury are in need of our loving gifts. However, the small sum of about \$1700.00 per year will be sufficient for New Zealand and Australia.

Our commission's attention has been drawn to other countries where mission could and should be undertaken by our synod, such as Hawaii, the Philippine Islands, and especially Africa. But upon inquiry there was nowhere an open door, nor had a call gone out to us from there. Of course, it would be wonderful if we could help even more so that the prophecy of Christ, which contains the sweetest promise for all believers, could be fulfilled very soon: "The gospel of the kingdom will be preached in the whole world as a testimony to all nations; and then the end will come", Matth. 24, 14, when all the elect will be gathered around the throne of the Lamb, also those who have been saved through the inner mission abroad.

Ms. S.

"Hallowed be thy name"; that is, Give us devout, God-fearing teachers, who will reveal and make known thy name to the world, that for the sake of thy dear Son thou wilt forgive my sin and give us eternal life, that all men may rely upon thy grace and mercy, and call upon thee, praise thee, and give thanks unto thee. (Luther.)

More news about our mission in Brazil.

In the main issue of one of our papers we read: "Brazil! Some time ago the well-known traveler Roberson gave an illustrated lecture on South America. He said that this country, and especially Brazil and Argentina, was the country of the future, the country that was about to experience a great development. Unfortunately, he said, our people had no understanding of this at all, and that is why almost all trade had fallen into German and English hands. Your article from Brazil shows how great the missionary work is in that country. Who should not rejoice in that? Who would not want to be a fellow worker with God in this mission?"

Our mission in that country is now threatened by another difficulty. It is reported to us that the General Synod there also wants to take up church work. Their representative wants to explore the state of Rio Grande do Sul in the near future, in order to look for opportunities to begin missionary work in Brazil, precisely where we are working. It says in the letter that brought this news: "So things are getting serious. Vacant congregations that are craving a Lutheran pastor are just what he is looking for. And if the many congregations that have been asking in vain for a pastor from our Synod for so long are now visited by the representative of the General Synod and see themselves at the goal of their desires through promises from him, the work of our missionaries in Brazil will be made very difficult. That the congregations, according to their present state, do not perceive the difference between the Missouri and General Synods, and that this difference cannot decisively affect their position, is probably evident."

Oh that God would give us more laborers for this great mission field! You Christians, "ask the Lord to send you laborers"!

Praeses Vogel writes on 23 May: "Our five candidates have been here for some weeks now and are working hard. Thank God for that! You can hardly imagine what a service has been rendered to our mission. It is now a joy to work here again. It was so clearly felt at the conference meeting in Sao Leopoldo, which was also attended by Pastors Busch and McMannis. There was a joyful, industrious spirit that prevailed; they were heart-soothing days after such a heavy, depressed time. Fr. Strieter also arrived and has been in full work at Rolante for fourteen days, at a parish that had been vacant for years. But now there are still four important places which must be filled as soon as possible." Praeses Vogel adds the remark, which our dear Christians also want to take to heart: "You will probably also have to increase the quarterly money contributions from now on; for the entry of the new workers increases our expenses quite considerably. But the dear God, who has hitherto so gloriously provided for us, will continue to provide." But God wills to supply his servants with the bodily by the hands of his children, and to this end he will also - O great mercy! - to this end. Therefore, dear Christ, give also your mite, that our missionaries may not suffer want!

The field in Brazil also seems to be ripe for harvest for another mission. From a letter of the teacher Sonntags in Porto Alegre we learn the following: "Prof. Frosch also intends to hold some sermons in the national language (Portuguese) in the near future. That is very good, at any rate; for one sees that also for the Brazilians" (the natives, who are mostly stuck in the papal church) "the hour of grace has struck. Slowly but surely the bonds of Rome are loosening, and the full churches of Methodists, Presbyterians, and Adventists, holding services in the Portuguese language, speak a lively language."

What opportunity, then, is there for us to preach in Brazil the Gospel of Jesus, the Saviour of sinners! We can preach it to our fellow people and believers and to the poor deceived souls in the papal church. Certainly, if we, to whom God by undeserved grace has given this Gospel pure and pure, let this opportunity pass by unused, then other church communities will be active there in spreading their false teachings, which, strangely enough, lack neither money nor young men willing to work at a distance. But will not many then one day on the Last Day stand up against us and say, "Why did you, who sat at tables full of the kingdom of God, not let some crumbs fall to us? Why have ye not done better according to the commandment of your Lord, 'Preach ye the gospel to every creature'?" Truly we would have no excuse; for the HErr has provided us with the necessary earthly and spiritual gifts to do missionary work in Brazil. Forget not, ye Christians, this mission in your prayers and with your gifts! Karl Schmidt.

To the: Ecclesiastical Chronicle. America.

The new buildings of D. M. Luther College at New Ulm, Minn. will be dedicated on Sunday, August 20. Our fellow believers are most cordially invited to this celebration. Services with sermons in German and English will be held in the morning and afternoon.

A. Ackermann.

Our college at St. Paul, Minn. has been grievously afflicted by God. On the afternoon of July 19, a fire started under your roof of the main building, which, notwithstanding the energetic action of the fire department, destroyed the entire roof and ceiling of the third story. The three floors undamaged by the fire also suffered greatly from the water that had to be thrown into the building to suppress the fire. How the fire started cannot be explained. The damage amounts to about three thousand dollars. It must be repaired at once, if instruction at the institution is to commence at the usual time. Since the Synod treasury, from which the expenses were to be paid, is at present very strained, the undersigned, in the name of the supervisory authority of the institution, and in the name of the supervisory authority of our Synod, which, in conjunction with the General Presidium, has inspected the situation on the spot, asks the congregations of our Synod, especially the congregations of the Minnesota and Dakota Districts, to make charitable donations to cover the expenses. God speaks Is. 1, 5: "What shall be done further to

strike you, if you do but the more of the deviation?" Hereby he declares: If the people of the deviation make more in spite of all his visitations, then he ceases to strike, then he withdraws his hand from them. He has then given up the hope of winning them and keeping them for himself. This is terrible. But if God still smites, then he has not yet given up hope of winning and keeping us for himself, he has not yet withdrawn his hand, his mercy has no end. Well, God has smitten us also. Shall we now, by unwillingness to read this petition of deviation, make more, and so bar the way of God's mercy toward us? God be for that! Or shall we praise and glorify God's mercy toward us, which has no end yet, as this visitation, this smiting of God, testifies, by our willingness in reading this petition? God grant it! H. Schulz.

The English Concordia College at Conover, N. C., which has hitherto been the institution of our present English District, was, according to the resolution of our last Synod of Delegates, to be visited by a committee, which, after a thorough investigation of the facts on the spot, would make determinations on behalf of the Synod as to the manner in which the institution should be continued. This committee discharged its charge in July, and determined as follows. The institution shall especially serve the southeastern area of our Synod. It will offer a three-year course to such students as wish to prepare for the preaching ministry, so that they will then have to study three years at another college before they can begin theological studies in St. Louis. Thus, in this respect, the institution becomes a progymnasium instead of a full high school. On the other hand, the external courses that the institution has offered to those seeking higher education will remain complete and will be greatly improved by the professors being able to devote more time to these courses. It was for this purpose that the college was originally founded, and it is now to show in the next few years that there is a continuing need for it. Four teachers are to be employed at the college, preferably such as were born and raised in that part of the country and are well acquainted with all its conditions. In place of Prof. G. Luecke, who has followed a calling to the preaching ministry, has been appointed Rev. C. O. Smith, of Claremont, N. C., has been chosen professor. The institution is still open to girls, and encourages its pupils to the extent that they can acquire the degrees conferred by similar institutions.

L. F.

Of our St. John's College at Winfield, Kans. which was also formerly the property of our present English District, was transferred to our Synod three years ago, and by it temporarily assigned to the Kansas District for continuance, but since the last Synod of Delegates has been entirely taken over by our General Synod, Principal A. W. Meyer writes: "The impression seems to prevail in certain circles that our institution was dangerously overcrowded during the past school year, and that as long as the decided new building has not been executed, one should refrain from sending us further new pupils. The supervisory authority, however, has taken precautions to prevent overcrowding of the institution building, and also to ensure that those who have the service of the church in mind are not forced out. So one can confidently send the pupils! - An English catalogue concerning the institution has been ready for dispatch for some time. Contact the director." L. F.

Our Mission to the Deaf and Dumb. Our Synod has often, including at its last meeting in St. Louis, resolved to recommend to the congregations of the Synod, on the twelfth Sunday after

Trinitatis to take up a collection for the mission for the deaf and dumb. In making this recommendation, the synod had this Sunday in mind, because the Gospel of that Sunday tells of the healing of a deaf-mute by Christ. A number of our congregations have so far complied with this recommendation of our Synod, others not yet. The Commission for the Mission to the Deaf and Dumb asks the former most sincerely and urgently to let a collection flow into the treasury for this mission also this year, and the latter to raise the above-mentioned recommendation of the Synod to a resolution, so that all our congregations will collect for the Mission to the Deaf and Dumb to the best of their ability on the aforementioned Sunday. If this is not done, we will be forced to reduce the number of our missionaries for the deaf and dumb. This would be much to be deplored in view of the great harvest field that presents itself to us. The treasury for the mission for the deaf and dumb is again quite empty, and yet, because a deaf and dumb missionary has now also been employed for Greater New York, we need at least P500.00 per month to be able to carry out this mission as it should be done. May the Lord make the hearts of all our Christians willing to give abundantly for this mission, so that through it, under the blessing of the Lord, the deaf and dumb may be healed of their most terrible, the spiritual deaf and dumb, and in this sense that praise may still resound today: "He has done all things well: he makes the deaf to hear and the speechless to speak!"

I. G. N.

From the most diverse areas of our Synod comes the news that our congregations are preparing either individually or collectively for a special Walther celebration in October with sermons, speeches, choir songs and everything that belongs to it. There is no doubt that a festive collection will be raised as an offering of the hands, and according to the general agreement and special recommendation of the Synod of Delegates, the proceeds will flow into the General Church Building Fund and form a special Walther Fund. To this we take the liberty of reminding ourselves. A special collection, too, if it is to be quite successful, requires some preparation. Just as the festival preachers are chosen and invited beforehand, and the songs and choral songs are selected and practiced, so too the collection should be made known beforehand and diligently encouraged to participate. And therefore the "real" meaning, the great benefit and rich blessing of the church building fund should be put to the heart of all participants in the celebration already beforehand. Our General Church Building Commission wants to be helpful in this. Already now the collection envelopes are going out to the pastors. The treasurer of the commission, Mr. A. C. F. Wichman, 7116 Michigan Ave, St. Louis. Mo., would, however, like to reach all in time and as cheaply as possible, and therefore hereby requests the secretaries of the conferences with which he has not yet been able to communicate to give him the names of the pastors of their conference, so that he may count and send out the envelopes for the communicating members of the churches for distribution at the conference meetings. In this way about all will be reached in time, and the pastors can also consult and encourage each other at the same time at the conference to prepare properly in their congregations for the festival collection.

L. F.

Abroad.

Our brethren in New Zealand have already some years ago called into being a so-called church conference. At their last meeting they also considered the question of whether they should resume the mission among the natives of New Zealand, the Maori, which was formerly carried on by the Hermannsburg Free Church, but was abandoned a few years ago. It says about this in the "Lutheran Church Gazette for New Zealand": "In

America, we have at our theological seminary in Springfield a Maori student, Hamuera Te Punga, who, God willing, will complete his studies at the end of June 1912. He is burning with eagerness and zeal to return here and preach the gospel of Christ to his people. The question arose whether the conference wanted to take up this mission again, since almost no fruit had been seen before the eyes of men among the Maori. The matter was thoroughly considered and discussed on all sides. Although somewhat hesitating at first, cheerful courage was gained for this work, after the following reasons for resuming it were mentioned at the meeting: It was our duty according to the general Great Commission (Matth. 28, 18-20 and Mark. 16, 16, 16), and then the good God would also show the way. Many people had supported the Maori on the condition that he should once work among his people. According to human judgement he would be able to do more good among his people than a white man. The Maori's relatives had desired his services, and other places also offered opportunities for him. The Maori mission was now really no longer a heathen mission, but an inner mission, and we owed it to those baptized by our former missionaries to serve them. Convinced by these reasons, it was unanimously resolved, and with great joy, to resume the Maori Mission, if the Commission in America would pledge its support." The matter came up for discussion at our last Synod, and authority was given to the Commission to resume this mission, if, in connection with the General Presbyter, they think it time to do so.

L. F.

In the mailbox of the "Ev.-Luth. Kirchenblatt" the editor writes to a reader: "That by reading the , Missionsblatt^ you have decided to continue your Mission

The fact that you have increased your contribution from 5 to 10 rubles (from P2.00 to P4.00) is proof of how beneficial the reading of the Mission leaflets is. That you now also ----- want to become a member of the Mission is ----- very commendable. You write: 'I can testify that I have not become poorer as a result; no, God the Lord has blessed my income so that it has tripled.' That is an experience which very many have. It is not written in vain: 'Prayer, and it shall be given unto you/' ----- L. F.

From World and Time.

The pernicious influence of the Lodges is again and again manifest in the public affairs of our country. Thus, not long ago, Senator Bourne of Oregon reported that Masonic influence had been used to force through the Senate the confirmation of a man whom the President had nominated for a government position. Senator Bourne quite correctly remarks: "It will be a sad day for free government when the affairs of the whole people are influenced by the question whether a man belongs to a secret society or not." L. F.

The "Freimund" reports the following **about the recently deceased A. von Rothschild in Vienna**, who had not only millions, but billions of money of his own: "He had to watch his beautiful wife die of cancer in the full bloom of youth. A few years ago a son of his shot himself, out of weariness of life, they say. A daughter lives far from home in a hopeless state of mind and health. Since then the sorely tried man had fled the public, seeking diversion in his books and his observatory. A fortnight before his death he expressed to a be-

knew: 'A small consolation for me, but a great, effective one for hundreds of thousands of society's disinherited, is that even a person of my fullness of power had to experience such sorrowful hours, such severe disappointment of fate. I wished to be able to console all, if only there were a consolation for me.'" - A poor man-who would wish to exchange places with him?

L. F.

The German industrial accident statistics for 1907, compiled in three volumes by the Reichs-Versicherungsamt (Berlin 1910), show on **which day of the week most accidents occur in commercial enterprises**. The result is that of all the days of the week, Monday is the one with the most accidents. And the cause? Trade inspector Dr. Bender states in a review of the aforementioned work: "The increased accident rate on Mondays can probably be traced back to the after-effects of Sunday amusements (fatigue, alcohol, etc.). In this respect the increased accident rates of Monday are indirect evidence of the effect of alcohol on the frequency of accidents." So reports the "Spiritual Struggle of the Present."

L. F.

Superstition and fraud. In the Saxon Erzgebirge a cheeky swindler has taken advantage of the superstition of the people, and hung upon them the following magic remedy: "Write with red ink on a black triangular slip of paper: ††† ††† Picide, cipide sudnum vulatur tregol ††† ††††, carry this, from three o'clock in the morning, a full nine hours on the heart, and then immediately deliver it to the running water!" If the letters of this recipe are only put together correctly, the result, as the reader can convince himself, is the Latin proverb: "Mundus vult decipi, ergo decipitur!" which means in German: "The world wants to be deceived, therefore let it be deceived!" So reports the "Ev.-Luth. Kirchenblatt for South America." Similar fraud and deceit underlie all the supposedly mysterious, silly magic formulas. But God's Word says: "Outside" (excluded from the kingdom of God) "are the dogs, and the sorcerers, and the fornicators, and the manslayers, and the idolaters, and all that love and do lying," Revelation 22:15.

L. F.

is always difficult for the flesh, because this step is associated with many inconveniences. It is especially hard to be at odds with one's relatives, brothers and sisters, parents, children, and spouses. And how many are there who let themselves be held back by this or by other afflictions! Does not the word of the Lord apply, Matth. 10, 37 f.: "Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me. And whoever does not take up his cross and follow me is not worthy of me"?

But Naomi did not let herself be held back; and behold, her resolute confession had a very salutary consequence: her daughter-in-law Ruth declared: I go along! Naomi had certainly told her daughters-in-law much about the true God, and this had fallen on fertile ground with Ruth, but it had not yet come to a decision with her. But when she saw that Naomi was willing to give up everything for the sake of her faith, it made such an impression on her that she now openly and decisively took the side of the true God and left everything, her home and relatives, in order to belong to the people of God.

The open, decisive confession of believing Christians always makes a great impression. At the time of the persecutions of Christians, when many confessors sealed their faith with death, this contributed much to the spread of the church. By limping on both sides, on the side of the world and on the side of God, much harm is done. Not only do such people themselves stand in the greatest danger to their souls, for it is written: "Whoever denies me before men, him will I also deny before my heavenly Father," Matth. 10:33, but they also hinder others. Many a wife (mother, father, brother, sister, child) would long ago have the joy of seeing her husband (child, sibling, parent) walk the narrow way if she had resolutely gone ahead.

Ruth had at first no temporal advantage from her step, but disadvantage. For Naomi was poor; she had to give up her former friendship; indeed, her own sister-in-law withdrew from her. - And yet her confession brought her great blessing for the future: not only did she become prosperous, but from her offspring Christ was born. Her name is unforgotten, but of her sister-in-law remaining behind, nothing further is recorded in Scripture.

The decisive confession of Christ, combined with the exit from the world and the false church and the open access to God's people, does not usually bring any temporal advantage, but eternal gain. For it is written: "Whoever confesses me before men, the Son of Man will also confess him before the angels of God", Luk 12, 8.

Therefore look not to the temporal, but to the eternal. If thou believest, confess also, as it is written, I believe; therefore speak I, Ps. 116:10.

Do you confess?

Naomi was in the land of Moab, among a heathen people, Ruth 1. She was not in the right place; her place should be in Bethlehem, among God's people. She realizes that, and makes her decision after that. Although she is doing quite well here on earth, she misses God's word, the beautiful church services, the fellowship of the faithful; she can no longer do without all this and comes to the decision: I am returning home!

For a disciple of Christ, the world with its pleasure, honour and riches is not the right place; his place is among God's people, in the community of believers. Blessed is he who not only recognizes that he must depart from the nature and works of this world, from its fellowship, but also comes to the decision: I am going home!

It will not have been easy for Naemi to take the decisive step. An uncertain future awaits her. She has grown old and until now has had faithful pursuers in her two daughters-in-law. She is thinking of having to divorce them, and who will take care of her in the future?

The step of a resolute confession, as in true conversion one separates himself from the world and its nature, and in obedience to God's Word departs from the false church.

Open eyes.

An aged woman, whose eyesight had suffered greatly and who, as a result, could only perceive the outlines of objects, once came to her ophthalmologist. She told him that her son had come to visit her after many years, to bring his wife and children to his mother. "Oh, if only I could "see my loved ones once more!" she lamented. Then the doctor took from his cabinet a particularly sharp pair of spectacles, and said, "I can give you that pleasure. Look through these glasses a few times and you will see your loved ones.

be able to see; but then you must give it back to me, for your eyes are too weak for constant use." - With delight the old woman followed his instruction, and when she brought back the spectacles, she said joyfully, "Now I will again patiently endure in the twilight; after all, I have been able to see my dear children!"

Does not the great Physician in heaven do likewise with us? How often does the Christian heart long for a ray from on high to enlighten the darkness within and around us, or for a little, very little glimpse of the upper world, especially when a loved one has been caught up there! And behold, now and then the Lord gives us something of this, be it at deathbeds, where a peace blows upon us that is not of this world, or under the proclamation of the divine Word, where we may feel as if the struggle and sorrow of the earth were already under our feet. Such blessed influences on our souls come especially often from Holy Communion.

But the hours of Tabor are of short duration; our mortal eyes are too weak to bear the brightness any longer. When the days of lesser things come again, when we have to rely on faith without sight, let us be content with the memory and above all hold fast to the firm prophetic word: "The redeemed of the Lord shall return and come to Zion with shouting; everlasting joy shall be upon their head; joy and gladness shall take hold of them, and pain and sighing shall be taken away," Is. 35:10.

Random Thoughts.

Indifference, on the other hand, as to whether the doctrine is pure or false, is usually more dangerous than hard insistence on false doctrine. With indifference the search for truth ceases; but zeal for false doctrine easily turns into zeal for the right one when God opens the eyes. Rev. 3, 15. 16.

Do not say, "When the false teachers are harshly attacked, they usually instead of getting better only get worse!" It does not make them worse, but, if it seems so, it only makes them more obvious.

Do not say, "What is the use of fighting against error? The false teachers are not converted!" Even if they are not converted, they are driven to the Scriptures; they are awakened from their sleep by the answer, and restrained from departing more and more from the Scriptures. Now this does not bring to the fighter for truth the joy and honor of a victor, but it benefits the congregations of false teachers, who are somewhat hounded into zeal. This is reward enough for a little ridicule and slander, which, of course, always follow the testimony of truth.

False teachers always have the sheep's clothing on, but the wolf nature hidden underneath; right teachers, on the other hand, sometimes have rough fur, but lamb nature underneath.

WaS the mission intrudes.

If only all Christians thought like this churchgoer!

It is said of a high English dignitary that he was a particularly zealous churchgoer. Even in his old age and the frailty associated with it, he is said to have allowed himself to be deterred from attending public worship only by the most profound reasons. The words of the Psalmist: "I will give thanks to you in the great congregation, and among many people I will praise you", Ps. 35, 18, are said to have been a constant reminder and guideline for him. Therefore he did not allow unfriendly weather and uncomfortable ways as an excuse to stay away from the service. Once, when it was particularly stormy on a Sunday, and the rain had turned the church path into a puddle of water, his family were very worried when he wanted to go to church. They asked the pious old man to stay at home today after all; for the all too unfriendly weather could easily cause him an illness. But the dear old man was not fooled. He looked punitively at his anxious companions and said: "What? I should stay away from God's house because of the unfriendly weather? No, my children, you cannot ask that of me. As long as I have life to live, I will not let such externals keep me from church. If the weather were fine, I might be allowed to stay at home today, since I do not feel well. But under the present circumstances I would be afraid of setting a bad example to the congregation by my absence from the temple. Might she not rightly think that I also approve of the widespread bad habit of allowing insignificant obstacles to keep me from public worship? Do not, therefore, hinder me in the performance of my dearest Christian duty, and be assured that no harm, but infinite blessing, will accrue to me from it. Nothing, if I can help it, shall keep me back from the house of the Lord; for I will praise him in the great congregation."

Forty years ago, a pious widow lived as **one of** the quiet ones in the country, who acquired for herself and her many children what belonged to the body's food and necessities. Once in her life she was lucky, as people call it. She inherited 100 dollars from the estate of a relative. But the testator had attached to that \$100 a request that the widow, if she could at all, would in her turn give the \$100 to the Heathen Mission. "It is well worth it," the will said. The woman, trusting in her God, who had also given her good health so far, put the 100 dollars into the fund for the heathen mission. - The years flowed by; the children grew up, and the eldest of the children, the favorite son, became a good-for-nothing, who disgraced the mother, and wandered as a prodigal son not only far over land, but far over sea. "Is it worth while?" So said that will. Thoughtfully the little old mother sat by the hearth of one of her married daughters, who, if possible, surrounded her mother's old age with love. Then came a letter from a far, heathen land, from India. The prodigal son wrote to his mother, repentant and grateful, that a missionary had taken care of him far away and saved him body and soul. Then the widow wept tears of joy! "It is well worth it" - the testator was right.

The soul and the body.

"Two things I entrust to you," said a master one day, who was about to go on a long journey, to his servant: "the child and the child's clothes." Now what would one think of the servant who, on his master's return, would say to him, "Dear sir, here are the clothes, and in the most perfect order. The child, of course, I have - lost"? - But what will the Lord of lords answer on the great day of judgment to those who would say to him:

"Lord, here is my body; I have taken great care of it, I have not let it lack anything. I have withheld nothing good from it, I have neglected nothing that might have been pleasant to it, but I have done everything to preserve and adorn it. The soul - has unfortunately been lost. I have not had time to think of it, or to care for it." "!"

Obituaries.

On July 3, after a long period of suffering, Father Paul Bischofs, for twelve years pastor of the two congregations belonging to our English District in and near Conover, N. C., passed away blessed in the Lord. He was born on December 5, 1876 in Fort Wahne, Ind. as the son of Prof. R. A. Bischoff, had studied at our institutions in Fort Wahne and St. Louis and passed his candidate examination in 1898. A year afterward he entered the sacred preaching ministry, having taught for a year at a private college near Wahnesboro, Va. on account of failing health. At his funeral in Conover on July 6, Prof. Romoser and Father Hemmeter officiated. He leaves his sorrowing wife, Edith, nee Courier, and one minor child. He has brought his age to 84 years, 6 months and 28 days. L. F.

On July 4 the Lord called an aged, faithful servant to the rest that is still available to the people of God: Fr. emoritus Georg Heintz. The deceased was born on August 14, 1833 in Dörrenbach, Rhine Bavaria. In 1852 he emigrated to America and came to Monroe, Mich. Here he was encouraged to prepare for the sacred ministry of preaching, and then attended the Seminary at Columbus, Ohio. After passing his candidate examination in 1860, he served a short time as assistant pastor at Fremont, O., and also served a small congregation in Hancock Co. In 1861 he answered a call from the congregation at Mercer Co, O., which congregation he served ten years on the board. September 17, 1871, he was called by Trinity congregation to Crown Point, Ind. This call he accepted, and was installed in office November 26, 1871. To this congregation he served faithfully in church and school until the year 1890, when, the increasing work becoming too heavy for him, he resigned his position at this church. He retained his residence at Crown Point, however, and from here served several small congregations in the surrounding counties until he retired entirely on May 20, 1900. With advancing years came many an infirmity. Especially in his last years he was very suffering. Often he said, "I have a desire to depart and be with Christo, which also would be much better." This wish of his heart was fulfilled on the 4th of July, for on that day he fell gently asleep in faith in his Saviour. The cause of his death was weakness of age and heart disease. The years of his earthly pilgrimage he brought to 77 years, 10 months and 20 days. He spent 39 years in the ministry. The funeral took place on July 7. Father H. Hicken officiated at the funeral home. At the request of the deceased, the undersigned delivered the German and P. A. Bath of Chicago the English funeral sermon on Phil. 1, 21. At the coffin P. Hicken delivered a short speech and read the curriculum vitae, k. Th. Claus officiated at the grave. Old members of the congregation acted as pall bearers, the pastors present as pall bearers of honor. - O thou devout and faithful servant, thou hast been faithful over a few things, now thy Lord and Saviour has set thee over many things and let thee enter into his joy!

Aug. Beasts.

On July 15, the Lord of life and death, according to his inscrutable but wise and kind counsel, quickly and unexpectedly called a faithful worker in the middle of his days out of time into eternity, namely Karl Ernst Detlef Jipp, pastor of the Evangelical Lutheran congregation in Ogden, Iowa. Two days before his death the deceased was stricken with indisposition on his way to visit an elderly person. His physician diagnosed appendicitis and advised him to go to Boone hospital and there submit to an operation. This advice he followed. The operation also seemed to have taken a happy course. Having regained consciousness, he expressed the hope to his brother and neighbor in office, Father Erbe of Boone, who had taken care of him with brotherly and hearty love, that he would probably be able to return to his parish in a few weeks. But then a sudden turn for the worse occurred; restlessness and shortness of breath appeared in him, and in a few moments he had completed the run and finished the fight. - The deceased was born in Grammdorf, Holstein, August 15, 1866. In 1880 his father died, and two years later his mother emigrated to America with her children, settling in the state of Iowa. In the 21st year of his age he entered the Seminary at Springfield, Ill. After completing his studies he received a call from the congregation at Coon Rapids, Iowa, and was ordained and inducted there on the 13th Sunday after Trinity, 1893, by Rev. Ph. Dornseif. On May 23, 1894, he entered into holy matrimony with Miss Lena Ranke, of What Chcer, Iowa. In the fall of that year he responded to a call from the congregation at Ogden, Iowa, which congregation he has served continuously since that time, for nearly seventeen years, with devoted fidelity and in great blessing. To this exceedingly happy marriage have sprouted eight children, the eldest of whom, Ernst, preceded the father to eternity years ago. In addition to his deeply saddened wife, seven children and four brothers and sisters mourn his passing. The blessed deceased reached the age of 44 years and 11 months, and he preached for 17 years and 11 months. - At his funeral he was officiated at by P. O. Erbe. In the church Praeses A. D. Greif preached in German and? A. Böhm in English. At the graveside, where the funeral hymn was sung by the congregation and the counter-call was sung by the pastors present, Father L. Kolb officiated. - May the Lord be the shield and screen of the deeply afflicted and comfort and strengthen them with the hope of a joyful reunion!

C. Runge.

On July 23rd Father Carl F. W. Sapper died blessed in the Lord in Los Angeles, Cal. He was born on August 6, 1833, at Ahlum near Wolfenbüttel, Duchy of Brunswick, and had studied at Hermannsburg. In 1866 he accepted a call from St. Trinitatisgemcinde in South St. Louis (Osonclolet), first as deputy of the sick IT Hamann, and later became his successor. In St. Louis he ministered seventeen years. In 1883 he followed a call from the church at Bloomington, Ill. where he ministered 25 years, until 1908, when he removed to Los Angeles, Cal. for health. But even there he was still active until shortly before his death. In his first marriage he was married to Maria Gutmann, who preceded him into eternity in 1889; in his second marriage to Miss Lina Pingel, who survives him. The first marriage produced 8 children. May his memory remain in blessing!

G. S.

New printed matter.

MEMORIAL SKETCH OF DR. C. F. W. WALTHER.

For the Children of Our Schools. Translated from the German of TV. TVe-gener. St. Louis, Alo. Concordia Publishing House. 1911.. 16 pages 5X7. Price: 5 Cts.

This is, as the title indicates, an English adaptation of the Festbüchlein which teacher Wegener produced for our school youth and which we also recommend in this adaptation in order to acquaint the children with Walther's life and work.

L. F.

Ordinations and introductions.

On behalf of the Commission for Heathen Missions was seconded as a missionary to the East Indies:

On the 2nd Sunday after Trinity: Kand. H. Stall mann in the church at Allendorf, Grand Duchy of Hesse, assisted by K. Hempfing, P. Kern, P. Eikmeier and A. Stallmann by P. H. Stallmann san.

Ordained on behalf of the district prefects concerned were:

On the 3rd Sunday, A.D.: Cand. A. K r e y l i n g at Mount Ealvary Church, St. Louis, Mo. as missionary to Chickasha, Okla. assisted by Bro. Sommers of Bro. R. Jesse.

On the 5th Sunday, A.D.: Kand. F. A. Brauer m the church at Hart, Minn. assisted by ?? Ude, Siegler and Naumann of ? J. Brauer.

On the 6th of Sonnt, n. Trin.: Kand. H. F. R a m e l o w in the church at Byron, Nebr. by Rev. H. Ramelow. - Kand. G. Grieße in the church at Rock Rapids, Iowa, by Rev. A. Menkens. - Kand. M. L e i m e r at Immanuel Church on Rock Creek, Nebr. as traveling preacher for Wyoming, assisted by S. F. Eggert, F. Eggert and Faulstich, by ? M. Leimer.

On the 7th of Sunday, A.D.: Cand. P. W a l t h e r in the church at Bay City, Mich. assisted by P. P. Andres' of P. E. Walther. - Kand. K. Boye at St. Paul's Church, St. Paul, Ill, assisted by k". W. C. A. MartenS. - Kand. C. Grahn in Trinity church at Buffalo, N. P., assisted by^k. Hanser, Verwiebe, Ruhland, Dallmann, and Rohde, by P. A. Senne.

At the meeting of the respective district presidents were ordained and inducted:

On the 6th of Sonnt, n. Trin.: Kand. H. O. H. Michel in the parish at Santa Ana, Cal. assisted by the 8? Kogler, Schmelzer, and Mieger, by the Rev. - Kand. K. J. W u l s f in the parishes at Lehr and Ashley, N. Tak., by P. T. Hinck.

On the 7th of Sun. a. Trin.: Cand. E. T. Lochner in the church at Eanton, Mo. assisted by the 8l>. Nightingale, Boy and Wenger of ? H. W. Rabe.

Introduced on behalf of the respective District Presidents:

On Sun. Exaudi: Fr. Th. W. Strikter in the congregation of Rolante, Rio Grande do Tul, Brazil, assisted by Fr. - P. K. Haupt in the congregation at Campo do Meio, Brazil, assisted by E. Schulz and O. D. Lützenka by Fr. A. Vogel.

On the 4th of Sonnt, n. Trin.: Prof. G. Luecke at St. IohanneAgcmcindb at Beardstown, Ill, assisted by Fr. Siegers of Prof. I. Herzer.

On l J u l y, Rev. G. W o l t e r as superintendent of the Orphanage Society of Nebraska at Fremont, Nebr. by Rev. H. Hallerberg.

On the 6th of Sonnt, n. Trin.: P. G. B e i d e r w i d e n in the parish at Pinckneyville, Ill, by P. W. A. Schwermann. - P. W. F. G. Schneider in the parish at Waconia, Minn., assisted by P. Erthal from P. A. Baumhöfener. - R. J. W e i n h o l d in St. Paul's parish, near Eupar, Sask. Kan. by P. F. H. Rotermund.

On the 7th of Sun. n. Trin.: Bro. H. Schäfer in the congregation at Garden Tp., Nebr. by Bro. A. C. Baumann. - H. Harms in the Bethlehem congregation at Johnsfield, Mich. by P. N. P. Uhlig.

Introduced as teachers in parochial schools were:

On the 5th of Sonnt, n. Trin.: Teacher F. J. Himmeler as senior teacher in the school of St. Paul's parish at Chicago Heights, Ill, by P. H. G. Sandvoß.

On the 6th of Sonnt, n. Trin: Teacher J. Gefeke as teacher in the school of St. Iohannes parish at Freedom Tp, O., by P. W. L. Fischer.

On the 7th of Sonnt, n. Trin: Teacher H. Bertram as teacher in the parochial school at Reinbeck, Iowa, by P. G. Bertram.

Gininechungen.

Dedicated to the service of God were:

The new school of the congregation at ValleyEity, O., on the 5th of Sonnt, u. Trin. Preachers: k?. Ilse and F. W. Schürmonn.

The new bell of the Immanuel congregation at Minneapolis, Minn. on the 3rd Sunday, A.D. Trin. Preachers: PP. E. G. Nachtsheim and Kreinheder (English^). Collection for the synodical building fund: l22.00.

JubNaen.

The St. Paulsgemeinde zu Neu-Gchlenbeck, Ill, celebrated its 50th anniversary and consecration of the church on the 5th of Sonnt, n. Trin. Preachers: kD- F. S. Büniger, E. Heinemann and H. Hansen. Collection for the Inner Mission and the Synodal Building Fund: H57. 30.

The Trinity congregation at Brewster, Minn. (? H. J. Müller), celebrated its 25th anniversary and at the same time mission festival on the 5th of Sunday, A.D. Trin. Preachers: Brasch, H. Baumann and Gerh. Schmidt (eng).

Groundbreakings.

On the 2nd Sunday, A. D., the St. Iohannes congregation ofBertha, Minn. laid the cornerstone of their new church. Preacher: A. R. Streusert and C. Brewer.

On the 6th of Sunday, A. D., the Trinity congregation at Plum Creek, Nebr. laid the foundation stone of their new church, and at the same time celebrated a mission feast. Preachers: 88th Bullinger and Aron. Coll: H123.

Kanferenzanzeigen.

The General Pastoral Conference of Northwestern Canada will be held August 16-21 at Fr. Eberhardt's parish at Stony Plain, Alta. Working have the k? Ross, Hitzemann, Rotermund, Schmidt and the teachers Richter and Gersmehl. Confessional address: Fr. Ross (k. Sillak). Sermon: Fr. Predöhl (k*. Büchner). Registration is necessary with the undersigned. H. L. W. S c h ü t z, Sekr.

The Northeastern Nebraska Special Conference will meet, w. G., August 22 and 23, at P. Peters' church at Murdock, Nebr. One is requested to note in his registration whether he wishes to be picked up from Ashland (L. L. L. train) or Murdock (Rock Isls-nck train). The 8th L. Kl. train leaves Fremont at 3. 30, the Rock Islunck train Omaha at 5 o'clock. R. M. Norden, Secr.

L e a v e n w o r t h - Special Conference will meet, w. G., on Aug. 29 and 30, at Bro. Harre's church at Farley, Mo. Work: Doctrinal controversy on church and ministry: Bro. Schwartz. Formula of Concord, art. III: k. Dick; Art. IV: Fr. Hömann. English sermon read aloud: Fr. Burhop. Augustine: P. Gößwein. Cursory exegetical work on 1 Cor. 9: H. Wittrock. Confessional address: Fr. Drögemüller (8th Bundenthal). Sermon: Jürgensen (8th Klein). Please register or cancel with the Lrtspastoc in good time. W. C. Burhop, Sekr.

The S ü d - C a l i f o r n i a - District Conferen; will meet, w. G., August 29-31, at Zion Church, Long Beach, Cal. works: Exegesis on Heb. 2: Tietjen. The conduct of the pastor against his family: P. Schmelzer. How should "church members" be advised who want to join, or have joined, socialist labor unions? Father Kogler on infant baptism: Father Leimbrock. History of rationalism: Fr. Wyneken. Should subject lessons be introduced in our schools instead of Klosien? Teacher Müller. God's guidance in Walther's life and work: Father Theiss. Walther as a preacher: 8th Kaiser. Confessional speaker to be chosen by the local pastor. Sermon: ? Hansen. Those who cannot come to the conference would like to be excused in writing. A. M. Wyneken, Sekr.

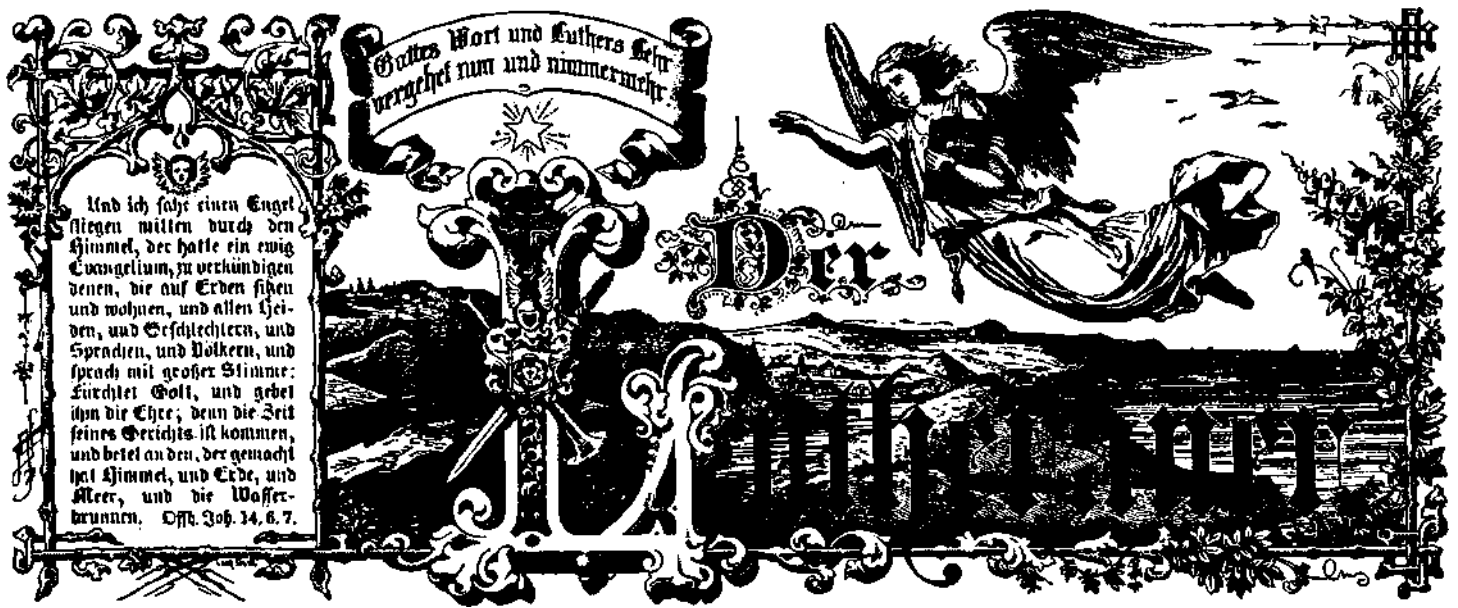
The Texas General Pastoral and Teaching Conference will meet, w. G., from the 8th to the 12th of September, at the churches of the 8th? Robert and Kaub to Tallas, Tex. Registration requested by September 1. State by what train and whether you intend to arrive Thursday evening or Friday morning.

H. Studtmann, Secr. p. t.

Thanks.

The St. John's Parish in Salem, Oregon, would like to express its heartfelt thanks to all the dear donors for the gifts that have flowed so abundantly to it. God the Lord reward them abundantly for their love!

H. W. G r o h.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Vol. 67.

St. Louis, Mo., August 22, 1911.

No. 17.

Faith and Confession.

"If a man believe with his heart, he shall be justified; and if he confess with his mouth, he shall be saved," writes St. Paul in the 10th chapter of his Epistle to the Romans. A most curious saying! How? Can the holy apostle mean to say by this that one is indeed justified before God by faith, but is not saved by it alone, namely, that faith is indeed the means of justification, but that the means of salvation is confession? This cannot possibly be the meaning of those words; for clearly and distinctly the same apostle says in almost innumerable other passages, on the contrary, that faith alone makes blessed. Thus, for instance, he writes to his Ephesians, "By grace ye are saved through faith;" and when the jailer at Philippi, alarmed at his sin, put to him the question, "What shall I do that I may be saved?" he answered him, "Believe on the Lord Jesus Christ, and thou and thy house shall be saved."

But why does Paul nevertheless write, "If a man believe with his heart, he is justified; and if he confess with his mouth, he is saved"? The true meaning of these words is evident, among other things, from the fact that the apostle, in his second epistle to the Corinthians, says with David: "I believe, therefore I speak." What Paul means to say by those words, therefore, is not this: He that believeth, but confesseth not, is righteous indeed, but cannot be saved; but this: Believing and confessing are so inseparably connected that the one cannot be without the other.

To carry the saving faith in one's heart, but not to confess it with one's mouth, is therefore an entirely futile undertaking. A man may have a certain conviction of the truth of the gospel without revealing it to others, but not the true saving faith. This is a faith kindled in the heart by the Holy Spirit.

The fire of heaven, which cannot be shut up in it, but must, through confession, burst forth unchecked, as in bright flames, or go out. Only a hypocrite and a sham believer can keep secret what he actually believes. An example of this is the holy apostles. When the high council at Jerusalem commanded them that they should henceforth tell no man of the name of Jesus, they answered, "We cannot forbear speaking what we have seen and heard." Behold, when true faith is in a heart, a man cannot do otherwise; he must confess, and if father, mother, brothers, sisters, yea, if the whole world were to be hostile to him for it, and it cost him goods, honor, life, and limb. All the hundreds of thousands of holy martyrs bear witness to this. They all could have remained above their martyrdom if they had kept their faith locked in their hearts. But why did they not? Because they carried a true, living faith in their hearts. Therefore they could not refrain from confessing it with their mouths, even though they might be threatened with the choicest tortures of death. If Peter had not already lost his faith in the palace of the high priest, he would not have denied his Lord and Master three times for fear of death. If, on the other hand, Nicodemus, when he wanted to go to Jesus, had already carried the true faith in his heart, he would not have come to Jesus only at night for fear of the Jews, but he would have been baptized in broad daylight and thus have confessed the Lord freely and publicly before all the world. Wherefore also the Lord, notwithstanding his beautiful words, as one still unbelieving, immediately denies him blessedness roundly and purely, crying out to him, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

It is therefore certain that as little as faith and love can be separated, so little can faith and confession be separated.

For because the true believer necessarily loves his neighbour, this love also compels him to confess his faith to his neighbour. Where there is no confession, there is no love; but where there is no love, there is no faith.

But, my brothers, just as the individual believer cannot refrain from confessing his faith, neither can the whole community of believers, the church. As it is a community of faith, so it is also a community of confession. And that the orthodox church has never cowardly and selfishly closed its faith in its heart, but has always confessed it with one accord, not only orally for its time, but also in writing for all time until the end of days, is witnessed by its confessional writings, which are still in our hands today.

So now the question arises: What therefore shall we do as children and servants of this orthodox church? Paul gives us the answer to this question in our text, in which he calls out to his Timothy: "Hold fast the example of the wholesome words which thou hast heard of me, concerning faith and love in Christ JEsu. This good supplement keep through the Holy Ghost which dwelleth in us." -

As firmly as we must hold to God's Word itself, so firmly must we hold to our confessions in which our church confesses God's Word. As little as we can slacken anything from God's Word itself, be it great or small, so little can we slacken anything from the confession of our church, be it great or small, since the same is taken from God's Word. And as terrible as it would be to accept God's Word in appearance, but to reinterpret it according to our own sense, so terrible would it be to sign the confession of our church, in which God's Word is only repeated, in appearance, but to have it reinterpreted. It is true that those cannot hold fast to the confession of our church who have not yet recognized that it is taken in all points from God's holy word; but we Lutherans, who bear this name precisely because God has given us the grace to recognize this through the action of the Holy Spirit, and who can therefore say from the heart, "God's word and Luther's doctrine do now and never pass away," we must not depart from this confession even for the sake of a single hair's breadth, as dear as God's word and grace are to us, as dear as our blessedness is to us.

O let us then, the more we are reviled for it, the higher let us now hold the banner of our pure confession, fight courageously under it, defend it valiantly, and rather die a thousand deaths, if it were necessary and possible, than cowardly and treacherously surrender it or even the smallest part of it to the enemy. "Hold," cries the Apostle to our Synod, "hold to the example of the wholesome words which thou hast heard from me, of faith and love in Christ JEsu. Keep this good supplement by the Holy Ghost which dwelleth in us." Oh that our dear Synod would not finally grow weary in this keeping and preserving, but would rather become ever more fervent and joyful in it! In this way it will continue to be victorious in all the battles prescribed for it in these last times, and will at last be enrolled as a victorious army in the armies of God triumphant forever in heaven.

(From D. Walther's last synodal sermon, 1877.)

Our missions.

IV.

After another long sea voyage from Australia and New Zealand, where we last visited our missionary work, we reach

6. the heathen mission in India.

Among all missions, the mission to the Gentiles occupies the first place in the hearts of all Christians. With what joy many of us have heard or read in our childhood such edifying and awakening stories in which the conversions of Gentiles were reported! Indeed, when we speak of the heathen, we must always say, 'The poor heathen!' For of all the poor people in the world, the heathen are the very poorest. Even in their outward life it is quite evident that the sin of the people is ruin, as God's Word testifies. For though there are enough among them who are blissfully happy in the world and rich, who can live all their days gloriously and in joy, though many among them enjoy as much earthly prosperity as we do, yet millions, even hundreds of millions of them, even outwardly, live a miserable and inhuman existence, in abject poverty, in hunger and sorrow, in the most miserable misery (especially when devastating epidemics break out), in the cruelest slavery, in butchery and man-eating, etc. And while they are corrupting themselves in error by the vilest and most shameful lusts, they are also biting and devouring and consuming one another; they are wearing one another out. One becomes another's devil, one prepares hell for another, a hell already on earth.

But what is the worst thing we have to say of all the heathen, and what actually makes them quite poor heathens, is this: The poor heathen walk in the vanity of their mind; for their understanding is darkened, and they are alienated from the life that is of God, through the ignorance that is in them, through the blindness of their heart. The devil and Satan, who has deceived the whole world, holds the poor heathen captive in darkness and in the shadow of death according to his will, and makes them grope and despair therein, temporally and eternally perishing. They are strangers to the testaments of promise, they have not the gospel; therefore they have no forgiveness of sins, no peace of heart and conscience, no comfort against death and the judgment to come, no hope of eternal life. They live without God in the world, namely, without knowledge of the true God. They are not yet saved from the authorities of darkness, not yet translated into the kingdom of JEsu Christ; they must still stand outside. "Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and all that love and do falsehood," Revelation 22:15. Because the poor Gentiles are not yet converted to the Shepherd and Bishop of their souls, it is no wonder that they are so reprobate, and walk in malice and envy, and hate one another, and give themselves up to fornication, and do all manner of uncleanness, with covetousness. They belong to the sinful, blind world, which thinks itself blissful while it hurries to hell.

For thousands of years the light of science has shone brightly even in the heathen world. So-called culture, education, and civilization are penetrating ever deeper even into the darkest heathen lands. Reason, as our Luther says, "is also a light and a beautiful light; but the way and the foot that is to go out of sins and out of death unto righteousness and life, it cannot show nor meet, but abideth in darkness."¹ That grace and truth have come to pass through JESUS Christ, that he himself is the way, the truth, and the life, that he has been made of God unto all men for wisdom and righteousness, for sanctification and redemption, that whosoever believeth in him should not be judged, nor perish, but have everlasting life, this great mystery of godliness, which is known to us Christians, the mystery of the gospel, which was hid from the world, is yet hid from the poor heathen. When our Saviour says, "This is life eternal, that they may know thee, that thou alone art true God, and that thou hast sent Jesus Christ," we must say, "Ah, that is just what the poor heathen lack, of which they know nothing, nothing at all! The way of peace, alas, they know not, because the gospel shines not unto them, because the knowledge of the glory of God in the face of Jesus Christ is still far from and strange to their blinded souls, dead in sins.

But now is our Lord Jesus. Christ, prepared by God as Saviour before all nations, the light of the world, a light to enlighten the Gentiles. Already through the prophet Isaiah it was proclaimed that God the Father said to the Messiah: "It is a small thing that thou art my servant to raise up the tribes of Jacob, and to bring again that which is neglected in Israel; but I have also made thee the light of the Gentiles, that thou shouldest be my salvation unto the end of the world," chap. 49:6. It is therefore far too little for the heavenly Father that such a high, wonderful person as his only-begotten, incarnate Son is, with such a great and rich merit, should only benefit one people of the earth; no, through the seed of Abraham all the nations of the earth are to be blessed; even of the Gentiles Christ is to be, and will be, light. It is nothing to the Lord to be the light and salvation of Israel, but his glory is still more brightly manifested in that he is also the light and salvation of the Gentiles. For this reason he also wants to let the sun of his grace shine in the gospel to the Gentiles, so that they may be divinely enlightened to eternal life, or, as he himself declares when he sends his apostle Paul to the Gentiles, "to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and an inheritance with them which are sanctified by faith in me," Acts 26:18. (Acts 26:18) Wherefore our Lord Christ so earnestly charged his disciples, before he ascended into heaven, to preach the gospel to every creature, to all nations, to all heathen, throughout all the world.

Wherever the heartfelt mercy of our God in Christ JEsu goes to the heart of a man and is rightly recognized in faith, a divine fire is immediately kindled.

Christian mercy and love, a holy zeal to spread the message of salvation, the message of salvation, the beatific gospel, ever further, to bring the light of life even into the dark world of the Gentiles, so that the bright morning star of Jesus Christ may also rise in the hearts of many Gentiles for their salvation. Whenever the Church was in the right condition, or when it was renewed after times of ruin, it always saw to it with great zeal that where darkness covered the earth and darkness the nations, the light of the Gospel was kindled, that missionaries were sent out into the desolate heathen lands to win dearly purchased souls for the Saviour and for His blessed Kingdom of Heaven through the preaching of the Gospel. Yes, even unbelieving church communities have done and are still doing amazing things in the field of missionary work among the Gentiles, and without a doubt many poor Gentiles have already become dear children of God and heirs of eternal life through their missionary work, because they still have essential pieces of the Word of God, although the pure and honest Gospel is unfortunately not proclaimed by them.

In Asia, the largest part of the world, namely in India, which is under the government of England, our Synod, praise God, also has a heathen mission, which has so far developed nicely from very small beginnings and is already bearing beautiful fruit, but which, due to the lack of workers for the immense harvest field, cannot be cultivated as it should be for the sake of the crying need. The report of our Heathen Mission Commission, which was presented to the last Synod of Delegates, was this time particularly gratifying. After we had labored for more than a decade, as it seemed, almost in vain, and only a few Gentiles had been able to be baptized, the Lord of the Church has so blessed the labors of our missionaries during the last few years, that, after previous careful instruction, Gentile baptisms have been accomplished in greater numbers. The Commission reported:

"The progress of our missionary work in India during the last three years has, thank God, been quite gratifying. In our four older stations the number of native Christians has somewhat more than doubled: 127 instead of 59. In our southern area, where we were called four years ago by a small congregation of Christians not connected with any mission, and where therefore the work was different from the outset than in the still completely heathen area we started seventeen years ago, we count 223 baptized Christians in 9 different places in the vicinity of the town of Nagercoil; also a considerable number of catechumens are still being taught there. ... In all our schools in both territories, over 900 pupils are now being introduced to the beatific truth; by far the majority of these are in our northern territory. The total number of our Christians is 350.) . . It is very regrettable that Missionary Förster has been forced to retire from missionary service due to the continuing illness of his wife. The Commission has found a replacement for Missionary Förster in the candidate H. Stallmann, who graduated from our theological seminary in St. Louis last year. Candidate

1) St. Louis ed. IX, 1789.

Stallmann included, there are now 11 missionaries in the service of our heathen mission, two of whom are on leave, and a third who has hopefully left India only for a short time.

"A special cause for thanksgiving to God is that the love of our Christians has provided everything necessary for the continuation and expansion of our work during these three years. Due to the necessity of building a second missionary dwelling in Ambur and Nagereoil, the borrower's funds, which were still available three years ago, have been exhausted, and at the end of the last but one financial year, there was a deficit, albeit a small one. But although a second house had to be built in Nagereoil, and two new missionaries were sent out, the Commission always had the necessary funds at its disposal. . . . With the most heartfelt thanks to God for all the support our mission has received in the last three years, the Commission joins with a heartfelt request to all our dear Christians to continue to take up this work of God with active zeal.

In connection with the latter, it may well be said that heathen mission is more costly than other missions. Our heathen missionaries live in a quite different country and under quite different circumstances, and must not make themselves contemptible and impossible to all their surroundings, among whom they are after all supposed to work and exercise influence. And who will defray the great expense of travel, who will build them dwelling-houses, if it be not the tnn who have sent them forth? After many years they must also be granted a longer holiday to visit their old home country, be it America or Europe, so that they can refresh themselves physically and mentally, as well as spiritually, and gather new strength after much hard work in such a hot climate as India has. If they can combine such recreational journeys, which admittedly also cost money, with the visitation of synodal meetings and also of some congregations, and thus deliver lively reports from the mission to the Gentiles, as happened again this year, then the interest of the fellow believers in this great, blessed work of God and their love for it will be increased. Do we want to complain about the fact that our heathen mission, to which new workers will be added this year, God willing, and which will also be given a visitation according to the synodal resolution, as soon as the commission has found and won a suitable man for it, costs us about P25,000 annually? On the contrary, may a holy zeal of joy fill us all to raise this sum, since it is necessary to bring poor heathens, lost and damned people, to the Lord JEsu, their eternal Saviour. What Christian does not want to help in this? Who among us would want to stand back? We are only sorry for one thing, very sorry: that our dear mission to the Gentiles does not cost us much, much more, that is, that we do not yet have more messengers whom we could send out into the great world of the Gentiles. At the end of this section, let us hear the voice of our blessed Father Walther:

"The Last Day would undoubtedly have come long ago if God had not yet wished to save many of his elect even from among the poor Gentiles. The mission that has not yet been accomplished is undoubtedly the main reason for God's

patience and longsuffering, the time of grace of the world is prolonged more and more. For the apostle Peter expressly writes: The Lord does not delay the promise (of his final salvation), as some consider a delay, but is patient with us, not willing that any should perish, but that all should repent? O let us then become more faithful, zealous, and fervent in the blessed work of the holy mission from this hour forward! Let us not forget a day that we have all entered, through holy baptism, into the missionary society founded by God Himself! From this day forward, let us pray more fervently the daily missionary prayer put into our mouths by Christ himself, namely, the second petition of the holy Lord's Prayer: 'Thy kingdom come! Let us think of the great lands in which Satan still sits on your throne, and in which God does not yet have a subject of his kingdom of grace: Let us think of the poor missionaries who did not value their lives and, driven by the love of Christ and of souls, went out into all the world, partly into desolate wildernesses, in order to seek, under a thousand dangers and hardships, the lost sheep of the redeemed flock and to bring them to Christ, their good Shepherd; Let us pray God to protect and shield them, to give them wisdom, courage, strength and constancy to carry out the difficult task entrusted to them, and to bless their labor abundantly through the conversion and salvation of many thousands of dearly redeemed souls. But let us also gladly sacrifice something of our temporal life, so that in exchange the eternal may be brought to the poor heathen. Let us not ask as many do: What will we care for the Gentiles, since we still have so much to do in the midst of Christians? For the right shepherd, as Christ says, leaves the ninety-nine righteous, and seeks the one lost. And at last, where there is found among us a Christian man who, like Isaiah, hears the voice of God in his heart, .Whom shall I send? Who shall be our messenger?' and who then is filled with the impulse of God's Spirit to present himself to Christ for the service of a messenger to the Gentiles: let him not confer with flesh and blood, but go to and speak with the prophets named: 'Lord, here am I; send me!' No father hold back such a son, no brother such a brother, no friend such a friend, no Christian such a fellow-Christian. O a blessed family, a blessed home, a blessed church is this, out of which such a herald of the gospel comes forth in the dark heathen world!"

F r. S.

Annual Report on our Institution for the Deaf and Dumb at North Detroit, Mich.

It is a work of faith that we do together here; it flows from faith. Because through faith in Jesus Christ we have been reconciled to God, have become God's friends, his children, it is said of us, "The love of Christ thus presseth us." Through faith new life has come into our dead hearts; so we cannot refrain from working this new life in the work. By faith we have known the great love which the Lord the Saviour has shown us.

How can we, who believe in this love, learn to love God and our neighbor other than from him? Yes, the work of caring for our deaf and dumb patients is a work of faith. And that is why it is worthwhile, in spite of the sinful infirmities that are attached to it.

But it is also a work of faith in another respect. For all of us who are involved in this work, nothing is more necessary to its accomplishment than faith. We also need many other things for it. We must have wisdom to guide the matter properly. Perseverance is indispensable to us. We must have harmony. "Harmony is strength." "Peace feeds, strife consumes." But nothing is more indispensable to us than faith. We are engaged in a work that is beyond the realm of natural businessmanship. What we need in money and goods is not raised in the manner of temporal business enterprises by prudent business measures, but it is given as the Lord makes hearts willing. The few who are to fill our school will not be won by clever advertisements and praises based on natural calculation. The enlightenment of the Holy Spirit to the knowledge that our school is a real place of blessing for the temporal and eternal salvation of their deaf and dumb children, can alone determine the parents to leave their children to us, against the wishes of the old heart.

Thus we are in our work, as is true of all work in the kingdom of God, highly dependent on above. And it is not intellect, wisdom, harmony, energy, or anything of the kind that takes the gifts from above, but faith alone. If we have had success, if we have had blessings from above in the past year of the institution, if the people of God have willingly opened their hands to pay taxes for our school, so that we have received enough without sending out a petition to pay even a note that had been cancelled, if we have had children to teach, and whatever else belongs to it, then our faith has not been put to shame. If we look into the future, and if the future looks bleak to us, especially with regard to the recruitment of children, then it is faith, faith in the promise of God, with which we must arm ourselves. Godly faith in what God has spoken will not let us be put to shame - no, never! Human delusion, without the rocky foundation of the divine word, makes a fool. Nothing is impossible to your divine faith, which hangs on the Word. "Verily, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove thyself hence; and it shall be removed, and nothing shall be impossible unto you," says the Lord.

Therefore, if we want to prepare ourselves now for new work, if we want to have the strength to overcome difficulties in the future, let us refrain from all natural strength and seek only to believe his divine word through the grace of the Holy Spirit. If we believe with one accord, we will have unity that will make us invincibly strong.

This work of ours on the poor deaf and dumb has continued undisturbed during the past year. We were graciously protected from all kinds of misfortune and hardship. Our bread was given to us daily. The bread from heaven, the dear word of God, was abundantly offered to the poor children by our teachers, and according to God's will, it will be given to the deaf and dumb.

The promise of the Lord will bear fruit. For all this we say a thousand thanks to the faithful Father in heaven. We would also like to thank the dear Christian people who, for God's sake, have opened their hands for our school and otherwise supported it, and say a heartfelt "God bless you!"

At the beginning of the school year our oldest teacher, teacher Meyer, followed a call to a parochial school, after he had proved himself in well seventeen years of work with us. We have not yet been able to fill the gap. This is an unfortunate state of affairs. For even though the number of pupils is not large just now, there are now seven classes to be taught by three teachers.

The fact that the number of students is small is not due to the fact that there are only a few deaf-mute children in our Lutheran church. If God would have it so, how happy we would be! But there are only too many of them, even among us. Unfortunately, it is indifference on the part of some parents and an earthly mind that keeps the children away from our school or takes them away again too soon. For very minor reasons, children who are one or two years away from confirmation are kept at home. They are kept at home because their services are needed. Generally, the very wrong desire to have children confirmed only soon causes us much distress. What hearing children learn in seven years, deaf-mute children should master in four or five! This is what we must ask above all: Give us all deaf-mute children and give them to us long enough!

Our institution property is - according to our modest demands - in good condition. Only a few repairs need to be made, for example new washbasins in the washrooms, a new cement floor in part of the ground floor and an electric motor instead of the previous gasoline motor. We know that the love of the Lord will again warm the hearts of Christians to provide the necessary funds, as well as everything else that the upkeep of the Schule requires, and we therefore confidently ask them to do so.

God bless our school for the deaf and dumb!

Wm. Hagen, Präses.

A warning to all parents.

We feel compelled to pass on the warning, which appears in this and here and there also in other papers.

The aforementioned Zeitschrift declares that it is constantly receiving letters from many teachers and superiors of the free schools in which the appalling moral conditions among the pupils of these much-vaunted state schools are described, with the request that somehow the parents should be "made aware" of these conditions.

From the longer editorial presentation we mention the following: All these teachers say that love affairs between pupils are quite frequent. These boys and girls arrange to be together as often and as long as possible outside of school hours. All kinds of clandestine meetings under the most diverse pretexts are organized. Clubs and school clubs in particular are also

The young people are used to the activities of the clubs, excursions, picnics, walks in the fields and woods for school purposes, visits of all kinds, etc. In the most cunning way the youth arranges to escape from supervision and to pursue their own desires. And these are the children of such parents who never dream that anything unseemly could happen in their family circle.

The aforementioned magazine severely punishes the appalling negligence of parents. If one says something to them, they become indignant. With other people's children, they think, something improper can happen, but certainly not with their children. Now and then the moral abominations come out in the open, and then many parents bow down in shame and sorrow under the public disgrace - too late they then believe what they before threw to the winds. The existing conditions and facts, writes that paper, simply cannot be printed-they are unnameable. It is all the more deplorable that the warning of the teachers and the papers that pass them on are not heeded. Among the places of seduction must also be counted the secret school societies, whose moral standing and influence is a thoroughly evil one.

We have before us at the same time a clipping from a Detroit newspaper in which Juvenile Judge Hulbert announces that sixty per cent of all the girls who have appeared before him have suffered from secret diseases, such as not only destroy their young lives, but constitute a standing danger to all who come in any remote contact with them. He also raises his warning voice and calls out to us that our greatest danger is not to be sought in tuberculosis or other diseases, but in this plague of moral rot which creeps not only in secret and in obscurity, but also very especially among our youth, often in the circles where one should least expect it.

Let all this be truly said to us. How many do not despise the small parochial school and prefer to send their children to the great state school! But where your children are in constant contact with all kinds of others, the moral danger to which they are exposed is correspondingly great. Certainly, even in the parochial schools it is necessary to watch, daily and hourly, at every turn, within and without the school hours - but how much more in these larger schools, which are uninfluenced by the word of God. And what has been said is especially true of the colleges, where immorality of the most pernicious kind is so common, while parents go along unsuspecting. So, parents, watch! Let not the truth be told you in vain! -

We may add the following to this article, which we take from the "Lutheran Church Gazette." A few months ago Dr. W. S. Hall, of Northwestern University, Evanston, near Chicago, lectured here in St. Louis to several hundred of the most distinguished women on "Social Hygiene," and spoke of their duties as mothers and guardians. He emphasized the great need for better supervision of the students in the colleges, and told his astonished audience that in one St. Louis college last year, sixteen young women had been educated.

girls had to leave school and get married immediately.

But can't bad things happen in our Lutheran parochial schools and colleges? Do not things really happen from time to time that parents and teachers must deeply lament? We do not deny that. The devil is busy everywhere, even in our schools, inciting and tempting to sin. Even our children, small and great, carry the sinful flesh about them. Wicked boys and girls can sneak into our schools too. But the great difference is that in our high and low schools God's Word is daily driven and applied, the consciences of the pupils are sharpened, the merit and example of the Saviour is held up to them, the ungodly and corruptible of sin is shown to them. And therefore, now that a new school year is about to commence, we again direct the attention of all our readers to our Christian schools, and urge them to bestow upon their children, both great and small, the blessings and advantages of a Christian education. L. F.

To the ecclesiastical chronicle.

America.

The number of candidates for the preaching ministry who have been released this year from the Protestant seminaries in our country is not nearly enough to meet even the current needs. It is 26 percent too little. Add to this the fact that in a number of the best known institutions the number this year has been less than before, and that the prospects for the future are not favorable either, since, according to the data of 200 colleges, 15 per cent fewer students want to study theology this year than last year. These facts are causing stir and concern in Presbyterian, Episcopal, Methodist, and other church circles. In the Lutheran Church of our country things are still best. Of all Protestant students of preaching in the year before last - 7587 students in 144 seminaries - more than one seventh, namely 1144 students in 24 seminaries, belonged to the Lutheran Church. And among these, the Synodical Conference again stands at the top. But all readers of The Lutheran know that neither in our Synod nor in the other Synods of the Synodical Conference is the number of candidates for the preaching ministry sufficient. And even if our St. Louis Seminary, as it appears, will have more students in the next academic year than ever before, nearly 300, and about 90 in the candidate class, we know in advance that even this number will not satisfy the need. Therefore, before the gates of our preparatory institutions open for the new school year, let us once again make the earnest and urgent appeal to fill our colleges with many pious, gifted boys who are skilled for the preaching ministry, for, by the way, according to the latest report of the Commissioner of Education in Washington, which recently came to our attention, our St. Louis Seminary is the third largest theological institution in our country. It is only surpassed by the theological department of Chicago University, with 378 undergraduate and 43 graduate students, and the Southern Baptist theological seminary at Louisville, Ky. with 303 undergraduate and 51 graduate students. Our institution, in the year 1909-1910, to which these figures refer, had 285 students, but 75 gra-

duated or candidates, and stands first in this respect.

L. F.

on the honorable profession of teaching, the Superintendent of Public Schools of the State of Illinois, some time ago, before a large gathering in Bloomington, said: "It should be of greater importance to us who teaches our boys and girls than who becomes Congressman or President of the United States. It is impossible to attach too great a weight to the importance of the work which the teacher performs. The possibilities of this work are beyond those of any other work. Compared with the child, adults give little reason for hope. The character of the adult is largely formed and his future decided. If the adult lacks character, it may well be assumed that better things could have become of him if he had been taken care of as a child. It is not too much to say that there is a time in every child's life when his whole future is decided by the discipline in which he is placed. In many cases the difference between success and failure in life can be sufficiently explained by the fact that the person in question had good or inferior instruction as a child. The child needs constant guidance to acquire good habits, and constant stimulation to strive, to work, and to use his will-power. Under proper guidance it is possible not only to give a child the education which will make him skilful for business, but also to introduce him to such subjects as will later serve for his own and others' pleasure and enjoyment, such as music and singing. Whether a child learns to keep his time to counsel, or to waste it uselessly, depends largely upon the influence of the teacher. Whatever may be the difficulties of the profession, the teacher should never underestimate the nobility of the work in which he stands. He stands unequalled in his profession in his influence upon mankind." Thus a secular schoolman judges of secular teachers. How much more is this true of Christian teachers, who instruct their children entrusted to them to blessedness, and whose whole other teaching is guided by the word of God. What a noble and glorious profession! The same applies to the office of Christian teacher as is said of the office of bishop or preacher, that whoever desires it desires a good work, 1 Tim. 3:1. May many young people from our congregations decide to take up this profession! And let us all always esteem this profession highly, also by entrusting our children, wherever possible, only to Christian teachers for education in our Christian church schools. L. F.

The well-known railroad king James J. Hill of St. Paul, Minn. recently spoke about **church institutions** in a lecture he gave in Oregon at a college there. He said, quite appropriately, "Church institutions have one peculiar merit which seems to me of exceeding importance: they form characters. I think it very necessary to preserve the young in the piety of their fathers. Far too many young people are sent to the religionless schools. They learn to read books which they do not understand; and as there is no one to guide them, they gather a great mass of views which can only lead them astray. In the ecclesiastical institutions, on the contrary, they stick to the old truths; and on the foundation laid at home, they continue to build there for the salvation of the pupil. It is a sad fact that in the State University of Minnesota last year more than 500 students failed in their subjects. We do not find such a sad result to such an extent among the pupils of the church schools. On the contrary, experience teaches that very capable people are educated in these institutions." L. F.

Printed reports have recently come to us from two of our city missions in large cities in our country, and a glance at these reports shows how many people, who would otherwise hear little or nothing of the word of God, are brought to know the gospel through one person. In Milwaukee, E. Dümmling, the city missionary, holds regular services in five institutions: the Correction House, the Poor House, the County Hospital, the Soldiers' Home, and the Hospital for the Insane; but he has also ministered in seventeen other institutions outside the city and vicinity of Milwaukee, such as the State Hospital for the Sick of the Lungs in Wales, Waukesha Co., Wis. Bare numbers here speak a vivid language. He held 131 regular services, besides 10 confessional and 16 funeral services. There were 6885 persons present at the regular services; 1624 visits to the sick and 408 visits to the asylums were made. 229 persons went to the public communion. 105 sick persons received the sacrament privately. In all, 334 persons communed. 13 children were baptized, 32 persons died under his pastoral care, 16 persons were buried, and 1 couple was married. - In Chicago, City Missionary A. Schlechte ministers in Cook Co. hospital, where 51, 558 patients were received in the past year alone; in the poorhouse at Oak Forest hei Chicago; in two large consumptive hospitals, where about 800 patients are daily; in the insane asylum, with 2400 inmates; and in Cook Co. prison, where, in order to find entrance with the individual, he first hands a tract to each prisoner through the bars. Again, a few figures best show how extensive and beneficial such ministry is. During the period from June 1, 1910, to June 1, 1911, 206 regular services were held, 6 confessional services, 18 funeral services. In these there were 10, 590 persons present. 9860 visits to the sick and 497 to institutions were made. 340 persons went to the public communion service. 86 sick persons received Holy Communion privately. 9 adults and 27 children were baptized. 18 persons were buried, and 3 couples were married. - We do not have the space this time to tell you about the beautiful experiences that the city missionaries have in their kindness, how many a person who has passed away in unbelief and sinful service all his life is still snatched out of the fire on his deathbed like a fire and is saved eternally. Such urban missionary work is certainly a true demonstration of the love that follows in the footsteps of the Savior, who came to seek and to save that which was lost, who accepted sinners and ate with them, and allowed himself to be chided as the companion of publicans and sinners. And therefore let our Christians also not grow weary in this missionary work, which does not shine before the world, which even in other respects is usually little seen, but the fruits of which eternity will show. Let this reminder be extended to the congregations of St. Louis and in the Western District, of whose city mission we have not at present the latest figures at hand, but whose treasury has for some time past shown considerable debts. L. F.

A good word about a right lay movement, of which there is so much talk nowadays, was already spoken by the old Church Father Chrysostom († 407). He inculcates in his parishioners a duty which so many always like to shift on to their pastor, and says in one of his sermons: "You do not have to burden everything on your teachers, your spiritual leaders; for if you want to, you will be of more use to each other than we can be of use to you. You have been together for a long time, you know each other better than you know your own situation, and you are aware of each other's needs.

Since God so earnestly demands the Christian instruction of children, he will also call parents to account one day as to whether they have complied with this demand. If parents have neglected to instruct their children sufficiently in the Word of God, then the parents are to blame if their children go astray and head for destruction. As surely as that steward had to give account of his stewardship, Luk 16:2, so surely will all parents have to give account of their children whom God has entrusted to them. Oh, how many unscrupulous parents will then be frightened to eternal death and wish they had never had children when they have to appear with them before God's judgment! Parents cannot earn hell more easily than they can earn it from their own children, as Luther so clearly and truly testified.

"Fathers, provoke not your children to wrath, lest they be afraid; but bring them up in discipline and admonition unto the Lord," saith St. Paul by the Spirit of the Lord, Eph. 6:4; Col. 3:21. The Christian church school is the best helpmate to parents in bringing up their children "in discipline and admonition unto the Lord."

Walled for life.

In his captivating book "Transhimalaja", the famous Swedish explorer, Dr. Sven Hedin, tells us the story of an experience on the lonely mountains in Tibet. On a cold, snowy day, he rode up to the entrance of a cave where a hermit lived out his desolate existence. Not yet content with the darkness of the cave, the hermit had built for himself a stone room inside the cave, five paces long and with tremendously thick walls. There was no window in it, and only so much light could penetrate the dark cell as came through the narrow opening through which food was pushed once a day. The cell was built over a spring which gushed from the floor of the chamber, and in this way the shut-in could quench his thirst. Twice a month some sticks were pushed through the hole, and on every sixth day the hermit made himself tea. Through a small flue the smoke was drawn off. In this dark, cold, musty dungeon a man had shut himself in.

Hedin asked some questions of the Buddhist monk who had come with him. "What is the name of the walled lama?" "He has no name, and even if we knew it we should not say it. We call him the 'peerless jewel of holiness.'" "Does he have any relatives?" "We don't know. If he has any, they don't know he's here." "How long has he lived in this darkness?" "Three years ago he went in." "How long will he stay there?" "Until he dies." "Does he never come to the light until he dies?" "No; he has taken the strictest oath, that of leaving the cell only as a corpse." "How old is he?" "We do not know; nearly forty." "What happens if he gets sick? Can he get help?" "No, he must never speak to any human being; if he falls ill, he must wait patiently until he is better, or until he dies." "You never know how he is?" "Not till he dies; a vessel of food is slipped into the opening every day, some tea and a piece of butter every sixth day. This he takes at night, and puts back the empty bowl to be filled again. If we find the bowl untouched in the opening, we know he is sick. If he has not touched the bowl the next day, our concern grows. If

six days have passed without his taking food, we come to the conclusion that he is dead, and we break an entrance. Three years ago died such a hermit, who had spent twelve years here; fifteen years before, died one who had lived forty years in solitude, and at twenty had gone into darkness. Another lived sixty-nine years completely shut off from the world and the light." "Does he never speak?" "No; for the monk who brings him his food would be eternally damned if he spoke to him! If the shut-in man spoke, he would lose the benefit of three years spent here. The walls are too thick to let any sound penetrate; he cannot hear a word of what we speak; he squats in a corner all day and all night, reciting prayers he knows by heart, or reading sacred books." "Then he has some light?" "Yes, there is a little butter-lamp on a board before his pictures; but when the lamp goes out it is pitch-dark."

Poor, sad, deluded man! What an existence he leads! On the outside one has the most wonderful sight: the great mountains, the great forests, the stretching plains, the rushing streams, the blue sky, the singing of the birds. One day he saw all this beauty for the last time. The Buddhist monks gathered for the procession; it was a funeral. They led the man to his living grave; they walled him up and left him there in darkness forty, sixty, or seventy years! Summer and winter pass, but he knows no difference, except when water pours into the dark cell in the rainy season. One who had gone in as a young, fresh, tall, strong man, after ÜS years, wrote on his bowl that he would like to see the sun once more before he died. His body was literally just a parchment skin and bones. He was hunched over and as small as a child. His hair, which had not been cut in 69 years, hung down in white, matted strands. His clothes were greasy, and only a rag covered his body. His nails were monstrous claws. He was dying when he came to light. Poor creature-what a terrible life you have lived! And yet it was done willingly. Why? Because he believed he could thus gain heaven and be absolved of all his sins. - Dreadful darkness and desolation of heathenism!

(Sowing and reaping.)

The secret to mission success.

The late Louis Harms of Hermannsburg is known as one of the greatest missionary men of the last century. The secret of his great missionary successes lay in the fact that he "could pray so mightily. To him the mission was a work of God and therefore a matter of prayer, as sayings of his about prayer show. "It is not money that drives the mission," he once said in a mission sermon, "but prayer that drives the mission. For (where one prays) there God drives the mission, there the money follows of itself. The mission to convert the Gentiles is a miraculous work of God. If, therefore, you love the mission, I beseech you: Pray, pray for the mission work!" Prayer is to be in the name of JEsu, "in the steadfast faith that in the Lord JEsu we have the true, faithful, living God and Savior, who makes true his promises." Prayer, then, is a matter of faith. "With undoubted faith man reaches into heaven, brings down the omnipotence of God, and arms his arm with divine power." "When such **faith is there,**

there is no mightier man than he that can pray." Once when Harms was speaking of the guilt of indolent Christianity in regard to missions, he stood with his hearers before the judgment seat of the Lord, who reckons with indolent Christians, and uttered the following prayer, "O Lord, I have submitted to speak with thee, though I be earth and ashes, and now I hear thy answer, and thy answer maketh me to tremble. For thou sayest, I will ask thee, answer me, To whom have I committed the preaching of the gospel among the Gentiles? To whom have I commanded: Ye shall be my witnesses unto the ends of the earth? to whom have I entrusted my pounds, to the one five, to the other two, to the third one? Have I not entrusted all things to you lazy, lukewarm Christians, said and commanded? And ye dig your pound into the ground; ye build and plant, ye buy and sell, but my glory ye seek not, my kingdom ye build not, the poor Gentiles ye love not. O Lord JEsu, you are right, and we are wrong. Forgive us our trespasses, dearest Savior! Have mercy on us, and give us your Spirit with compassion, that we may bring your word and sacrament to the Gentiles, and plant your church among them, so that your kingdom may come to them also. O Lord Jesus, help us, let us prosper! Amen."

(From Wendebourg, Harms as a Missionary.)

Baptism works forgiveness of sins.

Sin is wholly forgiven in baptism, not that it is no more, but that it is not imputed. Sin remaineth in our flesh unto death, and continueth without ceasing: but because we consent not thereto, or abide therein, it is ordained by baptism, that it be not condemned, nor hurt; but that it be blotted out daily more and more unto death. For this reason no Christian should be afraid if he feels evil desire or love, nor should he despair if he already falls, but should remember his baptism and take comfort in the fact that God has agreed to forgive his sin and not to impute it to condemnation, if he only does not consent to it or does not remain in it. Nor should one accept these angry thoughts or desires, even the falling away, for despair, but as an admonition from God, that man remember his baptism, what God has said there; and that he call upon God's grace and exercise himself to contend against sin, even to desire to die, that he may be rid of sins.

(Luther.)

A cheerful giver is loved by God.

A missionary friend came to a rich man with a request for a contribution. The man, whose purse was targeted, was not in a good mood and gave 20 marks with a sour face. "Is it from the heart?" asked the collector. "You can be indifferent to it!" was the reply. "No! if it is given with such a sour face, I cannot take it!" declared the collector. Then the giver cried, "Only give it again! It did not come from the heart," took back his gold piece, and handed 400 marks to the astonished man, saying, "There, that comes from the heart!"

"You only live once in the world."

Thus says the man of pleasure and seeks to enjoy the fast hurrying time to the fullest. He rushes from desire to enjoyment and languishes in the enjoyment of desire. His

The slogan is: Let us eat and drink and be merry, for tomorrow we shall be dead!

"You only live once in the world!" - so thinks the business man and struggles in restless toil day and night to bring as much as possible before him, to get as much as possible together.

The more he has, the more he wants;
Never silent are his desires.

"You only live once in this world!" - says the Christian to himself, and seeks to be saved.

What do you think, dear reader, which of the three will be happiest when the short life of this earth comes to an end with them?

God's word.

It is one of the greatest plagues of the earth that the Scriptures are so despised, even by those who are endowed with them. All other things, art and books, are practiced day and night, and there is no end to labor and toil; but the Scriptures are left lying around as if they were not needed. And those who do it so much honor that they read it once can do it all in no time, and no art or book has ever come on earth that everyone has learned so soon as the Holy Scriptures. And yet they are not words for reading, as they think, but words for living, which are not set forth for speculation and high poetry, but for living and doing.

(Luther.)

Obituary.

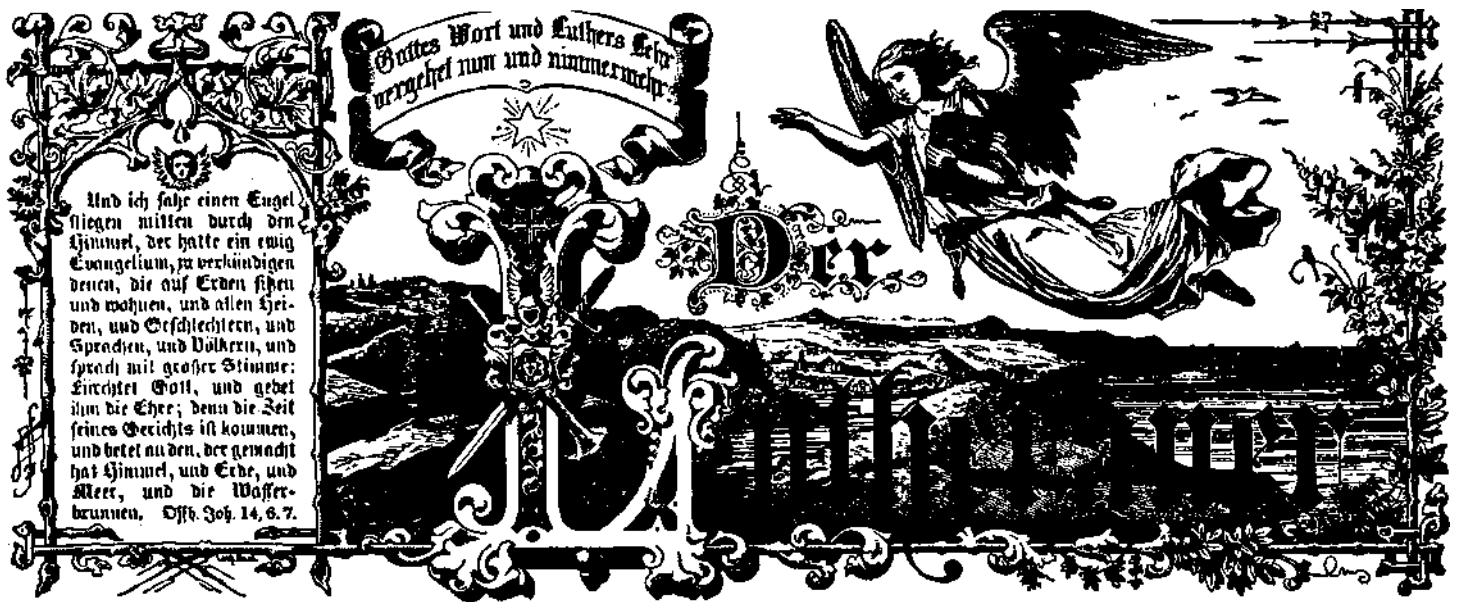
On July 30 he passed away gently and joyfully in faith in his Saviour, Cantor J. L. Himmler; on August 1 he was given a Christian burial in the ground. - Johann Leonhard Himmler was born May 10, 1840, at Wustendorf, Landgraviate of Ansbach, Bavaria. In 1852 he was confirmed there and then attended the institution at Erlangen. In Nuremberg he worked as a teacher for seven years. Through the agency of Blessed Father F. Sievers he was called to Frankenlust, Mich. in 1866, where he served 34 years at the parochial school there. In 1882 God took his wife from him by death. The following year he married Miss Maria Roedel, who now mourns him as a widow. God blessed this marriage with seven children, one of whom preceded their father into eternity. In January of the year 1900 he resigned due to ill health and moved with his family to Bay City, Mich. There he ventured once more to enter the school service, but after two years' service was again compelled to resign his office on account of sickness. Since that time he has been constantly ailing. In the last time he was almost completely blind. Toward the end of last winter he came with his family to Detroit, Mich. What is especially to be praised about him is his faithfulness and love for his Savior. The funeral text was therefore also Revelation 2, 10.

R. Smukal.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 7th of Sonnt, n. Trin.: Kand. B. Hein in the Polish Lutheran Church at Chicago, Ill, assisted by kk- Werfelmann and Schlechte of L. S. Mlotowski. - Kand. H. Engelken in St. Paul's Church at Paterson, N. I., assisted by Prof. Schwoys of P. W. König. - Kand. W. Obermeyer and Kand. Th. Schubkegel in the Zion Church at St. Louis, Mo. assisted by Sieck and Schubkegel by.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., September 5, 1911.No. 18.

Faithful Missionary Zeal.

In a sermon on the miraculous healing of the deaf-mute, who had been brought to Christ by others, D. Walther describes "The holy air and duty of all Christians to bring souls to Christ," and shows that this also applies to Christian householder and housemother. There he says, among other things:

But this exercise of the spiritual priesthood is possible not only for Christian fathers and mothers of households, but for all Christians in their state and profession. If a person is not yet a householder, he may have a brother or sister, an acquaintance or relative, a friend or girlfriend. When he deals with them, he must remember that through holy baptism he has become a spiritual priest, and that he has made a covenant with God to enter into his service. A Christian should eagerly seize every opportunity to speak something good: there he should tell what God has done for him; there he should convict the erring; there he should admonish the reckless and the lazy, punish the sinning, comfort and uplift the sorrowful and the downcast. Ah, what is the use, beloved, if we boast of the spiritual priesthood as a right, but will not perform its duties? What does it help if we call ourselves spiritual priests, but when we come together we do not do the priesthood, but leave it? What good is the name without the deed? Yes, should not a Christian be afraid if he has been in a company and he has not spoken a good word there? he has seen sins well, but has not punished them? he has had opportunities to edify others, but has not used them? Are these priestly Christians? Do they realize their high calling? Now it may please a company to have us laugh and jest with them; but how will our friends one day speak to us before God's throne? They will speak: Thou sawest me err and sin, but thou didst not punish me; thou sawest me in peril of my soul, but thou didst not warn me; thou shouldst with me the time

buy it out, but you wasted it with me; you could have encouraged me in my Christianity, but by useless talk you helped to seduce and neglect me; you did not love me, you despised my soul; you were supposed to help save it, but you were partly to blame for its loss.

Praise be to God that we, beloved, have again the right doctrine of the spiritual priesthood! We know from God's Word that every Christian should be a teacher of the gospel in his own circle, but let us now at last transform this teaching into life, reforming not only the teaching but also the life.

Where we have only one friend to deal with, let us remember that God has brought me together with him, either to bring him to Christ or to keep him with Christ. When we come into a company, let us remember that God has called me here to be a priest, to promote general edification, and to be a sail to those who are gathered together. Even among the children of the world let us remember that we, as spiritual priests, are to confess Christ before them in word and deed, and to give them an opportunity to learn the truth. Nothing happens by chance; therefore, whenever we meet with the children of the world, we should ask ourselves, "Can I perhaps be of use to their souls here? For even the children of the world are glad now when we put ourselves on a level with them, when we deny our faith, when we agree with them in their ungodly speeches, if only we did it with a friendly face; but one day they will accuse us before God and say: I have often dealt with you; you knew how to be saved, but you did not tell me; I was spiritually deaf and dumb, I did not know Christ, I could not pray to him; you were supposed to lead me to Christ, but you did not tell me about Christ; you, in order not to lose my favor, kept the saving truth from me; you called yourself a spiritual priest, but you did not care for my soul.

Of course, we're not supposed to let the sanctuary go to the dogs...

Casting, as God's word saith, that is, we ought not to press the gospel upon any man that despiseth and scorneth it: but where we can lead a soul to Christ, or yet defend Christ's glory, let neither the lust nor fear of the world keep us from boldly testifying of the truth.

Oh what joy it must be when in eternity many a one comes to meet us and says to us: O brother, O sister, you have saved my soul! I came to you when you admonished, when you punished, when you tempted, when you comforted me, when you showed me the way to Christ, and behold, without your noticing, Christ spoke the word "Hephata" into the ear of my spirit; from that time on I became a Christian, and now I am blessed! O what a joy it will be for all eternity to see souls around us who came to the knowledge of Jesus Christ through us, who found their way to heaven through us! Then shall we ourselves with them, and with all the angels, exclaim in still higher joy, "The LORD hath made all things well!" To Him be glory and power forever and ever! Amen. (Year of Grace, p. 443 ff.)

An epilogue.

Rom. 15:14-33.

Beloved Christians! That I have written letters to you from the Epistle to the Romans, and in them have taken care to speak as plainly as possible, and sometimes my speech has been rather bold and sharp, I have not done so because I would have presumed to be your teacher. For I know well, and see with joyful wonder more and more, how so many of our ministers of the word, and also so many of the audience, are full of excellence, filled with all knowledge, and well able to teach and instruct others rightly, better than I am. I have only wanted to remind you, in the form of simple and commonly understood speech, of what the high apostle Paul writes in his letter to the Romans - in a similar way as every preacher presents, interprets, and brings near to his congregation the divine word of Scripture. And since our "Lutheran" is a paper for our entire community, and since I am one of those who write in the "Lutheran," I thought it would be fine to present the teachings of this great main epistle, the Epistle to the Romans, to you, to repeat them after Paul. You must not think otherwise of these letters.

And St. Paul himself, what does he himself say in the epilogue to his letter to the Romans?

He calls his readers dear brethren, and says that, as far as they are concerned, he has the conviction that they themselves are full of excellence, filled with all knowledge, and able to instruct and reprove one another. He wrote to them, however, and partly with rather bold words, as one who wanted to remind them of the divine truth, since the grace was given to him by God, that he should be a servant of Jesus Christ for the Gentiles, to administer the gospel of God priestly, that the Gentiles might become a living sacrifice, acceptable to God, sanctified in the Holy Spirit.

Paul also says that he thus has glory, but glory in Christ JEsu and in divine matters of service, not in his own

of his own person and his own work. For he would not dare to speak boastfully of anything but what Christ had accomplished through him, to bring the Gentiles to the obedience of faith with word and work, in the power of signs and wonders, through the all-pervading power of the Holy Spirit. And so he fulfilled and directed the ministry of the gospel in wide circles from Jerusalem to far-off Illyria. And he took special care not to carry the gospel to places where Christ's name was already known, for he did not want to build on a foreign foundation, but to do as it is written: "Those who have not heard of him shall see it, and those who have not heard shall understand it." Isa. 52:15.

The latter was not contradicted by the fact that Paul wrote his letter to the church in Rome that had been founded by others; as an apostle he had the fullest right to do so. Therefore it was not contrary to this that he had often desired to visit this church. But he writes that the great amount of work among those who had not yet heard the gospel was the reason why he was often prevented from doing what he desired. But now that he has no more room in the regions he has traveled, since they are now filled with his and other apostolic preaching, he wants, as soon as he travels to Spain, to come to them according to his long-standing desire: on his way to Spain he hopes to see them and then to be led there by them, after he has first refreshed himself a little with them. But before that, now, he informs the Romans, he is going to Jerusalem to do a service to the saints there. For it had pleased the churches of Macedonia and Achaia to take up a collection for the poor among the saints at Jerusalem. They had done this gladly and willingly, and were also their debtors. For if, as former Gentiles, they had received a share in their spiritual goods, they were also obliged to serve them with their bodily garments. When he had done this, and had delivered to the Christians at Jerusalem such fruit of brotherly love, according to all forms of law, he would go to Spain by way of Rome. But he knew that when he came to Rome he would come with the fullness of Christ's blessing; Christ would bless them abundantly by his, the apostle's, word.

Paul went to Jerusalem, not with fear, but with many fears. He feared that the Jews who were hostile to the gospel would pursue him, and even that the gift of love he had brought would not be pleasing to all the Christians there. This last fear can be explained by the fact that Paul knew that there were some in the church in Jerusalem who were under the Jewish delusion that Gentiles had to become Jews before they could become Christians, and that even as Christians they still kept the Jewish ceremonial law. And since, as is well known, Paul did not lead such teaching, but on the contrary resisted it, it was to be feared, however, that many in the Jerusalem church would be against him, the bearer, as well as against the gift of love itself, which he had brought, because it came from Gentile Christians. And so he exhorted the Roman Christians to help him fight by praying for him to God that he might be saved from the unbelievers.

in Judea, and that his Jerusalem-destined ministry might be acceptable to the saints there, that he might joyfully come to them at Rome, if it were God's will to refresh himself with them. And for such intercession he besought the Christians at Rome "through our Lord Jesus Christ, and through the love of the Spirit," for through the Lord Jesus Christ all Christians are far more closely knit together than by ties of consanguinity or friendship, and the love which the Holy Spirit worketh among Christians is the most tender and steadfast love.

Well, Paul really came to Rome to the dear Christians there, but in a different way than he had humanly expected: as a prisoner, as a persecuted and reviled, but still saved prisoner. God often leads His own very strangely, but He leads them firmly to the promised goal.

Paul concludes the epilogue of his letter to the Romans by saying, "But the God of peace be with you all! Amen." And God, reconciled through Christ, wants to give all Christians temporal and eternal peace, "great peace without ceasing." Will you also be saluted with this greeting of God, dear Christians?
C. M. Z.

Our missions.

V.

We now look at the panoramic view of our measuring areas...

7. the emigrant mission.

In 1869 our synod began its own emigrant mission in New York and a little later also in Baltimore, after our pastors there had already taken care of the immigrants to the best of their ability. The purpose of this mission is to help and support the immigrants in physical and spiritual matters, to protect them against all kinds of fraud and other unjust treatment, and above all to draw their attention to the one thing that is also needed here, and to the orthodox congregations of their future place of residence or in the vicinity of it, and to direct them to such congregations, as soon as they leave their old homeland and land on the shores of the new fatherland, at the same time reporting the new arrivals to the pastors concerned. While countless, often well-meaning souls who come from churches in Germany that want to be Lutheran fall into the hands of the enemies of the Lutheran Church (or of any church) here in America, who often already use all means in German port cities to win them over for themselves, our emigrant mission, on the other hand, has, in the course of these long years, probably brought hundreds of thousands, by spiritual encouragement, by fatherly and brotherly instruction, consolation, admonition and warning, by the free distribution of New Testaments, prayer books, church magazines, calendars, tracts, individual sermons, etc., to the Lutheran Church. earnestly and kindly reminded them of the eternal salvation of their souls, of the one precious pearl of the kingdom of heaven. At the same time, she advised them not to move to such places in this country, where they could easily become spiritually stunted and suffer damage to their souls, but to seek such places.

They were to prefer places of settlement where they would find a Lutheran church and school. Our missionary work has already welcomed these great multitudes at the entrance to a new world; and among them thousands, especially through the faithful service of the unforgettable Pastor Stephanus Keyl, who died blessedly six years ago, have been brought to orthodox congregations, whether of our Synod or of other Synods. Our present emigrant missionary in Baltimore is convinced that at least 500 of the immigrants of the last two years are now congregations of our Synod. From the emigrant mission in Philadelphia, which our synod has just taken over, it was recently reported that quite a number of letters from pastors of our synod had reached the missionary, informing him that they had not only won the immigrants, but in some cases also the families to whom they traveled, for their congregation, even that several years ago a whole congregation had been won by the missionary sending some addresses of immigrants to a pastor in a large city in the West.

A few sentences from reports of our emigrant missionaries may serve to put into perspective the great importance and significance of their blessed work.

"The main work of an emigrant missionary is pastoral. He visits the temporarily detained in the detention home and the sick in the hospitals, bringing God's Word to them. Most importantly, however, he comes in contact with the immigrants on the landing, exhorts them to diligently adhere to God's Word in the new land, to remain faithful to their church, and obtains their future addresses so that he can send them to the pastor of our synod in whose sphere the immigrant intends to settle." "The care of strangers, it is true, is only a part of the great missionary work of our Synod; but this part also has God's command and promise, and therefore we cherish and care for it also, and rejoice when it prospers for God's glory and for the benefit and piety of the strangers. ... There is hardly a place of the size of the immigrant island where so much sorrow and so much grief, so many tears and heartaches are to be found as at Ellis Island. What disappointments await many of the arrivals, many of their predecessors could sing a sad song of. Of course, the tribulations that many immigrants have to endure on their arrival cannot be expressed in figures; for the figures tell nothing of how things are at Ellis Island, where those who are held back often have to stay for several days before they can even learn their fate. The stay there seems to them a terror without end, and they breathe a sigh of relief when at last they come before the investigating authority, some only to be excluded. . . . Whoever therefore lets relatives or friends come over, or knows that they wish to come at their own expense, inquire beforehand very carefully whether everything is in order. Those who are not allowed to land under the law will be sent back irrevocably." "The people who are detained on landing, and are obliged to wander into the Detention House, uncertain whether they will not be compelled to return to their old home, or who are taken to a hospital, are often in bitter distress. To them the missionary should, as surely as temptation teaches us to take heed of the word, give the

to devote the necessary time to it. So he could be quite active as a missionary; and in our emigrant mission the emphasis should not be on the material-business part, but on the actual mission."

It is true that German immigration, especially from Germany, has decreased considerably compared to the past; but there is still much more work for our missionaries, and indeed more actual missionary work, than they can handle. Therefore, we must not even think of limiting or even discontinuing our previous activities in this mission, especially since all the larger church bodies have their representatives at the immigrant stations. On the contrary, our Synod should also extend the emigrant mission further and further and employ as emigrant missionaries in all our port cities (also in the corresponding foreign countries) men who are ardent with the love of Christ and zealous for the spreading of the pure doctrine. Our dear Christians should also pray heartily for this godly work and gladly offer the small gift of perhaps \$3000.00 annually for its furtherance. This sum would, of course, not suffice for a long time if there were not some other sources of help, the amount of which, however, cannot be calculated in advance. In Baltimore, for example, there is the income from a capital saved from the salary of the now deceased missionary Sallmann, who has been with us for many years. There is also our Lutheran Pilgrims' House in New York, whose budget still shows a surplus, even though poor immigrants are housed, fed, and supplied with food for the onward journey free of charge throughout the year. Finally, there is the net profit from the sale of ship's tickets, which are procured by all remote emigrant missionaries, and just as cheaply as by any agent. From this, then, it is evident at the same time what a valuable service is rendered to our Emigrant Mission in a financial respect, if we assign quite a large number of guests to the Pilgrims' House and let our missionaries take care of the procurement of ship tickets as well as money shipments to and from Germany. Every profit that such business yields promotes the work of our emigrant mission, which is connected with not insignificant costs; and whoever obtains a ship ticket through one of our missionaries then has the additional advantage that he is lovingly received and served over there and over there - or also vice versa: over there and over there. Our present emigrant-missionaries are: P. O. H. Restin in New York; P. R. Eirich in Baltimore; P. A. H. Winter in Philadelphia; P. P. Löffler in Hamburg; Mr. Friedrich Gillhoff in Bremen. -

Since we are now once in New York, we take there immediately still another in the eye, namely.

8. the mission to the Jews.

There are about seven million people on earth, scattered all over the world, who belong to the people from whom our dear Lord and Saviour Jesus Christ came according to the flesh, Rom. 9, 5, but who do not recognize this Messiah of God as their Messiah, but despise Him deeply and blaspheme Him terribly. These are the wretched Jews, before whose hearts still hangs the covering of Moses, so that they do not see the clarity of God in the face of Jesus Christ, 2 Cor. 3, 14 f.; 4, 6, of whom, nevertheless, the Messiah of God is not their Messiah.

Moses, over whom therefore still hovers the destructive judgment of the judge of all living and dead: "If ye believe not that I am he, ye shall die in your sins", Joh. 8, 24. But God has His elect even among this blinded and hardened people, whom He desires to gather into the kingdom of His grace and glory by the preaching of the Gospel; and as the untiring promoter of the mission to the Jews, the well-known Professor Franz Delitzsch in Leipzig, said in 1863, "the successes of the mission to the Jews are not so small that they should be ashamed in view of the mission to the Gentiles." Only the "successes" must not be found expressed in figures any more than in the case of the Gentile mission. How far Christian congregations, through their preaching and the confession of their members, have a salutary effect on the Jews living in their territory, how many a soul from Israel is really won for Christ through such missionary service of Christians in general, and at the same time also through special mission to the Jews, through workers specially trained and equipped for this purpose, and is brought to their true Messiah, and thus saved like a fire out of the fire, that will only the Last Day once make completely clear and evident. But with every other mission and with all the work in the service of the salvation of souls, which all Christendom has to do on earth, it is basically the same. The successes, the real, lasting successes for the kingdom of heaven, are everywhere known to the heart's proclaimer alone. In the meantime we men see what is before our eyes, and judge according to what our eyes see and our ears hear. And here we can say with joy that the above statement of Professor Delitzsch is confirmed by exact findings, in that about 224,000 Jews were converted to Christianity in the course of the last century, and even now 5000 convert annually. There are no less than 99 societies for the mission of the Jews, with 914 missionary workers in 222 stations. In the forefront of this work are the United States of North America and England.

In what is now Greater New York (New York, Brooklyn and the surrounding area), where, with a population of 4,575,000 people, every fifth inhabitant is said to be a Jew, and where therefore about the eighth part of all the Jews who exist in the whole world live, there are only five Christian missionaries working; and among these, since the year 1883, we also have - one, alas, to this day only one; and this one, in his hard work, which he carries out undauntedly, must make do with rather miserable circumstances; and if this one remains healthy and grows as old as Methuselah, his work, among the quantity of Indians there, is almost only like a drop in: Bucket, vanishingly little. With our commission, therefore, we certainly all cherish the desire "to get out of the miserable tenements under which our Jewish mission has to suffer." The mission halls that have to be rented are small and expensive. In them congregate, densely packed, only the least Jewish class. Every moment our mission is in danger of being expelled from the premises by sale when the property changes hands. If we consider that the rent for the premises and the rent for the missionary's apartment amounts to the sum of P720.00 annually, this represents a considerable capital with which something could be done. Certainly recognize

At the same time, however, we all consider it not only "good" with our commission, but highly necessary that at least one more worker, be it a Jew who has come out of Christianity or a former Jew, a so-called proselyte, should be won for our mission to the Jews and placed at our missionary's side to cope with and expand his extensive work.

As far as the "successes" of our mission to the Jews are concerned, it has so far remained a seed of hope. If the whole Christian Church, in contrast to the unbelieving world, is called a "little flock", then the converts from Judaism are only called the "remnant according to the election of grace" and are compared to the seven thousand that God left out of the whole people of Israel at the time of the prophet Elijah, Rom. 11, 4 f. Only a few Jews could be prepared by our present missionary, and by his long since blessedly accomplished predecessor in the ministry, for the reception of Holy Baptism. "But in another respect a great change has taken place in our mission to the Jews. The influx of hearing: the Word has risen as never before. In spite of all kinds of disturbances on the part of hostile Jews, in spite of all kinds of warnings in public Jewish newspapers, in spite of the fact that bodily support, which used to be given, is no longer given, so many listeners came to the mission services that often there was not a standing place left, so that ... the missionary repeatedly had to hold a second service after the close of the service for the crowd waiting outside. It is very regrettable that hundreds could not gain admission to the mission sermon for lack of space. Moreover, many Jews turned in for private conversations or invited the missionary into their homes. Tracts and New Testaments were coveted, read, and discussed with the missionary. Between 50 and 150 children were taught the truths of salvation year in and year out in the Saturday and Sunday school. . . . Apparently it is a great thing that God is bringing w many souls from among the Jews under the sound of the Word. The leavening work of the gospel cannot fail to be felt even here." Since our Synod has already decided that the Commission will hire another missionary as soon as it finds a suitable man, and that the possible acquisition of property for the mission to the Jews is also left to its discretion, we all certainly want to help with joy so that this mission, which has so far cost not quite \$000,00 annually, can be continued and expanded. Salvation has come to us from the Jews, John 4:22, and salvation has come to the Gentiles from their fall. Therefore we must not boast Wider the branches, but serve them unweariedly with the gospel, that they may emulate us, Rom. 11, 11. 18.

Fr. S.

and "that this District recommend to the General Synod that all the congregations of the Synod be requested to celebrate the Walther Jubilee, and in connection therewith to make an envelope collection for the benefit of the Church Building Fund, and to direct the Commission of the General Church Building Fund to freely furnish envelopes for that purpose." Similar resolutions were passed at other District Synods. When our Synod of Delegates met in St. Louis last May, a splendid Walther celebration was held on Sunday Cantate, May 14, which will remain unforgettable to all who attended. The collection made at this celebration went into the General Church Building Fund and thus forms the basis of the Walther Fund of the General Church Building Fund. Furthermore, the Synod decided unanimously and with great joy: "to recommend to all congregations of our Synod to celebrate the centenary of the birth of Blessed D. Walther on the 19th Sunday after Trinity, the 22nd of October of this year, remembering the words: Remember your teachers who have told you the Word of God, and on this occasion of Walther's jubilee also to take up a jubilee collection, which is to be added to the Walther Fund of the General Church Building Fund". This is to be done solely for God's glory and for the lasting memory of the man to whom our Synod owes so much. If the world is in the habit of erecting monuments to its great men, should not we as a Synod also erect a fitting monument to our unforgettable Walther, this great man in Israel? But how can this be done better than that in the whole Synod at the Walther celebration also a rich collection for the: Walther Fund of the General Church Building Fund? For this reason the Synod of Delegates has instructed the Commission for the General Church Building Fund to ask all congregations to take up a special collection for this Walther Fund at the Walther celebration to be held in the autumn.

This shall be done herewith. For this purpose our untiring treasurer, Mr. A. Wichmann, in his old age, still undertook the great work of sending collection envelopes to all congregations for the sake of Christ, and we now address to every congregation, to every pastor, yes, to every communicating member of our Synod the heartfelt and urgent request not to forget the Walther Fund at the Walther Jubilee, but to raise a rich collection for this Saviour's Fund, to join the sacrifice of praise of the lips with the thank-offerings of the hands; for such sacrifices are well pleasing to God, Heb. 13:16. 13:16; for this treasury also is wholly at the service of the mission. When in any place the holy work of mission has been undertaken, and a little congregation has been gathered, experience teaches that as a rule there is no lively growth of the congregation until it has received a little church of its own, however humble, and can now rejoice with the Psalmist, "The bird hath found a house, and the swallow her nest, where she hath young hedges, even thine altars, O LORD of hosts, my King and my God!" Ps. 84, 4. How important and beneficial it is, therefore, that we have had such a General Church Building Fund since the year 1902! It is true that each district also has its own church building fund, but especially in the large mission areas these funds are often so overstretched that many a poor mission congregation has to rely on them.

A heartfelt request to all the congregations of our Synod, concerning the Walther Fund of the General Church Building Fund.

When the Western District of our Synod was assembled at Concordia, Mo. last October, it was resolved, "To request all the congregations of the District to celebrate in their midst next October the birthday of D. Walther's birthday in their midst next October, and that the collection made at that time be paid into the General Church Building Fund.

cannot receive anything for the church building that is so necessary; then, if possible, the General Church Building Fund should help. Accordingly, the synod also made the following provisions, among others: "From this fund, those poor (incorporated) congregations of our synod (for which the own district cannot provide) receive interest-free loans up to half of the costs of the necessary church building. The congregations who have borrowed money from this treasury shall be required to repay 10 percent of it annually and to issue a note and mortgage for the borrowed money." The money that is lent to the poor parishes from this fund without interest is returned to the fund after a few years, in order to serve the same purpose in other places, and so it continues to "work" and provide ever new blessings, even if the kind donors have long since gone to their graves.

What a blessing it would be, therefore, if at the Walther celebration we could also put this Walther Fund on a sound financial basis and for once do something proper for this fund and, let us say, collect P250,000 for the Walther Fund! This would not be impossible if all 544,000 communicant members of our Synod would give a gift for this fund. Then we would be able to put about P25,000 annually at the service of the holy mission for necessary church buildings; then we would have the means to do much good for God's glory and for the salvation of souls; yes, then we would also have set up a monument to our blessed D. Walther, who always had a large, warm and wide heart for the holy mission, such as could not have been better made of the finest gold and such as would certainly have been entirely in accordance with his intention. As proof of this, we take the liberty of referring to a sermon on the building of churches by the blessed Doctor in his Epistle (page 310), in which he answers the question in a masterly manner, using the example of the centurion of Capernaum: "Why should we Christians also willingly and joyfully make sacrifices so that houses of worship may be built and lovingly adorned?"

Well then, let us also willingly and gladly make sacrifices for the church building fund! Or shall we members of the orthodox church be put to shame by the false believers, who have raised millions of dollars for their church funds? Far be it from us! We should not refrain from giving to the other important funds of our Synod, just as our dear Saviour does not refrain from blessing us daily and abundantly according to His promise: "Pray, and it shall be given unto you," Luk 6:38; but at the Walther celebration we should now also fill this fund in particular. How painful it is when the many petitions come and we have to explain: We cannot help, for the treasury is empty! For example, during Synod \$16,000 was requested, and with the Jubilee collection and the \$1000.00 that a dear brother had generously given to this treasury, we had only P4000.00 available. And petitions are continually coming in.

Therefore, dear brothers and sisters, and do not forget the Walther fund when you celebrate Walther, but bring your money with joy to this heavenly bank, which never breaks and pays you eternal interest! Gal. 6, 9. Follow the example of the children of Israel when Moses once urged them. Gifts for

the tabernacle of the congregation. Soon it was said: "The people bring too much", Ex. 36, 5. May the Lord Himself make your hearts glad to rejoice and your hands willing to give, because God loves a cheerful giver, 2 Cor. 9, 7.

Hoping I have done no wrong, subscribes in behalf of the St. Louis General Church Building Fund Commission, Mo. August 22, 1911. Hern.: Bartels.

Zrrv ecclesiastical chronicle.

"Tell the congregation!" about a special application of this scriptural word was written some time ago in one of our bulletins: "When we discussed the various works of the Synod at the meeting of the General Synod last summer, it was always said: We need more funds in order to carry them on properly. And Synod approved one item after another, so that the joyful growth of the work should not be hindered. Anxious minds thought, and said it too, But whence shall all these thousands of dollars come, which ye so cheerfully and carelessly grant before ye have them? To them the Synod answered, 'Tell the congregation Make known to our dear congregations, whose works we do in their name and behalf, the needs of the common work, and, with cheerful faith in their love and willingness to sacrifice, ask them for their gifts, and we shall not lack the means to meet our obligations and extend our labors.' We were happy to do so. Pastor --- said" it to the congregations in a splendid Aussah, a letter from the Praeses was read from the pulpits before the ears of the congregation, and the pastors will have found occasion to tell the congregation otherwise." As we read this, we thought of our great collection, now hopefully under way everywhere, for the buildings approved by the last: Synod. We also said to the congregation what the representatives of our Synod voted in May at St. Louis. God grant that in the not too distant future we may be able to continue in the same manner as the writer in our bulletin. It goes on to say: "Today I come before the congregations again, mindful of the word: And what do I want to say to the congregations today? It is not new requests or old complaints that move my heart, but pure joy and thanksgiving. Our chief treasurer sent me a short account of our coffers - and behold, this account says: The congregations of the synod have justified the trust of the synod beyond expectation and have brought together more than we asked for. As I looked at these figures with an emotional heart, I was certain of one thing: You must tell the congregations this, so that they may rejoice with you and give thanks to the Lord with you. Yes, 'tell it to the congregation,' it sounded again and again in my heart, and so I am now writing these lines. "It is a precious thing to give thanks to the Lord, and to sing praises to your name, O Most High," Ps. 92:2." - Yes, as we now offer our gifts for the benefit of our church teaching institutions, for the furtherance of Christ's kingdom, let us remember the words of the holy apostle, which he once wrote to the Corinthians at the time of the collection of a collection: "He that soweth sparingly shall reap also sparingly, and he that soweth in blessing shall reap also in blessing. Every man according to his own will" (literally: as he has purposed in his heart, out of free impulse of heart), "not with unwillingness or constraint; for an early-

God loves the giver. But God is able to make all grace abound among you, that ye may have full sufficiency in all things, and be rich in all good works. 2 Cor. 9. 6-8.

L. F.

The 19th convention of the Walther League was held at Logansport, Ind. in the midst of the old St. James community from July 23 to 27. On the first day there were probably from 500 to 600 members present, as the clubs from the neighborhood had sent many Cintags guests. On Sunday evening the large crowd of young Lutherans went in long procession to the church. Father H. E. Stühm preached the festive sermon on the words, "Abide with us. for it will be evening!" He showed how we should say this prayer daily and hourly, since it often wants to be evening in the church, in the community, in the family, and especially in our own hearts. Six sessions were held on the three actual days of meeting, and we sat well up to six hours daily. With a devotion, led by one of the pastors present, all sessions were begun, and with prayer they were closed. From two to three hundred delegates and guests were present at each session. Many interesting and instructive talks were given by the invited pastors and speakers. Let us not grow weary in fulfilling our Christian vocation from our youth, and as faithful disciples of JEsu willingly serve Him in church and home, so that our youth may remain under the sound of the Word and prove themselves at all times not only as hearers but also as doers of the Word - this was the keynote of most of the speeches, and in this sense and spirit the proceedings were also conducted. Lectures were also given by Father Poch of Grand Rapids, Mich. and Director Wegehaupt of Brazil, the former on the mission in London, the latter on the increasingly important mission in South America. To support the work among the youth by traveling secretaries, the Walther celebration, the hostel matter in our large cities, the raising and spreading of our "Vereinsbote", these were some of the most important points discussed. - Our League now numbers about 5000 members in 81 associations. The largest number of clubs is found in Indiana, Michigan, Ohio and Wisconsin. But we are also represented in New York, Pennsylvania, and as far west as California. We have supported various missions, charitable institutions, and poor students; for this, too, is one of our chief purposes, to warm our young people -to charity, and to open their eyes to how much opportunity they have to exercise true charity. Christian conviviality and right cheerfulness prevailed during the Convention, and this, too, is needed by the young; and the affectionate hospitality of St. James's congregation did much to raise this spirits. - But may our Saviour bless the so necessary work on our youth, and help that this Convention also may contribute to their remaining in true humility and faithful to their vows, which they once made at their baptism and repeated at their confirmation! F. A. K.

Mühlenberg Jubilee. As we celebrate this year the centenary of the birth of the main founder of our Synod, Blessed D. Walther, we should also remember a man whose bicentenary falls in this , year. This is D. Heinrich Melchior Mühlenberg, who was born on September 6, 1711, at Eimbeck in the then Electorate of Hanover. In his twenty-fourth year he entered as a student the newly founded University of Göttingen, where he came to the knowledge of his Saviour in the lectures of Professor of Theology Oporin. Towards the end of the year 1741, through the mediation of the English court preacher Ziegenhagen in London and D. A. H. Francke in Halle, he received a call to the German Lutheran congregations in Phila

delphia, New Hanover, and Providence -in Pennsylvania. After a most arduous journey, which took him to Charleston, N. C., and to the Salzburger in Georgia, he arrived in Philadelphia, November 25, 1742. In his churches he found everything in the greatest disorder. But notwithstanding the many hardships he had to undergo in serving the three widely separated churches, he proceeded with great zeal to instruct those commanded him in God's Word. He did not stop at preaching to the elderly in the church, but also provided, as far as he could, Christian instruction for the children. He wrote: "Because there is also a great ignorance among the youth in this country, and the good schoolmasters are so rare, (I) am compelled to lend a hand myself. . . . I announced to the congregation that they should send me their greatest children to school first, because (I) wanted to stay with a congregation eight days at a time." For nearly 45 years this servant of the Lord had labored with great blessing in his new home, when he entered into eternal rest on October 7, 1787. A. B.

How Mühlenberg stood by the secret societies which later did so much mischief even in the Lutheran Church is evident from a conversation he had with a traveling companion, an English lawyer, on his journey to America. He relates, calling himself the preacher, as follows: "At bedtime the jurist opened to the preacher that he was a member of the illustrious Society of Freemasons, and praised the same. Mühlenberg replied: 'All good things are communicable. What their principles and rules were in theory, or their actual plan, was unknown to him, and as to their practice, he had not yet seen so much of their many years' work as a chimney which they had built. Perhaps they would be like the goldsmiths, whose practical processes generally take their leave through the chimney. Jurist: Everything is done in good faith in their societies, and in them they also deal with all kinds of matters from the Bible. Preacher: No other foundation can any man lay, save that which is laid by God himself. Perhaps they imitate the old and new builders, and want to discard the foundation stone in Zion, or only to build wood, hay, and stubble upon it. Jurist: They also do much good to the poor members. Ecclesiastes: So do also the publicans. If ye love them that love you, what reward shall ye have? Where genuine love is lacking, no eloquence will help; speaking with the tongues of men and angels, giving one's goods to the poor, and letting one's body burn, is of no value without true Christian faith and love, wrought by the Spirit of God through His holy Word. And to infer from the small to the greater, or from the effect to the cause, it would seem that honored Mr. Jurist has yet profited little from Christian religion in the illustrious brotherhood, because you were not long ago determined to exchange bullets (engage in a duel) with your neighbor. Jurist: Wishes pleasant rest! Preacher: Which is nowhere better to be found and enjoyed than with Him who invites and accepts the weary and the burdened."

A. B.

Some time ago we reported here about the **"Gideons"**, the Christian business travelers of our country, that they had made a plan to put a Bible in every guest room of the inns of America for free use, and also shared some of their beautiful experiences. The pastor of our Lutheran sanitarium for consumptives at Edgewater, near Denver, Colo. has printed this and attached some remarks to it. We pass on these remarks because what is said in them also applies to other institutions within and outside of our circles and will be cause for

We are thinking not only of hospitals but also of almshouses and penal institutions. We are thinking not only of hospitals, but also of almshouses and penal institutions. The remarks read as follows: "The above notice from the 'Lutheran' prompts us to write the following lines: Most of the sick from our circles who are admitted to our sanitarium bring a Bible, prayer and hymn book with them, but not all. And yet these books should be in the hands of every sick person, so that they have them daily at hand to seek nourishment for their souls. We also have people who are very ill not only in body but also in soul, who have perhaps lived for years without God's Word, and with whom the good Lord has knocked through the illness to save them. How salutary it would prove to such, if the Bible book could be given into their hands! Should there not be 'Gideons' among our dear fellow-Christians who would be willing to place a German and an English Bible in every tent and room of our hospital? Also the 'Little Treasury of Prayers' and the English booklet 'Little Treasury of Prayers' would be desired."

L. F.

Attention must also be drawn again and again to a **special danger** threatening our country on the part of the Roman Catholic Church. This is the immigration of monks and nuns from European countries where they are no longer wanted, because in their monasteries they accumulate riches upon riches, move from one field to another and suck the land dry. This was the case in France, and the State had to intervene. Spain, too, has already stirred, and a similar thing is now repeating itself in Portugal, since the kingship has been overthrown and a republic established. It was not long ago that it was reported by the Associated Press of New York, "Six nuns, expelled from Portugal by the republican government which dethroned King Manuel, arrived in New York to-day on their journey to Baker City, Oreg. They have been invited there by the bishop of that diocese to assist in the mission and found a convent." Of the Portuguese Jesuits, it is reported, many will emigrate to Brazil and England; whether not some to our country? That the Roman orders of monks and nuns are seizing more and more property in this country, too, is clearly evident, and it would be worth the trouble if accurate and reliable information could be given about it. There is much talk and writing about and against big capital, and we forget the Roman big capitalist, who has an immense landed property and enormous wealth in our country as well.

L. F.

From World and Time.

Falling apart with God and the world. Some time ago we read in a German paper: "The Oberprima of a German grammar school had hardly begun her last year of secondary school when she was shocked by the news that one of her most talented classmates had committed suicide. A second suicide in the same class followed after the Christmas holidays. And now, a few weeks before the written exams began, a third followed in the parallel gap. All three pupils were distinguished by rich gifts of mind; they were healthy, lived in pleasant circumstances, not dissolute; school did not oppress them, and happy student life beckoned them." - Als probable cause of the suicide is given the modern, dreary, pessimistic philosophy which had made life stale and insubstantial to the students. - Only

Then a higher educational institution educates its students rightly, if it works according to the scriptural word: "The fear of the Lord is the beginning of wisdom; this is a fine prudence", Ps. 111, 10. "The fear of the Lord is the beginning of learning", Prov. 1, 7. This is the great advantage, the incomparable glory of our universities.

L. F.

The much-known Russian writer Tolstoy, who died a few months ago, was **blasphemously** revered in France. At the Sorbonne, the university in Paris, a special celebration was held in his honour, at which, among others, the famous writer Anatole France said: "No, Tolstoy, you are not the incarnation of some sad God. You are far more than a Messiah, you are a Homer, you are the Goethe of Russia, you are the sacred river at which the nations drink. You have never deceived us, you have never erred, you have always spoken the truth, because you have given expression to beauty, and because beauty is the only truth that man can attain, the only one that is in right proportion to his intellect and to his senses." Tolstoy's bust had a crown of thorns placed on it at the ceremony. - This is nothing but modern naked paganism!

L. F.

Wisdom of the righteous.

There is a lovely little island somewhere in the sea. Every year a shipwrecked man is cast naked and poor onto its shores. He is immediately welcomed by the inhabitants, made their king, and all the goods of the island are at his command. He lives in wealth and abundance, and thinks not how he came to be on the island. Now an old man lives on the island, and after some time he approaches him and whispers in his ear: "You, your glory will last here only a year. When that is over, a new king will come. Then thou shalt be thrust down from thy throne, put into an empty ship, and shipped over there to the shore of that solid land. The land is barren and offers thee neither house nor bread. I give thee this good counsel, and thou wilt do well if thou observe it. Because thou art now in thy power, equip thy ship with all the goods that we have here. Cross over to the land of the strong, build thyself a house; till the land for thyself there, that thou mayest have dwelling and bread when thy kingship is ended."

The island is the earth. The castaway is every man. He arrives here naked, yet he is a lord and king of the earth. The solid land is eternity. The empty ship is the coffin; the full ship is the faithful new heart that sails over, builds itself a house there, and scatters seeds for eternal life. This land is desolate and barren for anyone who has not crossed over in faith before. (Cf. Joh. 10, 9.)

Some of the kings despised the word of the old man. They lived out their merry year. Then they were cast out. Misery and starvation were their lot. But one of them obeyed the voice of the old man. Early in the year he began to cultivate over there. With joy he looked forward to the hour when his kingship would end here. Merrily he stepped into the empty ship, Merrily to the shore. He had a new home over which he could forget the old.

Who do you want to keep it with? With the one who was starving or with the one who was well provided for? "With the latter," is thy answer. Well then, make friends with the unjust Mammon, so that when you offer yourselves, they may receive you into the eternal dwellings.

(After D. Aug. Pfeiffer's Evangelische Erquickstunden.)

Learn to say no!

A father, on his deathbed, gave his son, among other admonitions, the following: "My son, learn to say no!" The heeding of this admonition bore its fruit. The son became an excellent man and later confessed that he owed most of the blessing God had given him to this last admonition of his father.

One Sunday morning, for example, he passed a group of boys on his way to church.

"Karl, don't you want to go to the creek with us? We want to fish."

Karl was silent for a while, then answered weakly and hesitantly, "N-e-i-n."

"Of course! It isn't right, is it? One must never disobey one's mother!" replied the first boy in a mocking tone.

"No!" This time the no was clearer and there was no hesitation in it.

"Well, are you coming or aren't you?"

"No!" cried Karl. This no was uttered with a force that testified to an honest, resolute heart, determined to do no wrong. Charles had risen like a man, and continued his way to the church like one who has won a victory.

Thus the lad learned to say no, thus his heart was fortified, so that later on he could courageously take the right path when grave temptations tried to lure the lad into sin. -

How many young people there are who first give in to a seemingly minor temptation out of weakness and then later on do not resist even in more serious situations. They allow themselves to be carried away by false friends in spite of secret reproaches of their conscience, only because false shame deprives them of the courage to say no decisively in certain cases. Who does not know such cases in all situations of life, when a decisive no at the right time would have prevented a lot of bad things? Health, profession, recreation - everything suffers from indecision, by which the permissible limits are exceeded to serious disadvantage.

And the greatest temptations come not from without, but from our own hearts. If our heart says, "Yield," our conscience and will should be more powerful and say, "No. And he who can say no to evil can say yes when God's word demands it. He wants to stand firm with God's help; that is the secret of success.

A beggar's sermon.

In a small town stands a stately house. The sun is already high in the sky. The hand of the clock tower points towards ten. Just then the master of the house steps out of the door and gazes dully into the world. He has evidently not been up long and, judging by his face, does not seem to be in the best of moods. Then a beggar of squalid appearance approaches him, and holds out his weather-beaten hat, "An alms, good sir!"

"What, you rascal? Go to work!" the gentleman snaps at him.

The beggar, without being vomited upon, replies, "You have a headache, dear sir?"

"Yeah, but what's it to you?"

The beggar, continuing in a calm tone, "You came home late yesterday, having been in merry company."

"You go your way, you scoundrel!"

"Dear sir, I have something to tell you."

"What?"

"You see, years ago I was in a good position, as you still are today, - and also had the need for the company of cheerful comrades. When evening came, I was drawn to them by all my hair. For a while I usually came home at the right hour, only exceptionally, when things were particularly breezy, late. But little by little the rule became the exception and the exception the rule. The long sessions became more and more frequent. In the end, they went on until midnight every night. I was overcome by house-shyness, almost as incurable as water-shyness. In the morning I had a headache, was in a bad mood and couldn't think about my work. And that's how I got to where I am today."

After these words the beggar goes on his way, the gentleman, discontentedly slamming the door behind him, returns to the house.

But it is reported that on the evening of that day he stayed at home with his astonished companions, that on the following evenings he came home earlier than usual, and that today he no longer longed for his old comrades. At first there was no lack of pointed remarks on their part, but gradually they fell silent; the beggar and his sermon were never out of his mind again.

"What's with the law?"

Gal. 3, 19.

Even though it does not make us righteous, it does have its uses. Its temporal use consists in this, that it keeps us, like a bridle, from sin, which otherwise would pour out like a full river, without which men would live like wild beasts. Now if any one should say, "Put away the law of sin, and it shall make you righteous," it is to be known that an inward and voluntary righteousness is required of God. But the law only makes a man outwardly righteous before men, and that by constraint, that he may not murder, steal, lie, and deceive for fear of shame and punishment; but inwardly he lets evil lusts reign, because they are not recognized and punished by men. Just as a possessed man is not freed from his rage by being chained, so also the world does not become righteous by being prevented by law from outwardly committing sin and disgrace, but remains ungodly for good and all; otherwise it should not be continually bound with laws, but rather its chains should be loosed.

The spiritual use of the law is that it reveals sin like a mirror. God cannot better humble a proud hypocrite and a saint than to make his sin and condemnation known to him through the law, and thus to put him to shame in his own conscience in his dream of godliness. For this purpose the law must serve, that it may terrify us and strike us down in conscience, when we take comfort in our good works; for it demands far more than we have to pay, and gives no ability to perform what it demands. Thus it comes to pass that we desire grace in the gospel, and sigh for it from the heart. For Christ is the Saviour of them that are afflicted, and poor, and miserable, and brought to nought.

(H. Müller.)

The most important piece in school.

Above all, in the high and low schools, the noblest and meanest lesson should be the Holy Scriptures and the gospel for the young boys. And would to God that every city had also a school for maidens, wherein the day should be spent.

the maidens heard the Gospel for an hour, it would be too German or Latin. Truly, the schools, monasteries for men and women, began in ancient times entirely out of a laudable, Christian opinion, as we read of St. Agnes and other saints. There were holy virgins and martyrs, and it stood quite well in Christendom; but now no more than praying and singing has come of it. Should not every Christian man, by his ninth or tenth year, know the whole holy gospel, since his name and life are written in it? For a spinner and a seamstress teacheth her daughter the same craft when she is young; but now even the great learned prelates and bishops themselves know not the gospel.

O how unequally we deal with the poor young band which we are commanded to govern and instruct! And a heavy account must be given for our not presenting the word of God to them. Be it unto them, as Jeremiah saith, Klagl. 2:11, 12: "My eyes are weary with weeping, my bowels are troubled, my liver is poured out upon the earth, because of the destruction of the daughters of my people: for the young men and the little children are corrupt in all the streets of the whole city. They said to their mothers: Where is the bread and the wine? And fainted as the wounded in the streets of the city, and gave up the ghost in the bosom of their mothers." This miserable wretchedness we do not see, how even now the young people pine away in the midst of Christendom, and miserably corrupt infirmity half of the gospel, which ought always to be done and practised with them. (Luther.)

Baptism in public worship.

In the epistle that was read (Rom. 6, 3-11) the apostle Paul admonishes us to walk in newness of life. This is an admonition that we have received and heard many times before, but as often as it is repeated anew, there are only a few who want to live according to it. Therefore it should never be passed over, whether some might not be awakened from their slothfulness by it, and set about it in their lives. Paul takes the reason for this exhortation from holy baptism. From this we can see how good it would be if we still had the custom today of baptizing newborn infants in church during the worship meeting; we would thereby be reminded at all times to live a right godly life! But alas, this laudable custom has departed with us, and the most holy sacrament of baptism is usually performed like a secret work in the corner. Baptism, once received, does not immediately cease with its effect, but should have its power and effect in us for and throughout the whole time of our life; therefore it should also be placed before our eyes at all times and we should be reminded of it. (Joh. Brenz.)

It was found by a maid sweeping the floor, who examined it, found nothing in it, and handed it over to the police. The police took it into custody and returned it to the finder after the usual waiting period, when no owner came forward. When the maid examined the box for the second time, she tried to remove the green fringes hanging down from the opening with a pair of scissors, and was astonished to discover an intact gift of money with an address. She presented it to the addressee, the well-known Oberhofprediger D. Kögel, and told him how she had come by this find. How astonished and moved was D. Kögel was when he opened the parcel and read the lines which the widow had given to her gift as an escort! The words read: "Let not this mite of a widow be lost!"

Obituaries.

On July 22, the Lord of the harvest called one of his faithful workers from the harvest field to rest, although the harvest is so great, the workers, on the other hand, are so few, and this worker, in our opinion, could have served for a long time. This was Father Wilhelm Jakob Gans. The deceased was born February 20, 1859, in New Orleans, La. He received his education at our Concordia at Fort Wahne and at the theological seminary at St. Louis. On August 6, 1882, he was ordained and installed in his congregation at Magnctawan, Ont. Kan. Two years afterward he answered a call to St. Paul's parish near York, Neb. This parish and two adjoining parishes he served six years. In 1890 he was called by the congregation at Gretna, La. and after a year and a half by St. John's parish near Rose Hill, Tex. which he served nine years, until broken health compelled him to resign his position at the parish. In 1901 he responded to a call from the congregation near Amherst, Neb. Three years later, July 17, 1904, he was installed in his last congregation, Immanuel congregation near Seward, Neb. which he served seven years. - The deceased lived entirely to his office. The welfare of the congregation entrusted to him was the center of his interest. Everything was in accordance with this. For this very reason he is held in high esteem by his congregations. He suffered for years. In October 1910 he had to leave the district synod before the end. After Easter his congregation gave him a vacation so that, if it be God's will, he might recover and regain his strength in the invigorating mountain air of the West. No sooner had he arrived in Denver, Colo. than he had to send for a physician. The specialist consulted explained that the cause of his suffering was an incurable cancer in his abdomen. Even before his departure, the deceased had described this journey to the undersigned as his last and had accordingly made his arrangements, including the text of his funeral. On July 7 he returned home with his wife, who had accompanied him, to where his aged mother also hurried from New Orleans. From the 10th of July he was bedridden. At times the pain was unspeakable. The longer, the more he had only one request, that the Lord would soon deliver him. But even in the greatest pain he praised the grace of his God who had done him so much good. In lively knowledge of his sinfulness he clung tightly to his Saviour and in joyful trust in Him he went confidently to his end. Under the faithful care of his own, he fell asleep quite peacefully, having been almost entirely without pain the previous night. On the 22nd of July, at 6 o'clock in the morning, the Lord had called away his worker. What he had preached, on it wanted to

A fellow human being, who was not to be lost.

Once in Berlin a poor widow put an offering for the mission into the offering box after the service in the chapel of the cathedral chapter. She had provided it with the preacher's address and a note; nevertheless, it took months and strange detours for the money to reach its destination. How did this happen? A nefarious hand had broken off and robbed the box, and thrown it empty into a hallway in a street far from the cathedral convent. Here was



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Vol. 67.

St. Louis, Mo., Sept. 19, 1911.

No. 19.

The powerful word of God.

The word of God is alive and powerful.
Hebr. 4, 12.

In the beginning the Lord God spoke a few words. And so the heavens and the earth were created with all their host. Are they not powerful words that proceed out of the mouth of God?

And when God speaks in the present time, as he speaks to us in the Holy Scriptures, and this word is held up to us and inculcated in sermons, catechism and otherwise, is it also powerful? Just as powerful as the words of creation?

"The word of God is powerful." The Bible word has tremendous power. New worlds are not created by it; but something greater is directed by it. It accomplishes what the combined powers of all men and angels could not bring about. It converts men. Do you think that is a small thing? Try to raise a dead corpse! Or try to make a living creature out of a dumpling! He who cannot do this cannot convert men. He who can convert men possesses the full measure of all power. A miraculous work of divine omnipotence takes place as often as a man comes to faith in Jesus Christ, and this work is accomplished by the powerful Word of God. There is nothing to be done with the proud, self-righteous man, this unclean, damned creature; but the Word of God makes a new man out of him. It makes its way into the hard heart, and breaks and crushes it, so that it is ashamed before God and itself. And when the gospel then holds out to him the sweet consolation of the forgiveness of sins through Jesus, man cannot of himself produce a particle of faith, for he is dead and God is, but the same gospel creates in him with creative power a new heart that is comforted by the grace of God. The convert has become a new creature, and holds fast that which he once rejected as foolishness.

He was so powerful that he held fast to it in spite of the opposition of the world, the devil, and his flesh. And so powerfully does it work in him that even in spite of the opposition of the world, of the devil, and of his flesh, he steadfastly holds fast to it. In the power of the Word he can also conquer sin; the Word of God, which is itself holy and good and chaste and righteous, communicates its nature to him and bears much fruit in him as a good seed. Yea, even death with its terrors it can conquer. The Word, with its sweet and powerful promises of life, does not make him despondent in the face of the coming judgment; and all who hold the Word and are held by the Word enter dying into eternal life by virtue of the Word. As many as are blessed before the throne of God, as many as are saved from the kingdom of darkness and live in Christ, as many as are witnesses to the regenerating and saving power of the Word of God.

In all this a divine power is revealed. Only God can bring to life that which is dead. It does not happen naturally when a man is converted. The eloquence of the preacher does not do it. Nor would it be enough for our reason to recognize the word of Scripture as right. The power of God does it. And whence hath this word the power of God? From the fact that it is the Word of God. As God is, so is the word of his mouth. God is omnipotent, and when he speaks, when he reveals his will, when he comes before us in his word, his omnipotence is in no way lost. God's words are not a dead sound, but contain within them all the power of the Godhead. And when they are put into human words, we have there not only so and so many words and 'letters, but still the expression of the will of God, the content of the ineffable glory of the Lord. They are, to be sure, words of human speech, printed and spoken, but it depends who speaks by them. If men spoke them out of their own devotion-as much of it as they could speak at all-they would be quite meaningless, ineffectual, lazy, and dead. It would be

no one behind it but the weak, sinful man. If you have in your hands a money order signed by a beggar, the great promise has as little power and validity as the beggar himself has. But if the name of a millionaire is written under it, the ten words have a very different power; they open the iron door of the money vault, and end your embarrassments at a stroke. Behind every word of Scripture is the majesty of the great God; in every word is evidenced the power of the Holy Spirit who speaks it. Because it is God who says to the sinner, Thou art lost; because it is God who says to the sinner, Thy sins are forgiven thee; therefore the word of Scripture is powerful, therefore it exercises an almighty force upon the heart.

The word of God always has this great power. It never loses its power under any circumstances. "It does not celebrate where it is only in your heart according to the right understanding," says Luther. Admittedly, if it is not used, it cannot prove its power. If the seed be not sunk into the field, fruit will be sought in vain. That the greater part of men are not converted, is not because God has given his word only so much power to convert one out of four. No, it has power to convert all. But so many do not let the Word, the right understanding of the Word, come into their hearts, nor to their hearts. We must not think that if God would give more power to his word in this case, they would all be converted. We hear, indeed, that there is no greater power than that revealed in the Word. But the obstinate, in their great wickedness, prevent its effect. But by this we by no means admit that the Word is after all in some respects a weak thing. If the wicked pluck up the flowering plants in his neighbor's garden, they bring forth no fruit. But there was in them a power which no man, but the Creator alone, could give them. We do not say, when we see the desolate garden, "The plants were bad," but we say with sorrow, "He that hath done this is a bad man." That God's Word bears no fruit in so many proves not the weakness of the Word, but the appalling wickedness of the human heart. And why do these people set themselves against the Word? It is because they have already experienced a little of its power in themselves; because the word has revealed to them their wickedness and vanity against their will, therefore they have become disgusted with it and do not want it to penetrate further into their hearts. Their conduct proves that the word is a powerful thing. But it has not broken their reluctance! We shall know some day why it has not done so; but if you say, "It would have been a powerful thing if it had broken their reluctance," see in how many it has done just that. Thou knowest that if the Word of God had not become too strong for thee, thou wouldst still be practicing the same wickedness to-day. The word of God is strong enough to overcome the greatest wickedness, and does so, if only it is in your heart according to right understanding.

There is no need for us to try to increase the power of the word. Whatever you add to the Word, you give it a false mind and work to keep people from being converted, and then you want to blame the Word for the failure. If

If men conceal this and that doctrine of Scripture, and preach for it a supposedly better doctrine, if they leave the preaching of the law and the gospel on the way, and wish to influence hearts by sensible speeches of human wisdom, they are but sawing beggarly words to the word. The promise under which they put their beggar's name is utterly worthless, and, so far as salvation is concerned, of no effect. The only effect it can have is to prevent conversion. Had they not added so much chaff and tares to the wheat, it might have been a lovely field of wheat. Those who want to preach something stronger than the word will one day have to answer to the holy God that they did not let the word come to the hearts according to the right understanding:. But is it not a wonder that in spite of this maltreatment of the Word so many are still converted? Must not the word have a mighty power?

If we want to experience this power, we must use it diligently. What is the reason that so little fruit is found even within orthodox churches? Is it that the word has lost its power under the new circumstances? Or is it not rather this, that we deal too little with the Word? If in your: Hanse the powerful word is seldom heard, is it any wonder that the child fails? Can the church be advised, if so many do not regularly hear the preaching of pure doctrine, not diligently move it in their hearts? Must you not remain poor in spiritual gifts, if you do not make abundant use of the rich word? There is no cause why we cannot have the zeal and love of the apostolic churches. There is no damage in our gene winds and in our hearts that cannot be lifted by the Word. The Word does not celebrate when its right mind is only in the hearts. Yes, even this great harm can it make good, that we use it so little. Our salvation must always come from the Word. Only with diligent Only with diligent use does it exercise its power-and it has the power to make us zealous disciples of the Word. With a mighty voice it accuses us of laziness, and then with force it draws us to seek comfort and strength in the Word: Word comfort and strength, and so brings it to pass that we may rightly believe, live holy, and die blessed. E.

Postscripta.

Rom. 16.

Beloved Christians! As we often make one or more postscript to our letters, so Paul did to his letter to the Romans.

First he recommends Phoebe to the church in Rome, who was probably the bearer of the letter. Phoebe was a deaconess in the church of Cenchrea, a suburb and port city of Corinth, from where Paul had written the letter. He calls her "our sister" and asks the Christians of Rome to receive her in the Lord, as befits the saints, and to stand by her in whatever way she may need them, for she had also stood by many, including Paul himself. - Christians

should open their hearts and doors to one another and lend a helping hand wherever it is needed.

Then Paul sends greetings to Christians who were known to him personally or whom he had heard of by name. First to Priscilla and Aquila, the Christian couple that every reader of the Bible knows, especially from the book of Acts. Paul says that they offered their necks for his life, and to them not only he gave thanks, but also all the churches among the Gentiles. They stayed in Rome and gathered a part of the church in their house for regular services, because there could not be common churches at that time, and so called house churches were formed. And also this part of the church Paul greets with them. Then he greets some unknown to us, but who will be known to us in heaven: One Epānetus, a Gentile Christian, the first convert in a Roman province; one Mary, who had had much trouble and labor with Paulo and his comrades; Andronicus and Junias, fellow-citizens of Paul, and, like him, prisoners under the obedience of Christ, whom he calls famous apostles, and of whom he says that they had been Christians before him; one Amplias, whom he loved in the Lord; one Urbanus, a fellow-worker in the work of Christ; one Stachys, beloved; one Apelles, approved in Christ; the relatives of one Aristobulus; his kinsman Herodion; the relatives of one Narcissus, converted to Christ; a Tryphaena and a Tryphosa, laboring in the Lord; a dear Persis, who had labored much in the Lord; a Rufus, perhaps the son of Simon, who had borne the cross after JEsu, and his mother, whom he also calls his mother; an Asyncritus, a Phlegon, a Hermas, a Patrobas, a Hermes, and the Christians assembled with them; a Philologus, and a Julia, a Nereus, and his sister, and an Olympas, and all the Christians assembled with them.

Then Paul says that they should greet each other with a holy kiss. It was a common practice in the East that the man kissed the man's cheek and the woman the woman's cheek in greeting. This kiss was supposed to be the sign of a holy communion of love in the Lord.

And then Paul sends greetings to the Christians in Rome from all the churches of Christ.

Oh, that such heartfelt brotherly love might also flame among us Christians now living!

The Roman church was still free of false teachers and false prophets. But do we not know that it was in Rome that the most false of all false prophets was to appear, the Roman Antichrist? And did not Paul see in his spirit how the mystery of wickedness was already stirring, how at least hell was already planning to change the old Roman world empire into the Roman papal empire that would cast its spell over all Christendom? Therefore in the end his heart breaks out against the church at Rome, and he warns them of all that is to come, saying: "But I exhort you, brethren, that ye take heed of them which cause division and offence beside the doctrine which ye have learned, and depart from them: for such men serve not our Lord JESUS CHRIST, but their own bellies, and deceive with sweet words and fine speeches.

they the innocent [the guileless] hearts. For your obedience [to Christ's word of salvation] has been made known to everyone; therefore I rejoice over you. But I will that ye be wise for good, but simple for evil. May the God of peace tread Satan under your feet in a little while. The grace of our Lord JEsu Christ be with you!"

To remain simple-minded, in integrity, with watchful caution in the teaching of Christ - this is the only salvation Against the seduction of the Roman Antichrist and against all seduction.

And now Paul orders greetings from individuals who were with him, especially from Timothy, his faithful assistant, and from Lucius, Jason and Sosipater, his relatives.

And now the heart of Tertius, to whom Paul dictated the letter, burns also, and he writes, "I Tertius salute you, who have written this letter, in the Lord."

Paul then goes on to dictate, "Greetings to you from Gaius, my host and the host of the whole church." It was with Gaius that Paul stayed in Corinth, and his house was always open to all Christians. "Greetings to you Erastus, the city rentmaster [treasurer], and Quartus, the brother."

And as if he could not do his love enough, he adds again, "The grace of our Lord JEsu Christ be with you all! Amen."

Is the letter now ended? No, there must yet come a praise of God through JESUS Christ: "Now unto him that is able to strengthen you according to my gospel, and the preaching of JESUS Christ, by whom is revealed the mystery of salvation, which was hid from the world [for ever], but is now revealed, and made known also [already] by the scriptures of the prophets, by the commandment of the eternal God, to establish the obedience of faith among all nations: To the same God, who alone is wise, through JESUS CHRIST." Paul meant to say, be glory through JEsu Christum. But when he came to JEsu Christum, he interrupted his sentence of praise, and gave glory to JEsu Christo, the only-begotten Son of the Father, who is of the Father's own being, and of a divine majesty, and said, "To whom be glory forever! Amen."

O yes, glory be to God through Jesus Christ! He alone has made salvation possible for us; he alone strengthens and sustains us in the saving and saving faith through his Word and the Holy Spirit. To him be the glory! Amen. C. M. Z.

Our missions.

VI.

The next thing that occupies our attention on our mission fields is

9. the Indian mission.

This was actually the first and oldest heathen mission of our Synod, and has been faithfully worked in Michigan by Missionaries Baierlein and Mießler, and in Minnesota by Missionary Clöter, under many difficulties and dangers, until the Synod, in 1869, for well-considered reasons, which cannot be here further discussed, felt compelled to let this mission go in both Michigan and Minnesota, which then lay fallow for thirty years.

However, the Lord has his time and hour for everything. Also the Indian mission was started again by our synod in his time. In 1898 one of our pastors came across a mission among the Stockbridge and Menominee Indians on their reservations in Wisconsin. The Presbyterians had formerly proselytized there, but then left the people unsupplied for many years. Now quite a number of these people approached said pastor, who was then living about fifteen miles from them at Shawano, and asked for church service. He gladly accepted this invitation, and this was all the easier for him, as all these Indians were proficient in the English language, whereas our former missionaries had first had to learn the foreign language with great difficulty, without sufficient aids. He had the joy of soon seeing a large number of Indians in the church services. Soon a number of them were ready to be baptized after previous instruction. Thus the Indian mission blossomed anew as a little plant in God's garden, which he wanted to have tended by the Missouri Synod, which took over this mission in 1899 and elected a commission for it. This commission immediately appointed a missionary, namely the then candidate J. D. Larsen, who, after an interruption of several years necessitated by illness, is still presiding over the mission today with the help of his wife. At the very beginning twenty acres of land were purchased, and a dwelling was built for the missionary. In this house a room was fitted up for the holding of services, but it soon proved much too small, as the Indians came in numbers and diligently to the services. So in 1901 a church was erected with an addition for school. That same year a second mission station was built, soon followed by a third and fourth, and in 1903 a fifth. At the latter, called Zoar, where the Indians are still all heathens, and quite deeply degenerated heathens at that, the Commission had a school built, and later also a dwelling, and had the missionary live there for a few years, since there were hardly any teachers available for the other stations. Especially through the schools missionary work was carried out, and since children who lived far away could be accommodated with Christian Indian families in the vicinity of our mission schools, the number of pupils increased continuously, and the schools took a gratifying upswing. In the course of the years, however, the second preaching place had to be temporarily abandoned, the fourth had to be united with the first, and the fifth, which is the most difficult to serve from a distance of twenty miles with breakneck paths, has hardly been able to be maintained. The "strong-armed man" wants to keep his palace, or else, once he has been driven out, he wants to return to the old house, taking with him seven spirits that are worse than he is. Sometimes the devil rumbled so terribly that it seemed as if everything that had been built up with much hard work were to fall to pieces again. But the "stronger one", who is called power and hero, our Lord Jesus Christ, was still able to win and triumph. The Commission reports: "Our mission is presently in good condition. In the past three years it has experienced a gratifying growth.

During this period 58 children and 26 adults were baptized. Confirmed were 17 children and 12 adults. There are 59 communicant members on our mission. The adults attend the services diligently and lead a quite Christian walk under the present circumstances." The school is filled with children, whose number had once already risen to 79; indeed, it has long since become too small, so that the church room must also be used for school. Therefore, either an addition to the church or a special school building in the main Red Springs station is to be listed. It may also become necessary to erect a chapel at Morgan. Moreover, as it became more and more difficult to place children from far away with Christian Indian families near the school, a farm building or so-called "boarding school" (such as are also maintained by the government, by the Roman and by our Norwegian sister synods in nearby towns on the reservation) had to be erected if we not only did not want to lose the children of our Indians, but rather to bring quite a few more under the pastoral care of our missionary. Cleanliness, punctuality and regular school attendance of the children can probably not be better achieved among the Indians than by the establishment of such a boarding school, which, however, must now also be maintained and continued, which of course causes current expenses. About \$5500.00 per year will probably be necessary for the continuation of our Indian mission (for which actually another missionary would also be quite necessary) including the building of the school and chapel mentioned and the lining of the farm building with bricks. "The cost is admittedly considerable, and the work is and will remain a difficult one. But should we shrink from it? May we think of abandoning this mission because of it? God has opened wide the door to the Indians. May we pass it by obstinately? Or have we not as much responsibility to the Indians as to the negroes of our country? The Indians must be deprived of the blessings of Christianity as long as Christians do not preach the gospel to them. Therefore, if they do not enjoy the preaching of the Word of God, the chief blame is ours, since we neglect it and pass by their misery without actual mercy. Therefore let us not grow weary in this work of the Lord!"

At the end of this section, let us listen to the voice of our blessed D. Walther from the year 1850: "We live here in a land from which the remaining pagan original inhabitants were partly once driven out, partly continue to be driven out. We live here among pagans, on whose fathers, shortly after the discovery of this part of the world, men who called themselves Christians perpetrated the most outrageous cruelties that ever shone on the sun. Among others, within ten years the Roman Catholic Spaniards cruelly murdered about fifteen million Indians like wild animals of the forest. I do not want to mention the horrible annoyances that the Christians of the same name have given and continue to give to these heathens at all times up to the present time, and by which they have to a great extent been responsible for the hardening of them against the Christian faith.

Do not we, the Christian inhabitants of this land, owe an immense debt to those wretched people? Alas, woe to all the citizens of these states who will do nothing to bring the comfort of the gospel and its eternal goods to the unhappy heathen natives of this western land! We dwell on their mountains and in their grounds, we feed our flocks on their prairies, we cut our wood in their forests, we sail on their streams: how should we now one day be terrified, if they should accuse us to God in that day, and we, confronted with them before God's judgment-seat, should hear from their mouths: Here they stand, our enemies; from the earthly fatherland which we possessed they have driven us out; but the way to thy Father's house, O God, which they knew, they have not shown us. Our temporal possessions they have taken from us, our blood they have shed, and our souls they have vexed; and the eternal goods which thou hadst entrusted to them they have not only trampled under foot themselves, but have not granted to us. O Lord, avenge, avenge what they have wronged us for!" (Brosamen, p. 48 f.)

We now look at

Ten. The Taubstmmenmission,

where, indeed, there is more to see than to hear, as is evident from the following report of the commission appointed for this mission: "How pitiable are those of our fellow-saved who have closed ears and a tied tongue is evident. How sad it is when a deaf and dumb child must miss the blessing which parents and brethren derive from the daily home service, when he cannot sit at JEsu's feet in the Christian school, and cannot take part in the beautiful services in the house of the Lord! But we have, thank God, a school for deaf and dumb children in North Detroit, where they learn, above all things, the one thing that is needful. How necessary and beneficial this institution is, the parents of such children and our missionaries know best. How happy our missionaries are when they find deaf-mutes who have attended this school at their various preaching points! Not only is their work then much easier, but they usually have a support in their congregations. But how if they leave this school? Who then shall take care of these silent ones, who shall nurture the tender plants, that they may grow and increase in faith and knowledge? But besides these who have enjoyed the blessing of the deaf and dumb institution, there are still thousands of deaf and dumb, dearly bought by Christ's blood, who have not yet been led to Christ. Who shall call and entice them, warn them of danger, and pursue the erring ones? Thank God that our Synod has placed workers in the field to undertake this laborious work among the quiet ones of this land!

Everyone is convinced that the work among the deaf and dumb is connected with many obstacles and great difficulties. Our missionaries have to search laboriously for the deaf-mutes who are not cared for by the church and who usually live very scattered in the larger cities. When they have found one or more and won their confidence, it is necessary to prepare them for confirmation or to teach the deaf-mutes, who have not been trained in sign language, the knowledge of the

signs. In addition to their regular Sunday services, our missionaries also have to teach catechism and Bible history during the week. What makes their work even more difficult is the opposition from sectarian preachers, who oppose our missionaries at their homes or at their preaching places. Nevertheless, through God's help, the work in this quiet mission field has made pleasant and blessed progress. At present there are six pastors in the service of this mission" (while still another pastor of our synod devotes a portion of his time to it). "The mission numbers 8 organized churches, with 90 voting and 215 communicant members. The number of regular preaching places is about 40 (including 9 state schools for the deaf and dumb), and besides this, in quite a number of places the bread of life has been broken once or more to the deaf and dumb. Recently a call has been made for the Commission to take charge of the deaf and dumb in the metropolitan area of New York. This area has already been explored by a missionary and the prospects there have been reported to the Commission.

"The missionaries can be given the testimony that they have worked with great diligence and true faithfulness. God has provided the necessary funds for this work through His Christians. Even though the support for this mission was often very meager, the necessary money was always received in response to an appeal in the "Lutheran". But thanks be to God for all the blessings with which he has crowned the work of this mission! May He, the faithful God, continue to bless and promote this work!"

This is essentially the report of our Commission as it was presented to the last Synod of Delegates, printed on a special sheet of paper. There is only a little to be added. The institution in North Detroit, founded forty years ago, a school for deaf-mute children, who are taught by two teachers and a female teacher in seven classes by means of the English language in such a way that they receive a Christian and civil education, is not a Synod institution, but the property of a private company within the Synod, but according to the wishes of this company it is under the supervision of our Synod, and has always been recommended for support, of which it is still needy and worthy. - In 1896 our Synod gladly took over the described mission for the deaf and dumb, begun by the blessedly accomplished Father Reinke, which is carried out only by means of sign language. Through this mission, in the course of the years, about 6000 deaf-mutes have been informed of the pure gospel of their and our Savior. Since the signs are the same in every language, the services are attended by Germans, English, Scandinavians, French, Poles, and others, and all who know sign language understand the same sermon. Most of them also make an effort to bring other deaf-mute friends, and some come from very far away to our services. A special paper, *The Deaf Lutheran*, is published to further this mission. What a great harvest field is presented for our mission to the deaf and dumb, since there are 50,000 deaf and dumb people in the United States alone! How deeply moving was a few months ago.

The "Lutheran" reports that four deaf-blind people are also under the pastoral care of our missionaries! Oh, if only the fear of our commission that the number of missionaries for the deaf and dumb would have to be reduced, would quickly vanish! If only the old complaint that "the support of this mission was often very meager", and that the treasury was constantly in need, would soon fall silent among us! The annual costs, since the salaries of the missionaries were to be increased, and since a missionary is now also employed for Greater New York, amount to about 6000 dollars, of which, however, the mostly poor deaf-mutes raise about a quarter themselves, which they are willing to do to the best of their ability out of heartfelt gratitude that they may see, if not hear, the Gospel of Jesus Christ, their Saviour.

F r. S.

To the ecclesiastical chronicle.

America.

God has richly blessed **our seminary in St. Louis**. 103 new students have entered, who have been trained by the following

Preparatory institutions come: from

Fort Wayne	24	Concordia	.....	19	Netv	Orleans	.....	3
Milwaukee	.....	19	Bronxville	.....	14	Watertown	.....	2
St. Paul	..	19	Winfield	2	From	.....	Germany...	1

The total number of students enrolled is 309, and for the first time our institution has exceeded 300. However, of these 309, 17 will be substitutes for the entire year, and 4 will drop out for other reasons. One of last year's students has not returned and wishes to pursue other studies. The number of students present, 288, is thus distributed among the several classes: In the first class, which is to take office next summer, there are 91 students, in the second 94, and in the third 103. - The formal opening of the new academic year took place on September 13, D. Stöckhardt, representing D. Pieper's speech. The following day the lectures began. We also report that the latest news from D. Pieper is quite favorable. He writes from Lucerne in Switzerland on August 21: "I am doing well. However, I should not start work immediately. I am advised to rest for a few more months." This is certainly the right thing to do, and as much as we miss him at the Institute, arrangements have been made so that in his subjects the lessons do not fill up. Prof. Bente has taken over D. Pieper's dogmatics, and Prof. Mezger has taken over pastoral theology. L. F.

From our other institutions, as far as they have already opened their school year, we have the following information, which we have put into a clear table:

New entrants. Total number. Helpers out.

Springfield Seminary	.....	502	1931
Teacher's college in Addison	.....	4t!	1705
Teachers Seminar in Seward	.....	3t	1247
Colleges: Fort Wayne	.....	74	252
Milwaukee	.....	47	205
Concordia	.....	41	150
Bronxville	.....	33	112
Winfield	.....	28	81

Of the total number at Winfield, 66 are directly under our Synod teachers there, as are the students in our other colleges, all but 3 of whom also belong to our church, and 52 of whom have church service in mind. At

Of the 81 students, 10 are girls, and 12 students are enrolled in the so-called Business Department. The director writes: "There are always more students coming later; for example, three more students are already enrolled for the second tertial. - Not all 66 students can live in the building, but some have to be accommodated in private families. An addition or new building is urgently needed." - Thank God for his rich blessings! May he keep his blessing, protecting hand over all our institutions, give strength, grace, and success for teaching and learning, and help that in the course of time these pupils and students may become faithful and capable servants of the church!

L. F.

News from Brazil. Praeses Vogel wrote on 15 July: "Thank God, things are progressing well in our mission. These days two more appeals arrived, one from D. Brandt in the north and one from Argentina. D. Brandt writes: "The churches want to have more services, which is impossible for me, since I still serve 9 places and am called to two new ones. . . . Therefore C. has now called. York is now also building church, school and parsonage. . . . Can you put a pastor after C., so I get at least one side free and can turn my attention to the other. The other places must also be better served, since the Uniate have placed a pastor near them. The congregation on the C. has rejected the Uniate." But, dear reader, how is a pastor to be placed in this large, important field, where the people crave more worship? Below are all at important posts, and to send candidates for the preaching ministry from here we have not succeeded. D. Busch, who moved joyfully into the most difficult field last spring, writes to Praeses Vogel of E.: "When I speak of pleasant things, I think first of all of R. de P. The people are faithful to me, and there are prospects of a large congregation; there is an almost daily influx of immigrants and from old colonies. . . . On my ride to C. I established a congregation of 16 families. The people were properly hungry for God's Word. One woman began to weep with joy when she heard there was a Lutheran pastor who would henceforth conduct services. Next time I plan to start a new preaching place a few lines away. I have already met those people here in the immigrant house, and they have asked me to visit them. They are almost all German Russians who still believe in church and God's Word. . . . If only I had some help! I alone cannot conquer this field. The stream of immigrants still continues to pour in. Have you no news of the Drübew? Aren't there any young fighters coming? Things are not quite so favourable in E. itself, owing to the stirrings of the Uniate pastor. It seems the people are waiting to see who will prevail. But I have a solid tribe of members who come from our old congregations; they are faithful." - God, who also so loved the people of Brazil that he gave his only begotten Son, asks, "Whom shall we send? Who will be our messenger?" Oh that a number would soon say, "Lord, here I am, send me!" K. S.

General Pastoral Conference in Western Canada. A resolution of the Minnesota and Dakota District of our Synod reads, "In the year in which the General Synod meets, there shall be a General Pastoral Conference of the District." On the occasion of the last Synodal Session of the District, however, it was advised on the part of the pastors in Minnesota, as well as by the Missionary Commission, that the brethren in Western Canada should hold their own Pastoral Conference this year, separate from the Pastoral Conference of the District in Minnesota. It had become apparent that too many pastors from Canada were coming each time.

were prevented from attending the Minnesota conference. Of this conference, the first of its kind in Western Canada, something will now be reported below. It met from August 16 to 21 in the hospitable congregation near Stony Plain, Alberta. This congregation, with Rev. E. Eberhardt as its pastor, is our oldest congregation in that province; it has been in existence since 1894. Although several pastors - 12 were absent - could not be present, there was a goodly number assembled: 31 pastors, 3 teachers, and 2 students. Surely every missionary Christian - and every true Christian is a missionary Christian - can only rejoice when he hears that our Inner Mission in Western Canada is growing in this way. These figures speak for themselves. And when we consider the obstacles with which our mission has to struggle up here in the North, this growth is all the more gratifying. But who could be more pleased than our pastors and missionaries themselves who are here in this work? It was therefore quite natural that the chairman of the conference, Fr. Eberhardt, immediately after the opening, in a short address, referred to the rich blessings that the dear, faithful God has so far laid upon our missionary work, and also expressed the confident hope that the number of workers should and will still increase considerably. Ten meetings were held, four of which were devoted to doctrinal discussions and six to so-called business negotiations. Usually in a conference or synod the greater part of the sessions is devoted to doctrine. Here it was the other way round. But even here teaching was by no means neglected; for even in most of the business sessions there was at least as much talk of doctrine as of business. - First, B. P. E. Ross presented a paper, entitled: "Refutation of the False Charges of the Ohioans." For our Synod had been accused by Ohioan pastors here in Canada of teaching that the elect would necessarily be saved, without any consideration of faith at all. The speaker therefore first proved in his work, using passages of Holy Scripture, that there is an election, and that it has taken place from eternity in Christ JESu, to faith, to justification, to sanctification, and to blessedness. He further showed that the sayings which Ohio adduces do not prove their false doctrine "in respect of faith" at all, and are not at all about election by grace. He showed that there was only one election and not a double election, nor a repetitive election; that Ohio's doctrine was unscriptural and therefore not genuinely Lutheran. The speaker went on to say that every Christian could and should be sure of his blessedness, that God alone works conversion in man and keeps him in the faith to the end. The false accusation of the Ohioans that according to our doctrine God only wants to make the elect blessed, was rejected by the speaker. The teaching of Scripture is that whoever perishes is guilty of his own destruction, but whoever is saved owes it solely to the grace of God. But why God makes the one blessed and not the other, we do not seek to investigate, because Scripture gives us no information about this. We do, however, teach, as the speaker said in conclusion, that the elect cannot possibly be lost and finally come to faith again, even if they fall temporarily from grace. But we by no means teach thereby, as Ohio charges us, carnal security. On this F. H. Rotermund presented a paper entitled, "Profession of a Missionary According to the Sayings of Christ." He showed by means of various sayings of our Saviour that God the Lord Himself, as He once called His apostles directly, still sends and calls His missionaries today. Today, however, he does this indirectly through the ministry of the Christian congregation, namely of each local congregation. Then he explained what the knowledge of this

truth could and should serve the missionary as well as his people. FR. O. H. Schmidt finally presented an interpretation of the first chapter of the First Epistle of St. Peter. - A large part of the business meetings was taken up with missionary matters. Ten candidates for the preaching ministry had been assigned to us at the last distribution, and most of these young men are now already in the work. Who there are not enough. If our mission is not to suffer, we must have more men. And so, after long consideration, the conference decided to submit a request that, if at all possible, at least three students be sent to us immediately. Five students are already serving the mission up here. Dear Christians, ask the Lord of the Harvest to send more laborers into His harvest I - In the pastoral service, Father P. E. Ross gave the confessional address and Father C. Predöhl the pastoral sermon. The mission festival services on Sunday were, unfortunately, thoroughly rained out. F. H. R.

Other church communities, too, are becoming more and more attentive to the purposeful activity of the Roman Church in our country, to the efforts of the politicians and officials of our country to do her honors and favors, and to the fear of the daily press to report anything unfavorable about Norm. At the recent meeting of the Southern Presbyterian Church..., of the Southern Presbyterians of our country, the following resolution was adopted: "Resolved, That the General Assembly perceives with grave concern the growth and pernicious activity of that formidable politico-religious organization known as the Roman Catholic Church, which has always been, and still is, a danger or blight (blight) to civil and religious liberty wherever it has gained a foothold. That the General Assembly perceive with grave concern the indifference of all men in public life to this danger, the manifest disposition on the part of the government to grant special favors to this organization, and the momentous silence of the public press to any unfavorable judgment of this body, and at the same time the disposition to make abundant publicity of all that is of value to this so-called church." L. F.

Abroad.

Because he wanted to practice strict church discipline, Father Strecker in Grone near Göttingen was sued at the Hanoverian consistory. The plaintiffs threatened to leave the state church. After negotiations had taken place between the church council and representatives of the government, Father Strecker made an apology from the pulpit one Sunday and promised the congregation to serve it in the future, avoiding all sharpness and vehemence. "It must look sad without a name in the German national churches," remarks the "Lutheran Church Messenger," "when the state demands public apology from a pastor because he has practiced church discipline according to the word of God. How much cause do we have to thank the Lord that we can enjoy complete freedom of religion and conscience in this country?"

Some time ago the German Count Galen, who is also a Roman Catholic Benedictine priest, sang **a lament** about the "poor prisoner" in the Vatican, the Roman Pope. He exclaims, "Outlawed and at the same time in prison! Such is the lot of the Pope. He is confined to a spot on earth smaller than, for example, St. Helena, Napoleon's prison, whose fate seems so hard to some! Many people are impressed by the title 'the Vatican Gardens', and they probably think of the vast palace parks of rich people. How disappointed and at the same time frightened I was when I saw these gardens for the first time!

Gardens saw! They are relatively narrow and small, not much more than a real prison garden. Every Catholic thinks with fear that the Holy Father might one day fall into an illness that could only be cured by a change of climate or by a stay in a bathing resort. He could not get out of his prison. He would have to die in it! But even apart from such a possibility, is not the very consciousness of not being able to leave a place, of not being allowed to leave, an intolerable torment to man?" The complaint is very superfluous. The Pope is by no means imprisoned; no one prevents him from moving about as freely as he pleases. But he does not want to, because he does not want to acknowledge the emergence of the Kingdom of Italy, which has cost him his Papal States, and because the tale of the poor prisoner in the Vatican earns him a lot of money.

L. F.

Signature.

Among the numerous inventors of the present day, our countryman Thomas Edison is probably the most successful and famous. The inventions and discoveries he made, especially in the electrical field, are almost beyond counting. The phonograph, the electric light bulb and the cinematograph have become the most famous. Edison is, as they say in this country, a self-made man. Having grown up in lowly circumstances, he began experimenting while still a boy and a newspaper clerk, and when he was employed as a telegraph operator at the age of sixteen, his genius for invention was already showing itself by showing his company ways and means of better designing their telegraph cable. But his wheat did not yet flourish; he lost his job again and had to start his thorny career all over again. But after only a few years he succeeded in making a new invention in telegraphy, which he showed to a merchant friend of his. The latter, a shrewd businessman, examined the matter and soon realized its great importance. "I will give you 15,000 dollars for it," he said to the eagerly listening youth. At first the latter did not want to believe that he should become so rich at a single stroke, and he became even more apprehensive when the merchant simply wrote him a check on a bank instead of the cash money. He produced the check on the cash register of the bank in question; but the cashier thrust it back at him again, saying, "I can't pay him out like that!" Now Edison was thoroughly unhappy, and could not help believing that he had fallen into the hands of a swindler. Then he met a friend to whom he complained of his misfortune. The latter asked to see the bill, and then said to him, "The check is all right, but you forgot to write your name on it." Edison did so, hurried back to the bank, and received the 15,000 dollars without difficulty.

This is also the case with the Holy Scriptures. There we are given "the dearest and greatest of promises, that we should be made partakers of the divine nature," 2 Pet. 1:4; the promises of Scripture are nothing but instructions concerning the treasures of God's grace. But it is now necessary to appropriate them personally, and this is done by faith. Old Christian Sriver, in his "Shah of Souls," explains the blessed faith in a simple way by means of the letter M. He says: "The letter M is the noblest and best of all. We know from Scripture that there is one God, one Father, one Lord of heaven and earth, that He is merciful and gracious. We know one mediator between God and men, one

Jesus and beatific. But this is not enough; the wicked and reprobate know this also. What is lacking, then, that these glorious names may avail us? The letter M, added in faith, is missing. I must say from my heart, God is my God, my gracious Lord and Father, Jesus is my Jesus and Beatificator, my Redeemer and Advocate."

Beata Sturm, the "Wuerttemberg Tabernacle", Apost. 9, 36, once had a significant experience in this regard. 9, 36. One day she had given her maid a few shirts. But she was prevented by business from taking them with her. So she came to her mistress for a while and said briefly, "I will get my shirts." Then she thought, "Behold, she is now appropriating these shirts as her own, since I have given them to her, although I am a man who could have changed. Why do I not do the same against God, the faithful and true? Why do I not reach out with such confidence and simplicity when God wants to give me his Son and all things with him? Why do I not take it to myself as my own property, which now belongs to me? Why do I not say so freely and boldly: There will I fetch my Jesus?"

Reader, have you learned the M of faith, and do you not forget to put your name signature under all God's gracious promises in His Word? (Christian Messenger.)

Faith's firm grand.

Whoever relies only on the fact that God Himself says in His word, "He who believes and is baptized will be saved," Mark. 16, 16; he who relies solely on Christ himself saying, "Him that cometh to me I will not cast out," Joh. 6, 37; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," Joh. 3:16; in short, he who for no other reason dares to believe that his sins are forgiven him, and that he too shall be saved one day, than because God has revealed it in his word, that all men, all, even the greatest sinners, shall be reconciled to him through Christ, and through him, if they believe in him, shall be saved: he has a firm, certain, unchangeable ground of faith; for the word of the Lord is true, and what he promises he certainly keeps. Even if such a believer no longer feels grace, but only wrath, he does not despair; he says, "My heart proclaims wrath to me, but the word that cannot lie proclaims grace to me. Furthermore, if such a believer is in great distress, so that it seems as if God has forgotten him completely, he does not despair; he says, "God is leading me through the dark valley of affliction, but the Word tells me that he is my Father. And when at last such a believer comes to the point of death, though Satan may shoot his fiery darts at his heart, though he may accuse him of all his past life, yet he is confident and says: I will not dispute with thee, O Satan, whether I have been a good or a bad Christian; but the word thou shalt not take from me, which promises grace, pardon, righteousness, and blessedness to all sinners who take their refuge in Christ; to this word I will now hold in faith; to this word I will now die, and with this word I will confidently stand before God's judgment; God cannot lie; what he has promised he must keep; he cannot therefore condemn me; he must make me blessed; he will also say to me: "As thou hast believed, so be it done unto thee; enter thou into the joy of thy Lord!" (Walther, Year of Grace, p. 100.)

Deep in trouble help me pray!

They are serious messengers of God when sickness comes to a house. God sent such messengers to a father of a house who was seriously ill, and whose surroundings had to suffer with him under the severe divine visitation. The mother of the house, who nursed her sick husband day and night, was sad and depressed; the children ran about shyly and without supervision; and even the servants, who inquired sympathetically and had their hands full of work, had to bear their share of the great common burden. People had turned to God in silent sighs and prayers; the little bit of Christianity that still lived in their hearts from earlier times was making itself felt. But God did not seem to hear, at least not to be heard; for the illness increased, and in a short time wore away the strength of the man, who was not strong in any case. "How long shall I be able to endure?" asked the sick man of the faithful physician who stood by him, and he and his wife were told by the latter that they were rapidly approaching a turning-point for good or ill.

Trembling of fear-filled hearts, what do you often teach people in an instant! The housemother suddenly became aware of what she wanted to do. "Call upon me in time of need!" was the word of Glottes, which she was in the habit of reading more eagerly than usual in these days. With a quick resolution the woman came to the bedside of her husband, who was often unconscious, but at this moment perfectly lucid. "Come," she said to him, "let us pray!" And complying with her summons, he also presently clasped his hands. And now it was to be called a cry from the depths, when the afflicted spouse gave expression to the thoughts of her heart, and sent them to Him who not only commanded, but also promised, "Call upon me in trouble, and I will deliver thee, and thou shalt praise me." And behold, from the open heaven help also soon descended; the petition found its gracious hearing.

Wait for the Lord!

From an old breeze.

"By the way, it is now for you and for all of us to wait. The word occurs so often in psalms and prophets, and one reads over it so quickly and does not think of what a long series of days and nights lies in this little word 'wait,' how much vain hope, how many disappointments. But if it is a waiting for the Lord, it is not into the unknown, but one stands on firm ground and has a clear outlook. If God gave his only begotten Son for us, how should he not give us all things with him? And in your case we may certainly hope that the time of waiting and waiting will not be too long, that "over a little^ the dove with the olive branch will yet come flying. God help you graciously up your way of the cross! When you are happily above, you breathe easily again, and at once the air is quite different, and you have much to thank and praise."

It is no joke to stay out of church without need.

Many think, "Oh, it will not matter for once that I miss church!" Ah, thou poor man, dost thou know for certain whether a sermon is not being preached this very day, especially intended for thee, by which God wished to save thee from a great peril of the soul, to kindle anew thy faith which was going out, to give thee strength for a great contest? Behold, didst thou not then shut the door before which thy God stood and knocked? Hast thou not then missed the hour of grace, which may not soon return, or may never return? May not the sermon, which thou missest without need, easily be the last that thou couldst hear at all? O therefore create, ah, "create that ye may be saved, with fear and trembling! For it is God who works in you both to will and to do, according to his good pleasure," Phil. 2:12, 13 - not according to your good pleasure.

The Bible.

The late English statesman and minister Gladstone was a staunch Christian. In an introduction written by him to a Bible explanation intended for the people, he gave the following testimony to the blessing power of the Holy Scriptures: "In what toil or entanglement of life has ever this inexhaustible treasury denied us, or will ever fail us, what we need? What profession, what position in life, is not daily and hourly enriched by these words, which no repetition diminishes, which have about them the freshness of youth and immortality to-day as well as in the days when they were first uttered? If the solitary inquirer opens his whole heart to them, to take them in, they will be worth his trouble. And in the seclusion of the closet, in the silence of the night, on the sickbed and in the face of death - everywhere the Bible is at our side, its words buoyant with special message for every need, healing and soothing, uplifting and upholding, strengthening and spurring on. Yea, still more, in the midst of the throng of the council or the court, the street or the market, where the excitement of ambitious striving, of business or pleasure, seems to take up every thought of every soul, even there, yea, even there, the voice of Holy Scripture will make itself heard with a still, gentle whisper, and one or other of its words of blessing will give wings to the soul, that like a dove it may take flight and come to rest."

Unforgiveness.

The sun shall not go down upon our wrath, saith St. Paul, Eph. 4:26; and it is not known whether a man shall live through the night that follows. If therefore the sun should set on wrath, and a man should die in unforgiveness, he could not die in love; but if he should not die in love, neither would he die in the Lord, for God is love, 1 John 4:16. But now only blessed are they that die in the Lord, Revelation 14:13. From this it is easy to suppose that they who pass away in unforgiveness do not live in the Lord, neither do they die in the Lord. Why should we also be angry and not forgive our neighbor, since the Lord God forgives us so much? There is no comparison between this, that we may provoke God to anger, and this, that our neighbour may offend us. (John Gerhard.)

They're all missionaries.

A bishop asked a missionary from China who had returned home, "How many native missionaries have you had in your ward?" "Three thousand," was the reply. "I do not ask you how many converts you have had," said the bishop.

Bishop, "but how many missionaries." "I understood you," said the missionary, "and yet again I can only say three thousand; for all converts are missionaries." - So it is. That is the way it should be. Every Christian a missionary. St. Peter says, "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him that called you from darkness unto his marvellous light," 1 Pet. 2:9. Are you also such a missionary?

New printed matter.

OUR CHURCH. A Program for the Festival of the Reformation. To be rendered in a Children's Service. St. Louis, Mo. Concordia Publishing House. 1911. 16 pp. 6X9. Price: 5 cts; the dozen 40 cts.

This new English program for a children's service on Reformation Day was first produced for the congregations of our English District, but is now presented generally, since such a service is probably also held in English in some places in the German Districts. The program contains a number of appropriate songs from the English Sunday-School Hymnal, quite a few Verses that can be recited by children, the necessary liturgical phrases, and the historical material in five sections, not in question and answer, but in coherent exposition, considering also in a passing way the prehistory of the Reformation and the further development of the Lutheran Church, also in our country and in our time. L. F.

Der Ev.-Luth. Hausfreund. Calendar for the year 1912, edited by O. H. Th. Willkomm. 28th year. Zwickau. Printed and published by Joh. Herrmann. 109 pages 5X8sH. Price: 15 Cts. Also to be obtained from Concordia Publishing House, St. Louis, Mo.

The well-known calendar of the Free Church has appeared earlier than ever this year, but again with good, excellent content. We call special attention to the main article under the title: "Every nation walks in the name of its God, but we 'Christians' -?!" in which all kinds of strange religious customs of heathen nations are told, and then the question is addressed to the "Christians", how it stands with prayer, the daily home service, the Sunday celebration, etc. The article contains many teachings and admonitions. The article contains many an instruction and admonition. The second main article is a very readable biography of Valerius Herberger, the poet of the Kernlicede "Valet will ich dir geben," whose 350th birthday the year 1912 will bring. L. F.

Ordinations and Ginfütfeungen.

Ordained on behalf of the respective District Presidents were:

On the 5th of Sunday, . Trin.: Cand. J. H. Meyer as traveling preacher for Alberta, Kan. at the church at Murdock, Nebr. by Rev. J. W. Peters.

On the 11th of Sunday, A.D.: Cand. M. Bertram at St. John's Church, Reinbeck, Iowa, by the Rev. G. Bertram. - Kand. O. Stolz en bürg in St. John's Church at Elyria, O., by k". J. A. Schmidt.

On the 12th of Sonnt, n. Trin.: Kand. C. Schulenburg at Trinity Church, Portland, Oreg. by P. J. A. Rimbach.

On behalf of the respective District Presidents were ordained and inducted:

On the 7th of Sonnt, n. Trin.: Kand. E. Wachhvlz in the churches at Weber and Bradford, Minn. assisted by P. Luecke of Prof. C. Abbetmeycr.

On the 10th of Sonnt, n. Trin.: Cand. P. W o y at Zion church, Schenectady, N. V., as pastor to the English work of P. L. Schulze. - Kand. K. Haller in the parishes at St. James and Rolla, Mo. by Rev. W. Maschoff.

On the 11th of Sonnt, n. Trin.: Kand. H. P. G u g e l in St. John's parish at Au Gres, and in St. Paul's parish at Diner, Mich. by ? N. P. Uhlig. - Kand. C. G o t t b e r g in the parish at Sherwood, N. Dak. by P. W. H. Hartmann. - Kand. Th. F. Houses in Trinity parish at Whittier, Cal. by P. H. W. Querl. - Kand. A. H. M c i l l i n St. Matthew's parish at Bergeufield, N. I., by P. H. C. W. Stechholz. - Kand. G. A. Trömel in the parish at Herrick, S. Dak. by P. H. Weerts.

On the 12th of Sonnt, n. Trin.: Kand. C. F. Hinrichs in the churches at New Home unv Petersville, N. Dak. by Rev. P. Felten. - Kand. E. F. E n g e l b e r t in St. Paul parish at Birnamwoov and iu Zion parish at Eland Junction, Wis. assisted by Bro. Hunter from Bro. O. List. - Kand. W. P e b l e r in the congregation at Kulm, N.Dak., assisted by P. J. E. A. Müller zuu. - Kand. H. Möllering in Trinity parish at Arapahoe, Nebr. by P. A. Habekost. - Kand. A. Gräbner in the parishes at Salisbury and Moberly, Mo. assisted by P. Lehr, Jr. by P. W. Matuschka. - Kand. W. Bennhoff in the parish at Kingsbury, Tex. by P. G. H. Licpke. - Kand. O. Schmidt in the parish at Rhea, Tex. by P. A. M. Lohmann. - Kand. F. Cl outside in the churches at Rock Rapids and near Lakewood, Iowa, by A. Menkens.

Introduced on behalf of the respective District Presidents:

On the 9th Sunday, n. Trin.: P. H. F. Ramelow in the parish zn Columbia, III, by?. Herm. W. Meyer.

On the 10th of Sunday, A.D.: Rev. M. Leimcr as traveling preacher in the parish at Keeline, Wyo. by Rev. L. Dannenfeldt.

On the 11th of Sonnt, n. Trin: Rev. E. Polster in the parish at Crown, Minn. assisted by Strauch of Rev. J. H. Kretzschmar. - C. Grah in the parish at Florence, Nebr. assisted by Adam and Eckhardt by P. J. H. Lindemeyer. - P. O. Hornb o s t e l in the preaching places at Colby and Russell Springs, and the following Sunday in the congregation at Hoxie, Kans. by Rev. Th. Hoyer. - P. C. Kretzmann as assistant preacher at Zion church at Schenectady, N. P., by P. L. Schulze. - P. G. R i e ß e in the congregation at Neuheim, Sask. Kan. by P. T. O. Herzer.

On the 12th of Sunday, A.D.: Rev. E. Beckmann in the parish at Higginsville, Mo. by Prof. A. Bäpler. - G. H. Hilmer in the parish at Shady Bend, Kans. by Rev. J. H. F. Hoyer. - P. H. H. Hartmann in the two churches at Ridgeville Tp, O., by P. W. L. Fischer. - P. C. Hesse in the parishes of St. Martini and St. John in Belle Plaine, Wis. by P. G. H. Schilling, Jr. - O. Ninke in the parishes at Mountain Park and Olustee, Okla. by H. Heitfeld. - P. J. Hesemann in the parishes at Rushville and Gordon, Nebr. by T. Lang.

On the 13th of Sonnt, n. Trin: Fr. O. S t o l ; e n b u r g in the parish of Pomeroy, O., by P. W. Henkel.

Introduced as teachers in parochial schools were:

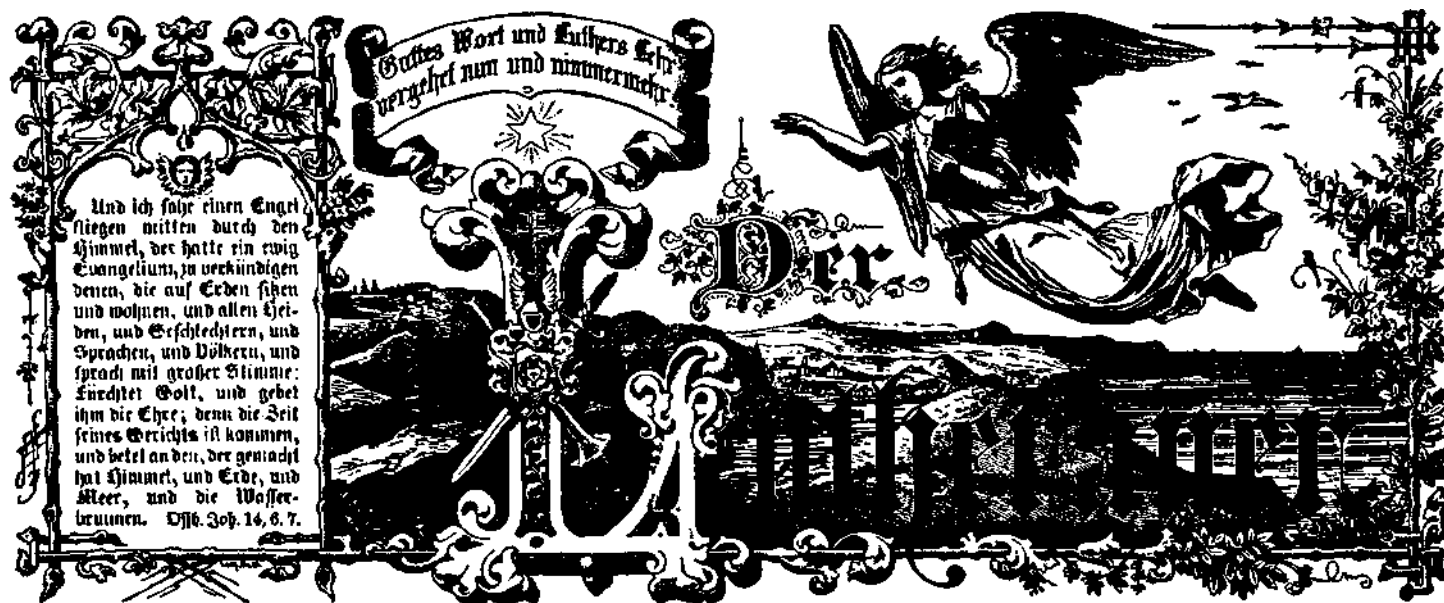
On the 9th of Sonnt, u. Trin.: Kand. W. Haas as teacher of the second flaw at the school of Zionsgemeinde at Wausau, Wis. by P. G. Schrödel. - Teacher A. Schmieding as teacher in the school of the Immanuel congregation at Mount Olive, III, by P. C. J. Broders.

On the 10th of Sonnt, n. Trin.: Kand. H. W. Schaars as teacher in the school of St. Paul's parish at Manawa, Wis. by Rev. R. A. Karpinsky. - Teacher C. A. H. E i c k e m e y e r as teacher in the school of Trinity parish at Athens, Wis. by P. W. Knnf. Teacher K. T. E. Metz as teacher of the senior class at Trinity parish school at St. Joseph, Mich. by p. L. Nuechterlein.

On the 11th of Sonnt, u. Trin.: Kand. G. Alpcrs as teacher in the parish school at Altamont, III, by P. J. Hartmeister. - Kand. V. C. Lang as teacher in the mission school at Alliancc, Nebr, by ? T. Lang. - Kand. E. Koschmann as teacher at the school of the St. Paul's parish at Farmington, Mo., by ? F. W. Weidmann. - Kand. A. Schcer as teacher in the school of St. Paulsgcmunity near Mackey, Iowa, by p. L. Kolb. - Kand. W. Schmidtas a teacher at Trinity parish schoolc onPlum Creek, Nebr. byF

G. Schaller. - Teacher E. D. K e y l as teacher in St. John's parish school at Battle Creek, Nebr. by P. J. Hoffman." - Teacher W. Christian er as teacher in the school of St. Peter's parish at Elysian, Minn, by P. C. Albrecht. - Teacher H. A l b r e c h t as teacher in the school of St. John's parish at Alma, Kans. by P. A. Schmid. - Teacher Th. Kudert as teacher of the head clap at the school of St. Andrew's parish at Buffalo, N. P., by P. J. Sieck. - Teacher P. Droge as teacher in the school of the Konkordiangemeindc at Fort Wayne, Ind. by P. Aug. Lange.

On the 12th of Sonnt, n. Trin.: Kand. T h. Lemke as teacher in the school of St. Paul's parish at Norwood Park, III, by P. A. Lange. - Kand. O. Schäfer as teacher in the school of the parish at Otto, N. P., by P. C. J. Sander. - Kand. J. B a n s e r as teacher in the school of St. Paul parish at Sedalia, Mo. by Chas. Bäpler. - Kand. H. Viets as teacher in the school of the parish at Lockwood, Mo. by P. Geo. Muller. - Kand. P. Hoffmeyer as teacher in the school of the Immanuel congregation at New Haven, Ind. by P. H. B. Kohlmeier. - Kand. B. Malke as teacher in the school of the Immannelsngemeinde at St. Louis, Mo. by G. Wangerin. - Kand. J. Ehlers as teacher of the third grade at the school of St. Paul's parish at.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., October 3, 1911.

No. 20.

Carl Ferdinand Wilhelm Walther.

The centennial of Walther's birth is approaching. The "Lutheran", which he founded just 67 years ago, on September 7, 1844, has already repeatedly commemorated his services to our church in general and our synod in particular, and has also brought contemporary excerpts from his valuable writings and glorious sermons. It goes without saying, however, and is undoubtedly expected by all readers, that now, as the day of commemoration draws nearer, our journal should give a special account of Walther's beneficial work. This shall also happen. But we refrain from a more detailed description of his life. For one thing, the space we can devote to it would not be sufficient. Above all, however, we can assume that the details of Walther's life are fairly well known to our Christian people, since not only the beautiful, readable biography published in our publishing house: "D. C. F. W. Walther. Lebensbild, entworfen von Martin Günther" has found its way into many homes, but also our calendar of this year, distributed in more than 100,000 copies, contains a commemorative page on the occasion of his hundredth birthday. Only for the sake of completeness we let follow here a very short outline of his life. But Walther's importance and his work in various ways: as a theologian, as a professor, as a president, as a preacher, as a Christian and as a member of the congregation, his services to the parochial schools, the colleges of higher learning, the missionary work of our synod, will be presented in special articles by various writers, not to honor a man, but God, who has given this noble gift to our church.

Carl Ferdinand Wilhelm Walther was born on 25 October 1811 at Langenchursdorf in the Kingdom of Saxony. He came from an old family of preachers. His father was

Gottlob Heinrich Wilhelm Walther († 1841), his mother Johanne Wilhelmine, née Zschenderlein. His older brother Otto Hermann Walther was the first faithful pastor of Trinity Parish in St. Louis († 1841); a younger sister was married to E. G. W. Keyl. From his eighth year he was obliged to leave home for the sake of school instruction. From 1819 to 1829 he attended the city school in Hohenstein near Chemnitz, from 1821 to 1829 the grammar school at Schneeberg. From 1829 to 1833 he was a student of theology at the University of Leipzig, passed his first examination for the sacred ministry in the latter year, and his second in 1836, and was ordained to the ministry on the second Sunday after Epiphany, January 15, 1837, at Bräunsdorf, where he had received a call. In 1838, on the 16th Sunday after Trinity, he resigned his office, joined the Saxon emigrants, sailed from Bremerhaven, Nov. 3, and landed at New Orleans, La. on Jan. 5, 1839. In February he came to St. Louis, Mo. and in May to Perry Co, Mo, took charge of the small emigrant congregations of Dresden and Johannisberg there, and was instrumental in founding the institution for the training of preachers and teachers, which was started in Perry Co. in the same year. In 1841 he became the successor of his deceased brother at Trinity Church, St. Louis, preached his inaugural sermon on Jubilate Sunday, May 3, and from that time to his blessed end ministered in St. Louis. On September 21, 1841, he married Christiane Emilie Bünger, who also came from a family of preachers going back to the Reformation, and who was a faithful helpmate to him until her death on August 23, 1885. Six children sprang from this marriage, but two of them died in early childhood. The children who survived Walther were the twins, Ferdinand and Constantine, the former a pastor at Brunswick, Mo. and the latter two parish wives, Magdalene Keyl and Julie Niemann.

In 1844 Walther established the "Lutheran," the first number of which appeared September 7. On April 26, 1847, the Missouri Synod was organized at Chicago, Ill. and he was chosen its first president. In 1848 it was decided to remove the teaching institution from Altenburg, Perry Co, Mo. to St. Louis. In 1849 Walther was unanimously chosen as its first theological professor; and in January, 1850, he began lecturing in his parsonage apartment, until in June of that year the new seminary building was dedicated. In that year he was also relieved of the presidency on account of his new duties. In the autumn of 1851 he made an important journey to Germany on behalf of the Synod, returned in February, 1852, and in 1855, also on behalf of the Synod, began the publication of the "Lehre und Wehre." But space is lacking here to describe all his work, to name all his works, to mention all his services to the Church and to our Synod. He was again (and this time the general) President of the Synod from the year 1864 to the year 1878; as a professor, having been made Doctor of Theology in 1878, he remained active until the days of his last illness. In all doctrinal struggles he was the reliable leader; at synodical meetings and as editor of periodicals, the fruitful teacher of pastors and congregations; through an extensive correspondence, the careful counselor of many who turned to him with difficult questions of conscience; as pastor of the St. Louis general congregation, consisting of the Trinity, Immanuel, Cross and Zion districts, and occasionally in other congregations and especially at synods, an eloquent, doctrinal and moving preacher; everywhere a theologian by the grace of God. When, in 1886, at the meeting of the Synod of the Western District, he had brought to a close, with tears and a trembling voice, the series of papers begun thirteen years earlier on the subject: "That only through the doctrine of the Lutheran Church all glory is given to God alone," the work of his life was at an end. His strength was dwindling, and after many from near and far had shown their love and gratitude on the occasion of his fiftieth anniversary in 1887, the pious and faithful servant passed away on May 7, 1887, to the joy of his Lord. On May 17, his body was carried to its final earthly resting place in Concordia Cemetery in St. Louis.

"Remember your teachers, which have told you the word of God, whose end look ye on, and follow their faith." Heb. 13:7, "The teachers shall shine as the brightness of heaven, and they that teach many righteousness as the stars for ever and ever," Dan. 12:3.

The theologian is one who is able to recognize the divine Word correctly and to present and prove it clearly, precisely, and convincingly from the Holy Scriptures, and also to defend and uphold it against all error and all false teaching. And, we would add, a true theologian is one to whom such knowledge and ability have become a habitus, an inward and constant possession, so that he always brings forth from such a treasure.

Everything that a theologian has is a special gift of the Holy Spirit; it is probably the "wisdom" of which 1 Corinthians 12:8 speaks. And a true theologian is himself a gift which God graciously bestows on his church for its edification.

2 And the church is in great need of such theologians.

How can we find what is lost without light? like a city to which we do not know the way, without a signpost? How can we sinners find our lost righteousness before God, if we are not shown that it has long since been acquired for us through Christ, and that it is there for us in Christ? How can we find heaven unless we are shown that Christ has opened it for us, and that he himself is the way to it?

Now, God's Word is that light and guide; and it is also the means of grace by which we are given Christ, and in Him righteousness before God, and heaven.

Yes. But God's Word is proclaimed according to God's order through men and by men. And what happens? People who are supposed to proclaim God's Word and occupy exalted places in the church are obscuring and distorting God's Word, offering will-o'-the-wisp for light, and pointing out false paths with seductive pretense and cunning madness. How now? Are we not thus led astray, deceived?

Therefore the Church has great need of theologians, theologians who rightly recognize all the teachings of the divine Word, who clearly, precisely, and convincingly expound and prove them from Holy Scripture, and who defend and uphold them against all error and all false teaching, and who do this unceasingly, loudly, and publicly.

3. in the time of the utmost darkening of the divine word and the most satanic seduction, God gave the church such a theologian in Martin Luther.

Think back four centuries! For centuries the right wolf in sheep's clothing sat on the papal throne and ruled over Christendom, bewitching and seducing and maddening it into believing that his word was God's word, and that by doing what he said one would become righteous before God and finally blessed. And all this had so much spiritual appearance! The pope was the wolf in sheep's clothing, the prophesied Antichrist. - Then God sent, then awakened the theologian Martin Luther. And there were two main things that Martin Luther preached and proved with God's power. The first: God's Word alone is valid in the church, God's Word, which is the Holy Scripture. The second: We are justified and saved before God only by the grace of God, which is in Christ Jesus, and which we take hold of by faith, not by doing papal works or any other works. And thus came light and right direction. Thus arose the church of the Reformation, the church of the pure word and sacrament.

Walther as a theologian.

1. what is a theologian?

We take the word theologian in the special meaning in which it is used in the church. And we want to show what a right theologian is, as God wants him to be. Such a theologian is a Christian who understands all the doctrines of the

4 Walther was, according to Luther, a true theologian.

In these words lies resolved all that we can and will say of Walther as a theologian.

When Walther arrived here in 1839, he found a Lutheran church that had forgotten Luther's teachings. With a Lutheran name, one had fallen into doctrinal indifference, false doctrine and fanaticism. That God's word, as testified in the confessional writings of the Lutheran church, alone should be valid, that was on paper, but in fact it was no longer valid; that man would be justified without works of the law, by faith alone, that was on paper, but in fact all kinds of doctrine of all kinds of human works prevailed.

Walther, after much trial, had become by God's grace a true and right disciple of Luther. Equipped with rare gifts and profound erudition, he lived and weaved in the teachings of Luther and the Lutheran Church, which he recognized as that of the divine Word; he was animated by the spirit that animated Luther; he was consumed with zeal for the only saving truth of God, as it was placed on the lampstand by Luther and shines brightly in the confession of the Lutheran Church, and for the true salvation of the Church, which can be accomplished only through knowledge of this truth.

All this - the ecclesiastical conditions which he found here, and his own preparation - gave his theological work its peculiar form and its primordial nature.

"Back to Luther!" that was the inscription on his theological banner. In all that he taught, wrote, witnessed, when he set forth divine truth and when he chastised ungodly falsehood, he always brought corroborating testimony from the confessional writings of the Lutheran Church, from Luther's writings, from the writings of faithful Lutheran teachers of the Church.

And in true Reformation spirit: Spirit, his whole theology was governed by two fundamental principles: The rule and guide of all doctrine is the Holy Scripture alone, and: God's grace alone makes us blessed through faith in Christ. As we find this expressed in the words of Scripture, "If ye continue in my word, then are ye my disciples indeed, and shall know the truth, and the truth shall make you free"; and, "By grace are ye saved through faith: and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Joh. 8, 31. 32. Eph. 2, 8. 9.

Walther not only taught the pure doctrine of the divine word, but he also fought false doctrine wherever it appeared seductively. Both were combined in him, for he knew: "A preacher must not only feed the sheep, so that he instructs them how to be true Christians, but must also ward off the wolves, so that they do not attack the sheep and lead them astray with false teaching and introduce error, as the devil does not rest. Now there are many people who may well suffer the gospel to be preached, if only one does not cry out against the wolves and preach against the prelates (Roman priests). But though I preach rightly, and feed the sheep well, and teach them, yet it is not enough to keep the sheep, and to keep them, lest wolves come and lead them away again. For what is this built, if I cast up stones?

and I watch another to throw them in again? The wolf can well suffer that the sheep have good pasture, he has them the better that they are cowardly; but he cannot suffer that the dogs bark hostilely." These words of Luther were placed by Walther as the motto of the theological monthly "Lehre und Wehre," which he founded in 1855, and the clear truth of these words determined him. He also taught and defended in the congregational journal, the "Lutheraner," which he had already published in 1844.

And for 36 years he was a theological professor, and by God's grace he made his students right teachers and weavers, right pastors, shepherds.

It is a most astonishing and praiseworthy miracle which God has wrought through this teaching and defending theological activity of Walther: here in America there exists a church, numbering thousands of congregations and pastors and comprising various synodal church bodies, in which with one accord the Word of God is taught loudly and purely and the sacraments are administered rightly according to Christ's institution, and in which one separates oneself purely from all false teaching. And whether one wants to admit it or not, it is certainly true that the beneficial influence of Walther's theological activity reaches beyond the boundaries of the Church, which recognizes him as its teacher. Through Walther's testimony many a light has dawned in many a church body, many a darkness has vanished. Yes, the influence of his theological witness can be felt in all parts of the world.

There is one more thing we want to address here. Was Walther from the beginning, at least from the beginning of his American ministry, the whole, full, mature theologian that he finally was? Did he have no theological development at all? Did he not also fare as Luther did, who, after God had placed him in the center of right Christian knowledge, namely, that the Scriptures alone were valid, and that grace did all things, yet in detail passed from one knowledge to another? Did not Walther's, like Luther's, theological exposition become more precise, more exact, through controversy and contestation? If one wants to know correctly what Luther says about this or that matter, one must look not only at his earliest, but especially at his later writings. Is it the same with Walther?

Here is the answer to these questions:

Walther had an advantage that Luther did not have. Namely, Walther had all of Luther's writings, those of the first monk to leave the church and those of the fully mature God-fighter; he had all of the confessional writings of the Lutheran Church; he had the writings of the great Lutheran theologians, especially of the sixteenth century. By these means Walther's theology could be, and was, a finished and mature one from the beginning. Nevertheless, it is true and natural that doctrinal disputes also had an influence on Walther's theological position and presentation. If before the controversy he had spoken more carelessly of the doctrine in question, now in and after the controversy he spoke of the same doctrine more precisely and accurately. For strife brings out the points and makes precise and careful. So it has ever been in the Church. So it was with Walther. If, then, one wishes to know correctly what Walther said of a matter that was in dispute, one must look to what he said after the dispute.

5 Now, briefly, a couple of examples of the doctrinal battles Walther had to fight.

As soon as Walther's theology became publicly known here, he was showered with scorn and attacked by many of the enthusiasts and false Lutherans. And the articles in the old journals, with which he testified to the uniqueness of the divine Word and divine grace, as well as to individual doctrines of Scripture and the Lutheran Church, and with which he punished all false doctrines that rose up against them, are uniquely glorious.

At the end of the forties of the last century, Father Grabau, who had immigrated from Prussia, wanted to introduce a false and essentially papal doctrine of church and office. Walther rose up against it and in his book "Die Stimme unserer Kirche in der Frage von Kirche und Amt" (The Voice of Our Church in the Question of Church and Ministry) he victoriously brought the right doctrine to the fore. This book alone stamps Walther as a theologian by the grace of God. It has brought far and wide the right knowledge on this question.

Against the famous pastor Löhe and the Iowa Synod called into being by him, Walther had to show that, where God has spoken in the Holy Scriptures, there can be no more "open questions"; that the grace of God alone works the conversion of man, and man cannot cooperate in it; That Sunday is not a day appointed by God, but freely chosen by the Church for public worship; that the Pope is the prophesied Antichrist; that the Church of Christ is a kingdom of the cross unto the end of days, and therefore there shall be no kingdom of glory on earth for a thousand years.

And at last the controversy broke out in our own midst about the election of grace, in which there was also a controversy about conversion. It was asserted that a man's blessedness did not depend entirely on the grace of God, but in part also on the conduct of the man. This was a bitter pain to Walther, who was now old. How he would have liked peace! But the right theologian proved himself. A man's blessedness and everything that belongs to it, that is, also conversion and faith, comes entirely from the grace of God, in no way from the conduct of man; but if a man does not believe and does not become blessed, that comes entirely from his conduct, in no way from God. Walther held this steadfastly. - The Ohio Synod fell to the opponents, received them into their midst, withdrew from the Synodical Conference, and is now, with the Iowa Synod, our and the right doctrine's fiercest opponent.

If, in conclusion, we are to say very briefly what the theology of Walther was, let us say thus: The theology of Walther was the theology of Luther, namely, that of the exclusiveness of the divine Word and the exclusiveness of divine grace. And at the great touchstone, at which every theologian must prove himself, at the right separation of law and gospel, he was invented more clearly.

God grant in grace to his church for theologians like Walther!
C. M. Z.

Walther as a theological professor.

"What a great thing it is to have a faithful and wise steward," says the Lord Luk 12:42. According to these words, a Christian church community has a great need of faithful and wise stewards, that is, church servants, pastors and teachers. If it has these, it is well under God's blessing; if it does not have them, the dear Word of God is surely corrupted, and the church is in a bad way. The orthodox Lutheran church of our country has also undoubtedly received this blessing. That it has prospered so visibly, that it has had the treasure of the pure, truthful teaching of the divine Word for more than an age, is mainly due to the fact that the King of kings, the great Shepherd, has given it by great grace a ministry, that is, a pastorate, in which it is taken for granted that one must be faithful in his stewardship, in doctrine and in the works of the ministry, and in which there is usually no lack of the necessary prudence, of pastoral wisdom.

And through whom has God the Lord given such a ministry to the orthodox church of our country? Through whom else than through the man in whose memory we are celebrating the hundredth anniversary of his birth in these weeks, through our dear D. C. F. W. Walther and - let this be added here - his faithful, like-minded co-workers and successors. And not only we pastors and teachers should recognize this with gratitude, but especially our congregations, our Christians, young and old, who enjoy the blessing of it.

Walther, from 1841 pastor of the Lutheran Trinity congregation in St. Louis, Mo., then from 1847 also president of the newly founded German Lutheran Synod of Missouri, Ohio and other states, was appointed by this synod in 1849, when the high school and seminary founded in Altenburg, Perry Co., Mo. had been handed over to it by the congregations there and now transferred to St. Louis, as professor and director at the same. A far-reaching step! For with this the Lord God placed his chosen equipment in the place from which he was to exercise the widest, most beneficial effectiveness. Streams of spiritual blessings have poured out from there to the remotest regions.

For Walther was a most excellent professor. Slender by nature, a giant spirit dwelt in him. He had an unusually sharp mind, an excellent memory, a dexterity of speech that was unparalleled, untiring diligence, inexhaustible energy. By faithful use of these gifts he had acquired an extraordinary erudition. He was well instructed in almost all fields of human knowledge and art. But above all, he had used his excellent spiritual gifts to acquire a rich treasure of genuine biblical Lutheran doctrine. And he shared this treasure with his students with great diligence. "There you will of course get other food, healthy, home-baked bread," for instance, the well-known church councilor D. J. Ruperti in Germany told a student before his transfer from German universities to Concordia-.

Seminary in St. Louis. He was right. Under Walther's process, wholesome bread of the salutary teaching of the divine Word, unpoisoned by the addition of false doctrine and human inventions, was and is offered to the students at the teaching institutions of the orthodox Lutheran Church in our country, so that they, in turn, do not need to thresh the dry straw of human after-wisdom in Lutheran pulpits, but know how to feed the flock of Christ in green pastures.

In the difficult early days, Walther had to teach a variety of subjects; in later years, when the St. Louis Concordia had also taken shape, he taught mainly dogmatics, that is, the detailed Christian doctrine of salvation as it is briefly and simply contained in the Catechism, and pastoral theology, that is, the science of how a pastor is to administer his ministry in his congregation. A modern theological professor, if he wants to be anything among scholars, thinks he must have his self-invented "system" for it. The great scholar Walther only made it his business to present divine truth according to the Holy Scriptures, according to the confessions of the Lutheran Church, and according to the example of the Lutheran church teachers, especially Luther. He did not seek his own fame. But he was by no means an "imitator". He adhered to the existing treasures of the Lutheran Church; but he had searched through everything himself, in every piece he had his firm conviction based on God's Word. So also those are very much mistaken who think that Walther only taught his pupils to repeat after him. Not at all! Everyone - this is how this master wanted it - should have firm, clear conviction himself from God's Word. His pupils were to speak Lutheran, not because the Confessions, as the "Code" of the Church, so prescribed, but because it was their heart's conviction that these Confessions give the right understanding of the Holy Scriptures. Therefore, he did not mind that objections were raised against him, and he did not neglect to refute them from God's Word.

It goes without saying that he could not refrain from punishing the false teachings of others. But this was not done in a spirit of righteousness and unkindness, as his enemies still blaspheme him today, almost twenty-five years after his blessed death, but in a holy zeal for the Word of God. We can remember only one expression in his lectures, in which he once exceeded the measure towards an apostate theologian, and truly, not without the latter having richly deserved it.

His manner of speaking was so witty, so lively, so interesting, so flowing from the innermost conviction of his heart; there was nothing tired or sleepy about him; the whole man was alive, so that it was almost impossible to be careless and lethargic. It was a pleasure to be his disciple. His teaching was deeply imprinted on the mind and memory. He always focused his attention on making the word of life first of all a smell of life to the students themselves. With what earnestness he himself knew how to preach true conversion to them, without Methodist and Pietist drivenness. How could the word of God from his mouth pass so fierily through the heart! Especially the duties of the pastor he knew how to strictly observe.

sharpen his advice. It often seemed as if he was doing too much of a good thing (2 Cor. 5, 13) as far as human advice was concerned. But his zeal was only beneficial. How these young men became men in Christ, so that sometimes, before they were 21 years old, they could be entrusted with the administration of a church!

Finally, there is one more thing that must not be passed over. Not only did he charm his listeners with words, but what he presented to them in words, he also lived to them. Not only are Walther's words indelibly imprinted on our memory, but Walther's image also stands unforgettably before our eyes. If he insisted on the fear of God's word and on Lutheran faithfulness to the confession, one could see that he was sincerely serious about it. Those who call him a disputatious theologian should only have sat at his feet in the "Baier Lehrsaal" and seen the man! Not only did he inculcate in the prospective pastors cheerfulness toward the Christian people in their congregations, but he himself was a constant example to them of heart-warming kindness and amiability. How did the great man deal with us young fellows, so completely without all professorial pride! How humble! What punctuality, what diligence, what unpretentiousness!

Thus he taught his students by word and example to be faithful and wise stewards. If you Christians, therefore, have pastors who are faithful in doctrine, faithful in office, ready to serve you for Christ's sake, and who do not wear out their toil and labor, and who are content with modest things, know through whom God has given this to our church. And now, when we celebrate the feast of Walther, do not merely say, "Yes, we cannot give thanks enough for this," but really give thanks with heart and mouth. And also prove your thanks in deed, by sending your able boys to these blessed schools, that they may also be prepared for the service of the Word.

Long live Walther's spirit in our educational institutions! H . . . n.

Walther as a promoter of our higher education.

In May of this year, during our Synod of Delegates, a little book, called the "Synodal Album," came on sale, which we think illustrates better than many learned articles and books a part of the merit of a man dear and unforgettable to us all. The man is none other than the one on whose picture the eye first falls when one opens the album, namely D. C. F. W. Walther, and the work is none other than the higher education system flourishing in our synod, especially the teaching institutions for the training of pastors and teachers.

With joy Walther once went with the candidates Th. Brohm, O. Fürbringer and Joh. Friedr. Büniger and the pastors Löber and Keyl to the foundation of such a school. - Even if the poverty was so great that it was almost staring in at all the windows, and even if there was a lack of suitable rooms to accommodate the planned school, the love for the church of Christ allowed them to find ways and means,

to carry out their project. A log house was erected, most of the work being done by the candidates named. Such materials as the virgin forest did not afford were procured by a collection levied by the St. Louis congregation. Soon the little house was finished, and classes could begin. What joy filled the hearts of the founders and the little congregations when at last the log cabin stood completed, Walther speaks forty-four years later in his celebratory address, delivered September 9, 1883, at the dedication of the magnificent new building of this institution in St. Louis, Mo. "At that time," O. Walther testified before thousands of listeners who had flocked there, "at that time our little log cabin seemed to us a palace, into which we moved with no less pleasure than into this magnificent building. Our poverty was so great at that time that even such a little log cabin stood before our eyes like a miracle, for which we could only thank God with joy."

Even when Walther had taken over the St. Louis parish after the death of his brother Hermann in 1841, his zeal and love for the institution in Altenburg, Perry Co, Mo. by no means grew cold, but since he saw that Father Loeber -- who, together with the neighboring Father Keyl, had been left with all the teaching, for the candidates mentioned had meanwhile been appointed to congregations far away -- would have to succumb under the burden of the work, his congregation appointed the candidate of theology J. Goenner from among them as teacher and set him a salary, which they raised with other congregations.

While Walther had already supported this institution spiritually and materially, he was to become the pillar of this Lutheran seminary in a much more outstanding way. In 1847 our synod was founded in Chicago. Even at this first meeting, the congregations in Perry Co. were asked if they would be inclined to turn over the high school and theological seminary located in Altenburg to the direction and care of the Synod. The congregations declared themselves willing to do so, but desired to retain the institution in their midst. It was, however, thought proper to transfer the institution to a city. The congregation at St. Louis offered for this purpose two acres of land and \$2000.00 for the construction and a substantial contribution for the maintenance of the asylum. After reconsidering the transfer, the Altenburg congregation relented, and when the third synod in Fort Wayne again deemed that the welfare of the church demanded that the institution be located in a city, the institution was transferred from Altenburg to St. Louis in 1849. But more important than the transfer of the institution was undoubtedly the appointment of Father C. F. W. Walther as theological professor. As much as Walther's congregation initially resisted accepting this appointment, they finally agreed to it on the condition that he continue to participate in the government of the congregations as a pastor and preach a sermon every month.

With this Walther had entered the field of his actual activity, training preachers of the gospel. In doing so, he did not only focus on teaching and practicing the pure and honest gospel to his students.

Walther was not only interested in presenting the theological texts, nor in filling them with zeal and burning love for the Savior and with a hot desire for the salvation of immortal souls, nor was he merely interested in giving them the stamp of his own work and energy, his own self-denial and tenacious perseverance, but his endeavor in this entire work was also to ensure that the theological students received the best possible training and a thorough scientific education. And with this, Walther actually showed himself to be the spiritual father of the high school system of our synod. In a wonderful, almost masterly speech, he explained already in 1849, at the laying of the foundation stone of the new grammar school and seminary in St. Louis, the reasons why "the Church has always been a faithful, sincere friend and nurturer of art and science and, according to her nature and profession, must always be so". He was aware that that first college and all our grammar schools should not only serve as nurseries for future servants of the Church, but also as institutions for the cultivation of German art and science in particular in this Occident. He therefore believed and sought to awaken in his listeners the joyful confidence that on that day the foundation would be laid for a work on which God would look down with favor, and from which church and state, and above all the German Protestant population of the West, could expect good fruit for a long time to come.

It will certainly interest the reader of these lines to hear how Walther proves the above blocked printed assertion. (Whoever has the "Lutheran Brosamen" by C. F. W. Walther can read the detailed proof on page 322 for himself). That the Church has always been a faithful, sincere friend and nurturer of art and science, Walther proves in this speech by showing that as often as the Church gained entrance among already educated peoples, it did not suppress the sense of science and art living in the people, but only sanctified it, gave it a higher direction, a divine enthusiasm. Thus the Church took into her Scotch the higher creations which she found among the Greeks and Romans in the first century, and drove therein not only the theological but also the philosophical subjects. Yes, the church was far from banishing the reading of the classical writers of paganism from its schools of scholars; rather, it wisely used these masterpieces of style, composition, and ingenuity to enable its students to draw linguistic knowledge from them and to form and exercise judgment and taste in them. The most important educational institution of the second century was the Christian establishment at Alexandria in Egypt, which far surpassed all the high schools of the Greek and Roman worldly wise men, so that the Emperor Julian the Apostate, out of jealousy against the progress of the Christian in learned learning, forbade the Christians the use of classical literature in their schools. But greater still, he said, was the merit of the Church in founding popular schools. While the pagans had schools only for scholars of subject or for the youth from the higher estates, only the Christian church awakened the need for popular schools.

After Walther has shown that the church was in the same way also a nurse of the noble arts, such as oratory, poetry, painting, architecture, music, etc., he proves that the church proved to be even more brilliant as a nurse of education, art, and science as often as it preached the gospel among the rough primitive peoples. Then sword and spear became spade and plow, the forests were cleared, schools were built, and thus art and science became native to the former desert.

But Walther not only says that the church has always been a faithful friend and nurturer of art and science, but that by its very nature it must always be so. The Church's own interest demands it; for if the Church loses the knowledge of ancient languages, history, antiquities, chronology, and the like, she loses at the same time the understanding of the Holy Scriptures on which she is founded. Luther, the great reformer of the church, therefore rightly wrote: "As dear to us now as the gospel is, so hard let us hold above the languages."

Furthermore, since every Christian should search the Scriptures and believe freely, without relying on the authority of men, he must also be able to judge the teaching of his teacher. Only when the Church is thus formed does she live up to the words of her eternal Founder: "One is your Master, Christ; but you are all brothers."

Finally, Walther shows that the church must always be a nurturer of art and science because it has a task and a calling to do so. The Gospel awakens a sense not only for the spiritual and the divine, but also for all that is beautiful, true, and good. This also includes art and science. Thus it is also the vocation of the church to develop the powers, abilities and gifts placed in man by God and to promote the general temporal welfare.

If it cannot be denied, then, that Walther, by such and similar expositions, strikes down, as with powerful clubs, all the assertions of those who declare the church to be an enemy of art and science, then, in order to prove that Walther was also a man of action in this matter, the curriculum must be added, according to which instruction was already given in the very first institution of our Synod, and which was primarily designed by Walther. In the first volume of the "Lutheraner" we find on page 94 a report by G. H. Löber about the institution in Altenburg. From this we also learn that almost all subjects of a humanistic grammar school were taught at this institution, namely: German, English, French, Latin, Greek, Hebrew, geography, mathematics (arithmetic, algebra, geometry), history, rhetoric, logic, psychology, religion and music. That no instruction was given in chemistry and physics at that time was no doubt due to the poverty of the communities; for these subjects cause a continuous expense because of the experiments connected with them.

But Walther not only brilliantly saved the honor of the Church against her enemies and blasphemers, he also gave our

He showed the Synod and the whole Church on other occasions why we must watch over the institutions for equipping teachers and preachers as over the apple of the Synod's eye. In a Synodal address of 1874, in which he had set forth to the assembled Synodals what an undeserved and praiseworthy grace had befallen them, that they had been led out of the sad and broken ecclesiastical conditions of Germany into free America, and here again out of the turmoil of all kinds of human doctrines to the delicious doctrine of the free grace of God in Christ, he exclaims for the purpose of applying what has been said: "What was it once, when Luther had again brought forth the old truth from the heap of the accumulated doctrines of men, which he now urged as the main thing and as the indispensable condition of the coming into being and the preservation of a true church of pure word? These were, besides the parochial schools, institutions for the equipping of preachers and teachers." But then he asks the further question, "And what was it from whence in our ancient German fatherland the decay of our dear church proceeded?" And what does he answer? He says, "It was not the Lutheran people, it was not the Lutheran pulpits, it was not even the Lutheran children's schools. No! As it was from the higher schools that the building up of our church proceeded, so it was from them that the decay of it proceeded. And this was not possible in any other way. As the teachers are in churches and parochial schools, so is the church that plants them; but as the teachers are in the higher schools, so are the teachers in the churches and parochial schools that teach and educate those." The institutions of learning, therefore, are, as it were, a barometer of the church. If in them the achievements, doctrine, and life stand low, the heavens of the church will soon be cloudy and gloomy also. If, on the other hand, the performance, teaching, and life of the teachers and students are good, then the sun will also be in the sky of the church, spreading and producing light and life. Walther rightly says that the high schools are either the first workshops of the Holy Spirit for the edification of the church or the first workshops of the devil for the destruction of the church.

Let us therefore never forget the importance of our institutions of higher learning for the preparation and training of teachers in church and school, which cannot be compared with any other ecclesiastical institution; for the future of the church depends, humanly speaking, on their condition. Let us always make it our concern to achieve in our institutions the best and most thorough training of our pupils in the right way! Let us not fall into carnal competition, but let us be governed only by the Spirit of God! And finally, let us spare no sacrifice that is necessary not only to maintain these institutions, but to increase their efficiency from year to year.

Walther was by no means indifferent to our institutional system, but was in fact a founder, a promoter, a protector and guardian of it. When we recognize this, we give him the honor he deserves and praise God who gave this great teacher of our church his name.

M. J. F. A.

To the ecclesiastical chronicle.

America.

The following news has now come in from **the teaching colleges**, of which we were not able to report in the last number of the "Lutheran." 48 new students have entered our college at St. Paul, and the total number is 155. The opening took place on September 19. The building, which, as is well known, was damaged by fire during the holidays, was then so far restored that the students could move in. By the end of the week the workmen had finished their work. - In the college at New Orleans, La. 6 new pupils entered, and the total number is 16. Two were still enrolled for October 1. - In the Progymnasium at Oakland, Cal., 5 new entered, and on the whole 21 are studying there. 2 more pupils were also expected there in the next few days. - From the Progymnasium in Portland, Oregon, we are informed: "On the evening of September 3, the newly appointed second professor at our local college, L. Blankenbühler, was inducted into office in a solemn service in the Zion Church here. The local pastor, H. H. Koppelman, preached the sermon on Joel 2:23, after which Praeses Stube, assisted by Pastors Dobberfuhr, Ebeling, Kolb, Koppelman, Rimbach and Prof. Sylwesters, performed the introduction. On September 5 the new school year began. There will be 14 boys attending the college this year. Five of these have not yet arrived, but are expected in these days. The pupils are distributed among the different classes, as follows: Tertia: 3, Quarta: 2, Quinta: 7, Sexta: 2. God bless the new Professor in his difficult office, spread his blessing hands over the whole Institution, and grant that many faithful servants of his Church may come forth from it! The first fruits of this school of the prophets came into office this year, namely two teachers. Several others should also have entered the preaching ministry this year, but have been prevented by illness, vicarage, etc. But within the next two or three years quite a number will have completed their studies." - A compilation of the figures published in this and the previous number, in which we have always counted the definite expected students, but in the case of the institution in Winfield have only counted the 66 who are directly subordinated to our synodal teachers there, has the following result: new entrants: 518; total number of all students in our institutions: 1817. L. F.

In the humble deaf and dumb chapel at Milwaukee, Wis. on the 12th Sunday after Trinity, three deaf and blind virgins were confirmed by the deaf and dumb missionary of the parish, Bro. Tr. Wangerin, three deaf-blind virgins were confirmed, two of whom can talk, while the third makes herself understood by what is called the manual alphabet. They had been qualified for Christian instruction by the training they had received at the State School for the Deaf and Dumb at Delavan, Wis. where, among other systems, the so-called American Vraile system is used, a braille system consisting of raised dots representing peculiar letters. In this script the Bible as well as our Lutheran catechism is also available to the blind. After the three virgins had been instructed in God's Word by the missionary with no small effort since March of this year by means of the manual alphabet and the above-mentioned system, they were able to bear witness to their faith before the public congregation on the Sunday mentioned. The chapel was filled with both deaf and dumb and full hearted listeners. The service was opened by the missionary with a short English address, in which he introduced the

Purpose of the celebration. This was followed by the exam. The three confirmands sat around their pastor. The questioned person caught the questions by placing his hand on the missionary's right hand, while he made the signs in order to deduce the meaning of the signs by means of his keen sense of touch; and while the missionary announced each question orally to his listeners, he at the same time communicated the content of the questions to the deaf-mutes present by sign language with his left hand. Thus the whole assembly was able to follow the examination. While two of the blind answered in audible speech, the third replied by signs, which were explained by the missionary to the listeners. Nearly all the questions were answered correctly at once. This is the more remarkable, as it must be remembered that the blind did not know what questions had been addressed to their fellow confirmands, so that they were thus unacquainted with the context, as is possible in the case of the hearing, and which facilitates answering. To the attentive observer the facial features of the deaf-blind revealed on the one hand the eagerness with which they caught the questions, and on the other hand the joy when they had answered them correctly. At the end of the examination on the six main subjects, everyone present was convinced that these confirmands had grasped what was necessary to be able to examine themselves before they could be admitted to Holy Communion. The examination was then followed by the confirmation discourse on Phil. 2:5, which was delivered at the same time to the blind as well as to the deaf and dumb, and to the audience, in that, in the manner indicated above, the one blind person transferred the signs "spelled out" in her hand into the hand of her companion. As one of the confirmands had not yet been baptized, this sacred act was first performed on her, after which followed the blessing of the three. Then each one came forward and prayed a verse from the hymn "Let me be and remain thine". Two did it in loud, audible speech, the third by signs. The impressive celebration concluded with the blessing of the Lord, which was pronounced by the pastor of the congregation. - The prayers and gifts for our mission for the deaf and dumb are truly not in vain!

E. P.

A very rare event. On the 14th Sunday after Trinity, St. Paul's congregation in Chicago celebrated a very rare feast indeed. They commemorated with praise and thanksgiving to God the 60th anniversary of the installation of their pastor, D. H. Wunders. The same has now served the same congregation continuously for 60 years. Although in his 82nd year, he is still in full ministry.

H. S.

Negro Mission. Addressing the white inhabitants of the South, a white Southerner, Ex-Governor Northen of Georgia, urges them to take an interest in the religious education of the Negroes in their own neighborhood. He says: "If we do not, the civilization of the South will go to its ruin, and thousands of human souls to eternal death. We must have courage enough to confront the barriers of an unjust public opinion which is nothing but racial antipathy. Aversion of this kind springs from the natural man and is not the Spirit of God. Some Christian men and women would undertake to teach the Bible to Negroes if they did not fear exclusion from society. We are told that the Negroes brazenly lie and steal, and that they are utterly depraved. But the striking element in the plan of the gospel is that it is powerful to save to the uttermost. JESUS came to call sinners, not good people, to repentance. I have heard many sermons on mission among the Negroes in Africa, but never one on mission among the Negroes in the South.

I have heard many prayers for the mission in Africa, but none for the salvation of our own Negroes. But what is the difference between an unsaved Negro in Africa and an unsaved Negro here?" This is different language from the ungodly and seditious incendiary speech of the Governor of South Carolina, Blease, on the 4th of July of this year, who called the negroes "monkeys and baboons," made it openly known that he approved of "lynching," and would not deputize soldiers to prevent the "lynching" of negroes, remarking that when negroes got in the way of the whites, "a little powder and a few bullets were often the most effectual remedy." - The task which Ex-Governor Northen sets before the whites can be better accomplished by no one than by the Lutheran Church, the guardian of the fair gospel. God bless our negro mission!

L. F.

The Roman Church in our country boasts especially of its power in the cities. And who could deny that it is in the large cities that she works most zealously and purposefully. Archbishop Christie of Oregon, at a meeting in Portland some time ago, proudly said, "We have conquered the cities." St. Louis, according to the efforts of Archbishop Glennon here, is to become more and more a "Rome of the West." And what a stronghold of Catholicism Chicago is, a few figures may show. In a period of 25 years no less than 188 churches have been built there, among which Catholics of almost every nation on earth find representation. There are also in Chicago 143 parochial schools with 81, 680 pupils, further several high schools, colleges, seminaries, trade schools, etc., as well as quite a number of poorhouses, orphanages and hospitals. The German Catholics have 19 parishes in Chicago with as many schools, in which nearly 10,000 children are taught.

L. F.

Abroad.

In France, as the "Ev. Kirchenzeitung" reports, suicides among the youth, and especially among the educated classes, are increasing at an alarming rate. These young suicides openly confess their unbelief as the reason for their actions. Thus one writes: "Life is a drudgery, I leave it without regret; I die contented. Do not pity me; I am weary of life." A second: "I cannot sink down into the mud, and because man is a beast with lower instincts than any other animal, life is a hell. I wish to rest in the grave." And a third: "I wish to be buried civilly [without church involvement]. I die an atheist, never having believed in God, and I wish to believe nodst in eternal life. After death, nothingness." What will become of France if this is the state of her youth? The consequences of atheistic education could not be clearer.

L.F.

What China and every heathen country needs from America and Europe. In Berlin, a young Chinese man, hitherto a student at Berlin University, future professor of philosophy at Peking University, gave a lecture on the question, "What have we Chinese got from European achievements?" This lecture has become a testimony of faith for the Gospel. Dr. Moses Chiu-that is his name-concluded with something like these words, "Under Christian influence just laws will be given, cruel punishments will be abolished, the poor and forsaken will not be oppressed, the subjugated coolies (day laborers) will not be driven out, but educated in the country, the foreigners will no longer be treated as foreign devils. Except the Christian, none of the religions can produce such results; philosophy and natural science cannot produce spiritual

...modern as they may be. And so I will close with a missionary word: I see China before me as a people of God, with the Gospel as her property. But Europe must faithfully cooperate! Not with morality, not with civilization, but with the Gospel, which contains everything and is for the whole world, let us reform China!"

From World and Time.

"Human Sacrifice in Bavaria. A modern cultural picture from the beer country!" Under this title the Landshut lawyer K. Hotter has published a work from which the following data, reliable and officially documented, are taken: According to the official statistical yearbook for Bavaria, murder and manslaughter were the cause of death in 159 cases in this country in 1908, of which, according to reliable calculation, 90 percent were due to alcoholism. For the years 1887 to 1908 the State Statistical Office in Munich calculates 3889 cases of murder and manslaughter in Bavaria, of which again 90 per cent - 3492 cases, can be attributed to alcohol abuse. For the same years this office calculates 2407 deaths from drunken madness for Bavaria, then 1573 fatal accidents due to drunkenness, finally 1038 suicides due to dissolute living and drunkenness. The total number of alcohol-related fatalities for these years in Bavaria is therefore: 3492 by murder and manslaughter, 2407 by drunken madness, 1573 by fatal accidents, 1038 by suicide; sum total: 8510. Doctors may then calculate how many men in their best years were killed by alcohol abuse as a result of heart, liver, kidney and stomach diseases, etc. If one could ascertain all these victims of the idolatry of alcohol in the whole country, it would be proved that plague, epidemics and wars also claim no more victims. - We take these appalling figures from the "Spiritual Struggle of the Present Day," recalling the scriptural word: "Sin is the ruin of men," Prov. 14:34.L. F.

A Lutheran deathbed.

A Lutheran pastor of our country relates: It was in November of the year 1881, when I was called to my branch at P. C., 25 miles distant, to the deathbed of a tried and true Christian woman, to administer to her the holy sacrament, and to bring the consolation of the word of God for her last struggle. This woman had formerly been a Roman Catholic. About seven or eight years ago she had converted from Roman Catholic to our Evangelical Lutheran Church with her husband and one married daughter. Her three other daughters, also married, remained in the Roman church. One, however, came regularly to our services; the other lived in another area. When she became a widow, however, she returned to P. C. and then married a young man who belonged to our church, and from that time on she also always came to our services. The third was an extremely fanatical Catholic.

I found the sick woman quite prepared for death, which obviously could not be far off. She repeatedly expressed her joy that she would soon be delivered from all evil and would soon be able to see her Savior and Redeemer. When she had received the Holy Communion, she said: "So, now I have done with this world and am ready at any moment to walk by my Saviour's hand through the dark valley of death. I know that my Jesus is with me;

he will not leave me nor miss me. For my own part, I am now quite done. But" - and here she turned to her two daughters who were going into our church and who, together with her two sisters, were now standing around their mother's bed - "there is still a wish stirring in my soon to be broken heart, a wish that concerns your salvation. I am now standing before the gates of eternity; already after a few hours I must appear before my God's throne, in order to give an account of you before him as well. See, I can die happy and blessed in my faith. I can say in the face of death: "Christ is my life, and to die is my gain. I have a desire to depart and to be with Christ/ But this I have found in my dear Evangelical Lutheran Church. And because I also wish you such a blessed death one day, I ask you: Will you not also become members of the Evangelical Lutheran Church?" At this question of the mother, they both went close to her bedside, gave her their hands, kissed her, and said, "Yes, dear mother, we do." Thereupon the dying woman turned to me with the request that I would instruct her daughters in the wholesome teachings of our church and receive them as members of the same.

Now the strictly Catholic daughter also came close to her dying mother and said, "Mother, I do not give you this promise that my sisters have made to you. I would rather die with you than deny my faith; for this help me the holy Mother of God Mary!" The Mother replied: "I did not ask you for this promise, for he who does not allow himself to be taught and instructed by God's holy word will not respect the word of a dying mother.

Now the dying woman lay wearily still on her bed. I went with her husband to the other room, and here he told me the following: A few days ago, probably at the instigation of the bigoted daughter, a Roman priest came while he was not at home. He had told his wife to confess to him, to renounce her heretical faith, and to return to the bosom of the "all-sufficient Church. But the sick woman had replied: "I did not call you to confess to you; I have my pastor for that. I do not renounce my faith, for in doing so I would be denying my Savior, whom I have taken in faith. Your church is not the only one that saves; you do not point souls to the only Saviour and Beatificator of whom the apostles testify: 'There is salvation in no other, neither is there any other name given unto men, wherein we shall be saved, but in the name of JESu alone.'" From this the priest said that she was doing injustice to the Catholic Church; it was not so in it as she said. But the woman answered him, "When I was in the Catholic Church, I was taught to pray:

Saint Barbara, you noble bride, My body and
soul find you entrusted Both in life and in
death. Come to my aid in my last hour of
need. When my soul turns from my body,
then take it into thy hands.
Protect them from the pains of hell and lead
them to heaven.

Now tell me yourself, does that not mean seeking salvation from another?" To this the priest, because he could not answer, had said: the Catholic Church was after all the most numerous; surely such an ignorant woman should not think herself wiser than the more than 200 millions of Catholic Christians, who all knew that this alone was the right-believing and only-salvific Church. "What," he exclaimed, "is the Lutheran Church to a little

But the little heap!" To this the woman replied: "Yes, the Lutheran church is a small group compared to yours; but we read that the Lord Jesus prayed for the small group and not for the large group.

Upon this answer the priest, desiring to prove by the celibacy of priests that the Roman Church was the only true Church, asked the woman, "Why then did not the HER JEsus marry?" To which the woman asked answered him, "Because the HErr JEsus came not into the world to take a wife, but to make sinners blessed."

With such blasphemous questions and speeches this priest tormented the poor woman until her husband came home and showed the intruder the door. The much-tried sufferer told me herself: "God gave Satan permission that he could still try me hard. But thank God that I did not succumb to temptation! Once," she said, "this priest even wanted to trample my dear Bible underfoot. Then the Lord gave me the strength to get up on my bed, take my dear Bible book to me and tell him: 'You must not do such an outrage in my sight.'"

The woman passed away the next day gently and blessedly in the Lord, whom she loved to the end. Her two daughters were instructed in our pure doctrine and received into our church. God the Lord has clearly shown that even today His power is still mighty in the weak.

"Hold what you've got!"

Unfortunately, there are now many nominal Lutherans who do not realize what a great grace it is to be a member of the orthodox church. They adhere to the Evangelical Lutheran Church only because they were born in it or because their relatives and good friends are in it. If they are tempted to leave this church, they therefore fall away from it only too easily. They then speak: You Lutherans believe and teach yourselves that the Lutheran church is not, as the papists claim of their church, the only one that can save, that one can also be saved in another church; what harm, then, if I also join another church? Is it not enough, according to Lutheran doctrine, to belong only to the invisible church? But oh of gross misunderstanding! Such do not consider that error is like sin. If a Christian commits a sin unknowingly and out of weakness, this sin does not condemn him; but he who commits the same sin knowingly, deliberately, and wilfully, loses God's grace by it. Thus, those who remain in a false church out of ignorance and weakness are not condemned, but those who knowingly and wilfully join or remain in a false church fall from God's grace as wilful sinners and are thus neither members of the invisible nor true members of the true visible church of Jesus Christ.

Others say that even if I outwardly adhere to a false church, I can still keep the right faith in my heart. But such are very mistaken. With a Christian it must be, as David says, "I believe, therefore I speak." As a man believes in his heart, so must his mouth speak; if a man no longer does so, the heavenly fire of faith is extinguished in his heart. For God's word tells us, "If a man believe with his heart, he is justified; and if he confess with his mouth, he is justified.

one will be saved"; and Christ himself says: "Whoever confesses me before men, him will I confess before my heavenly Father; but whoever denies me before men, him will I also deny before my heavenly Father. Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed also, when he cometh in his glory, and of his Father, and of the holy angels." Woe therefore to him who is convinced in his heart that the Evangelical Lutheran Church stands on the right ground of the teaching of the apostles and prophets, and yet forsakes it! He is a hypocrite; but the hypocrite's hope is lost.

How many have fallen away for the sake of earthly advantages, and for a long time went along safely and confidently, but at last, when they were dying, their conscience awoke, despair seized them, and so, as Judases, without consolation, they departed with misery into the ghastly darkness of eternity. I only remind you of the terrible example of the unfortunate Italian Spiera, who, fearing the threats of the papists, denied and renounced the pure doctrine of the Gospel, which he had recognized, and finally fell into despair, would not hear of any consolation, and finally, in 1548, in unspeakable agony of soul, miserably breathed his last.

(Walther.)

Luther's gifts and diligence.

Among the many glorious gifts with which Luther was graced by God, the most glorious was undoubtedly his gift of interpreting the Holy Scriptures. Even Erasmus, the man of reason, had to testify to him that among all those whose writings were after the apostles, there was no more skillful interpreter of the Bible than Luther. But as gifted as Luther was in this respect, one must not think that it was therefore always easy for him to quickly investigate the right meaning of the Holy Scriptures. How difficult this often became for him, and how much deep thought and fervent prayer this usually cost him, is told us among other things by the following strange example. When he once intended to interpret the 22nd Psalm, which deals with Christ's suffering, he shut himself up in his study after providing himself with some salt and bread. After he had spent three whole days and nights there and still did not show his face again, his family became seriously concerned that an accident might have befallen him. So they finally knocked on the door of his room, calling to him loudly and ever louder. There is no answer. So they found it necessary to break down the door by force, and when they had done so, they found him deep in thought, whereupon he shouted unwillingly to the impetuous intruders: "Do you think, then, that I am up to something evil?" - But the interpretation may have just been completed by the help and illumination of the Holy Spirit, and now went to the printer's to refresh readers eager for salvation to this day.

which also benefited the soul. He left the care of the household to his wife, and she also took care of it faithfully and conscientiously on all sides. He himself, however, was also intent on promoting the home. So he bought a garden and a field, cultivated it, built a well and the like. And in all this he had his heartfelt joy. But he never set his heart on possessions; indeed, he admonished his wife not to forget to read the Bible in addition to her many domestic chores.

There was also no lack of crosses in Luther's house. Not only did two dear children die for him, but he himself had to suffer much at times. But how grateful he would be just then that God had given him a healthy, strong wife! In all the cross, however, he always had the firm assurance that the Saviour was among them, and that God also wanted to educate and humble them through all these sufferings. It is true, he says, "as those who die, and behold, we live." And so Luther himself had experienced that only in a broken and bowed heart can faith in God's grace in Christ become assurance.

Trees and people.

Look at the growth of the trees, and you will see that most of them are not quite vertical, but inclined somewhat, mostly from west to east. This is probably because, when they were growing up, houses or trees took away their view of the morning sun and they had to stretch out towards the sun, or is it because the wind, which usually comes from the weather side, bends them sideways? It is especially peculiar when several trees stand side by side and all lean in the same direction. Only on the mountains, where there is nothing to prevent them from looking the sun in the eye from dawn till dusk, and where they are blown about on all sides by the wind, do straight trees stand.

So also among men there are but few straight, honest, truthful men. The one is guided by the other, and is easily swayed in his judgment by others and by the consideration of others, and is easily diverted from the truth. Only among people who look God in the eye are there sincere and straight ones. And when a Chinese proverb laments: "On the mountains there are still straight trees, but in the world there are no straight men," the reason for this is that they do not know Christ and are therefore not close to God.

Obituaries.

As was briefly reported in the "Lutheran" a few weeks ago, it has pleased the Lord of the Church to receive into eternal rest His faithful servant Fr Karl Friedrich Wilhelm Sapper. The deceased was born on August 6, 1833 in Wolfenbüttel, Brunswick. Filled with missionary zeal, when he heard of the great shortage of preachers in the Missouri Synod, he entered the Missionary Institution at Hermannsburg, and, after being ordained over there, hastened as a thirty-two year old man to America, where he immediately entered upon his forty-six years of richly blessed ministry. His first parish was that in South St. Louis, then called Carondelet. In it he entered upon his ministry on June 10, 1866. Seventeen years later, May 16, 1883, he was introduced into the congregation at Bloomington, Ill. Here, unfortunately, he broke under the work he was doing, connected with afflictions of many kinds,

Luther's Household.

In addition to the right kindness, Luther also showed the right seriousness towards his children where it was necessary; after all, he says himself that he would rather have a dead son than a naughty one. In addition to his children, he also had to care for other relatives who stayed in his house from time to time. Luther's house was a hospitable house. Often the noon table was full, and there conversations were held.

In 1889, God took away his first wife, Marie Gutmann, with whom he had married in 1857, and about nine years ago he lost a son who practiced medicine in St. Louis, and he himself suffered from a painful kidney disease. It happened, for instance, that when the reading service was out on Sundays, he had to baptize the children registered for baptism in his apartment from his bed. Ten years ago the congregation gave him leave again, this time for a health trip to Germany, and also gave him the necessary money for the trip. With thanksgiving to God he returned after five months quite strengthened and entered again with great joy into his work. But he could only do it alone for a short time. So the congregation provided in the person of Fr. O. L. Hohenstein and expected from the deceased only as much as he could do well. In 1908 the congregation again granted him a period of rest. This time he went to Los Angeles, Cal. The climate here was very favorable to him, and resulted in his resigning his charge in Bloomington. With this, however, his effectiveness did not cease. About a year ago he was requested to travel on Sundays from Los Angeles to one or other of the neighboring mission places, and preach a sermon there. He complied with this request, and although the new work was very difficult for him, especially since he also suffered from an eye disease, so that one had to fear complete blindness, he nevertheless persevered, and still on the day before his blessed going home, on the bed of pain, he expressed the joyful hope that he would be able to ordain the called candidate, Th. Häuser, who was now soon to arrive. In God's counsel, however, it was otherwise determined; on the following morning at half-past 4 o'clock he breathed his last. This was on Sunday, the 23d of July. He died of the disease which for years had wrung from him so many sighs of pain, at the age of 78 years, less 14 days. Fourteen days before his death he preached his last sermon. His wish was to be buried in Los Angeles. So on Thursday, July 27, the solemn funeral took place. Vice-president Kogler said a prayer in the mortuary, Father Michel preached the funeral sermon on Luk. 2, 29. 30, the undersigned was active at the altar and at the grave, and the dear corpse was carried by six pastors. Mr. Theodor Heinicke was present representing the South St. Louis congregation, and Mr. Heinrich Dael in behalf of the Bloomington congregation. A despatch of condolence had also arrived from the latter, which was read in the church. The blessedly departed is survived by his widow, Karoline, nee Pingel, 3 sons, 4 daughters, 19 grandchildren and 1 great grandchild. - With Sapper a man has sunk into the grave, to whom the kingdom cause of the Lord was very close to his heart. He was known far and wide in the church as a zealous friend of the mission, especially of the negro mission carried out by the Synodal Conference, for he was editor of the "Missionstaube" for about twenty years. He has now gone to the joy of his Lord; "his sorrow, grief and misery have come to a blessed end".

H. W. Querl.

On September 9, teacher Wilhelm Ganske died after faithfully serving 41 years and 3 months at our St. Matthew's parish school in Chicago. Early in October, 1869, he was installed by Blessed Father Beyer, in the presence of Father A. Wagner, on a work wagon, as the first teacher of what was then the extreme southwest side of our city. At the December meeting of last year he resigned his office at our Schnle on account of his age and physical infirmities. When, however, in the course of this year, another teacher of our parish followed a profession in

The church called him again, and since he had recovered somewhat, he also accepted the job. On September 5 he was to resume his duties, but a few days before he fell seriously ill. In spite of all his care, the sickness increased more and more, until God delivered him. His last sigh was, "My God, I beseech you by Christ's blood, only make it well with my end!" He brought his age to 70 years, 5 months and 24 days. On the 12th of September his body was buried with great attendance. In the church the undersigned spoke on Matt. 25:21. The Chicago Teachers' Conference recited a choral piece and sang the countertry at the graveside. The school children also sang. The next to suffer are the widow and four children, which include Rev. W. H. Ganske, one brother and one sister. God be the comforter of the afflicted and grant his church faithful and capable teachers! H. Engelbrecht.

Ordinations and introductions.

In the discharge of the district prefects concerned were ordained! and introduced:

On the 12th of Sonnt, n. Trin: Kand. J. Dewald in the church at Gregory, S. Dak. by L. E. Dewald. - Kand. V. Hennig in the parish of Moorefield, Nebr. by the Rev. C. P. Pebler.

On the 13th inst. of Sonnt, n. Trin.: Kand. A. Great in the churches at Conley and Chambers, Nebr. and the day following on Holt Creek by ? F. Beside. - Kand. G. Hafner in the parish at Usher, Kans. by L. R. Neitzel. - Kand. P. R. Öhrs in the townships at Cass Lake and Town Frohn, Minn. by P. R. Koehler. - Kand. E. Schroeder in the parishes at Alice and Petcwalva, Ont. by L. C. Bolz.

Introduced on behalf of the district prefects concerned:

On the 8th of Sonnt, n. Trin.: L. W. Riedel as assistant missionary in the churches at Havelock and Lincoln, Nebr. assisted by Lp. Allenbach and Brakhage by L. W. Bäder.

On the 9th Sunday, A.D.: H. Cn gellen in the parish zn McKees Rocks, Pa. under the assistance of P. Wischmcher, by P. W. Bröcker.

On the 12th of Sonnt, n. Trin.: Kand. L. Blanke nb iihler as Profeffor ain Concordia College at Portland, Ore. assisted by the 1>p. Dobbersuhl, Ebeling, Kolb, Koppelman, Rimbach, and Prof. Sylwstcrs of L. L. Stube. - P. E. H. C. Mueller in the Cmanuel church at Town Freedom, Minn, by L. M. Winter. - A. S P l c i ß in the parish at Endteott, Wash. by P. P. Schmidt. - L. M. C. Stoppenhagen in the township of Whartou. Ter. by P. O. H. A. Hamann, and the following Sunday in the parish at Peaslc"), Tex. by ? P. G. Krause.

On the 13th of Sunday, n. Trin.: P. G. Doge in the churches at Freeman and Heilbroun, S. Dak. by L. J. D. Chlcn. -- L. H. Woll in the parishes of Ponchatoula, Hammond, and Goodbee, La. by P. O. W. Wismar. - P. F. Z e h e in the parish at Norway, Ore. by L. C. Döring. - P. E. Meyer in the parish at Lewiston, Mont. by P. H. T. Rauh. - P. Alb. J. Muller in the parishes at Evergreen and Toad Lake, Minn. by P. Aug. H. Sieving. - L. C. Starck in the parish at Remsen, Iowa, assisted k*. Jltens by P. C. J. A. Calif. - P. C. S ch u l e n b u r g in the congregation at Hood River, Ore. and September 12 and 14 in the preaching places at Goldendale, Wash. and Kent, Ore. by P. J. A. Rimbach.

On the 14th of Sonnt, n. Trin: P. W. S t r o t h m a n in the parish at Katt Grove, III, by P. W. Stoehr. - L. H. J. Thecl in St. Paul's parish near WellSton, Okla. by P. E. Meier.

On the 15th Sunday, A.D.: P. T h. M ö l l e r i n g at Trinity Church, Cincinnati, O., by P. G. J. Fischer.

Introduced as teachers in parochial schools were:

On Sun. Quasimodogeniti: Teacher W. B ö s e n e c k e r as teacher in the school of the parish at Ludington, Mich. by L. E. Knorr.

On the 11th of Sonnt, n. Trin.: Kand. L. Pozehl as teacher in the school of St. John's parish at State Center, Iowa, by P. A. I. Bohrn.

On the 12th Sunday, n. Trin.: Kand. F. E g g e r d i n g as teacher at the Schnle of St. Paul's parish at Jackson, Mo. by p. W. G. Langehcnnig. - Teacher C. I s b e r n e r as a teacher in the school of St. Luke's Gemcinc at Town Posen, Minn, by p. Ph. Laur. - Teacher F. I. Lnbke as teacher in the school of St. Stephen's parish at Concord,



First college and seminary at Altenburg, Perry Co, Mo, built in
1839. (Present appearance.)

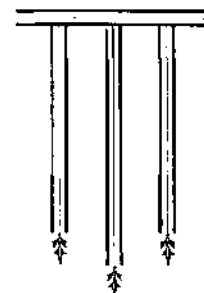
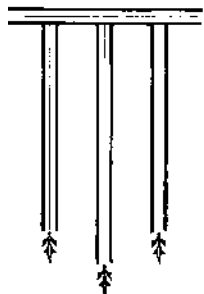


First (south) wing of the St. Louis Institution
Building, dedicated June 11, 1850.

The first institutional volumes of our synod.



Fully developed college and seminary in St. Louis,
built gradually in the fifties.



E. J. Walther.



Walther's mother,
d. 1851.



Walther's father, b. 16
Nov. 1770, d. 13 Jan. 1841.



Walther's wife, b. 23
July 1812, d. 23 August
1885.

Walther's sermons were so clear, so simple, so thorough and so urgent, as it was possible for him through God's grace, and in this way he brought his listeners to a living knowledge of their blindness, powerlessness and depravity and at the same time of the infinite riches of grace in Jesus Christ and to a right insight into the true nature of the saving faith and a truly Christian life. Yes, Walther's sermons were thoroughly instructive; the listeners were to grow in knowledge through them and become strong in the inner man. What made Walther a preacher of righteousness in the true sense of the word was especially his teaching of two scriptural doctrines, namely: 1. Scripture alone, because God's word, is the rule and guide of all doctrine, and 2. by grace alone, for Christ's sake, through faith sinners are justified and saved. For these two main truths Walther has agonized, as on the catheder, so also on the preaching chair. Yes, this is Walther's real greatness as a preacher, this is what made him a preacher after the heart of God, that he placed Christ in the center, and not a painted Christ, but the Christ as the infallible Word of God shows Him to us.

Walther's position in all his sermons on Scripture was this: the words of Scripture, all doctrines, are a fact put into the world by God, like the work of creation, which no preacher has the right and power to change by interpretation. The ground of his faith, therefore, was not his reason, nor his enlightened reason, not ecclesiastical traditions, not new revelations, but the Bible alone, nothing but the Bible and the whole Bible. What the Bible declared to be truth was truth to him, even if it declared the whole world to be falsehood and error. What, on the other hand, the Bible declares to be error, that was error to him, and if the whole world, yea, if an angel from heaven had praised it as light and high wisdom. Walther says in a sermon on the laying of the foundation stone: "The Bible is the word of the great God. To this testify innumerable great miracles and signs performed for its confirmation, not denied even by its enemies; to this testify innumerable prophecies reaching into the farthest future, which without exception have literally come to pass; to this testify millions of holy martyrs, who, divinely convinced of its divinity, have joyfully sealed the same with their blood; to this testifies the impotence of all its innumerable deniers to take it out of the world, or even to suspect Christians of it; to this testifies its marvellous preservation and diffusion in all languages, among all the peoples of the earth, notwithstanding all the struggle against it on the part of the wise and mighty of the earth to this hour; to this, above all, testifies the divine power to transform man, to sanctify his heart, and to fill it with heavenly consolation and lively hope, which it expresses in all who do not wilfully resist it."

And because Walther stood thus by the Scriptures, he stood also rightly by the interpretation of the Scriptures. He recognized no man, neither preacher, ministry nor synod, but only the Scriptures themselves, that is, the Holy Spirit speaking in the Scriptures themselves, as the highest interpreter of Scripture. "Scripture by Scripture," was his principle. Not only in the main doctrines of the Heftige Schrift, but also in the so-called.

Walther therefore did not deviate from the letter, from the word. And how did Walther know how to impress his position on the word of Scripture on his listeners again and again! As a wise master builder he laid a good foundation. Walther knew that in order to awaken, to fortify, and to promote the faith of his hearers, this was the most necessary thing, that they must take the right position on the Scriptures; he knew that Christians, especially in our unbelieving and doubtful times, must have solid ground under their feet, and therefore he never tired of driving and rubbing the truth again and again that the Bible is God's Word. He exclaims, "O great, important, golden, heavenly, eternal words of the Son of God!" (namely, the words of Christ, "It is written"). "O that these words might be written in the firmament with sounen writing, that all men, all heretics, all doubters, all unbelievers, all despondent, all sinners, might read them daily! Oh that these words could be inscribed with iron pens and with indelible letters in the hearts of us all! Oh, hear this, you who still doubt whether the Word of God of the Old and New Testaments is the eternal Word of the living God; hear this: when the Son of God was challenged by the power of Satan, he only said: "It is written," and with these few words from the Scriptures of the Old Testament he broke down all the fortifications and strongholds of the infernal spirit. Wherewith could Christ have proved it more clearly and irrefutably before all the world that the Bible was the imperishable word of Him who created heaven and earth, that this word stood fast when all, all things perish?" This was Walther's greatness as a preacher, that he remained steadfast to the Word, drew only from this source, and thus watered his hearers only with the pure water of life.

As powerfully as Walther emphasized the divinity of the Holy Scriptures and therefore returned to the Scriptures in all his sermons, drew from the Scriptures and proclaimed all teachings of the divine word in the light of the Scriptures - Walther kept it with St. Paul, who said: "I have not taught you anything that is useful, that I have not preached it to you", Apost. 20:20 -, it was nevertheless one main doctrine in particular, which Walther did not tire of practicing, a doctrine which is rightly called the sun of Holy Scripture, which does not resound louder and purer in all other churches, which alone gives constant, firm, and certain comfort in life and death, by the diligent preaching of which Walther rightly earned the title "preacher of righteousness. This is the doctrine of justification, that a poor sinner becomes righteous and blessed by grace alone for Christ's sake. Walther spoke with Luther: "In my heart [and sermons] this article alone rules and shall rule, namely, faith in my dear Lord Christ, which is the one beginning, means, and end of all my spiritual and divine thoughts, as I may always have day and night." Walther, like Luther, had to go through severe trials; God put him in the school of the cross, both physically and spiritually, before he could become glad and certain of his Saviour and his faith. As Jesus and his salvation had become one and everything to him, so he always went into his preaching

Again, he wanted Jesus to be all-important to his listeners. Thus he was a true evangelical preacher who fully lived up to the words of the prophet: "How beautiful on the mountains are the feet of the messengers who proclaim peace, who preach good things, who proclaim salvation, who say to Zion: Your God is King", Is. 52, 7.

Of course, as an evangelical preacher he also had to preach the law. He had to show his listeners what God demands of all men and what he threatens the transgressors of his law with, so that they might learn to recognize that they were sinners, that they were frightened at themselves, despondent, and hungry and thirsty for the grace of God in Christ. Under such sermons on the law, the listeners might well become fearful and anxious, so that they knew neither the way out nor the way in before the horrors of hell. But Walther expected healing not from the law, but from the gospel alone. The grace of God in Christ had become Walther's life element; therefore his mouth overflowed with this grace. He could truly carry away his listeners when he led them to Golgotha under the cross of Christ, when he explained God's counsel of love for man's salvation, when he showed how God had purchased grace and promised grace through Christ to all, even to the greatest sinners, and how he then called upon his listeners to leave everything behind and take refuge in the grace of God in Christ. Especially in his festive sermons, which are rightly called "Festive Sounds", Walther masterfully knew how to open all the floodgates of his Spirit-sanctified eloquence to the praise of grace and to compel Christians to sit down at God's table of grace in order to become drunk on the rich goods of God's house. And he emphasized again and again that it is the Word of God which preaches this delicious, comforting doctrine, and for this very reason it is infallible truth. He said, "Abide in the word, and ye abide in Christ; abide in Christ, and ye abide in grace; but grace shall lead you to everlasting victory." As much as Walther urged a holy, godly life, he also emphasized just as sharply that in the transaction of justification grace and works must be strictly separated, that sanctification was only the consequence of justification. In this matter, too, he rightly shared the word of truth. In sum, Walther was a preacher after the heart of God, a preacher of righteousness, who had only the glory of God and the salvation of his fellow redeemed in mind in all his preaching. -

The dear man of God has long since gone home to see what he believed and preached, but he still lives among us through his works and especially through his sermons, which have appeared in large numbers in print. Thus the blessing which Walther bestowed as a preacher has not yet come to a standstill. But there should also be no Christian house in our synod in which this or that book of sermons by Walther or the "House Devotions," compiled from Walther's sermons, would not be found. The more diligently Walther's sermons are read and studied, the more knowledgeable Christians, grounded in the Word of Truth, we shall have in our Synod, Christians who, in spite of the prevailing unbelief, boast in life and death, "The Bible is the true word of our God, and JESUS Christ, blessed for ever, the certain foundation of our

Blessedness." Only by faithfully adhering to the teaching of Walther, which is indeed the teaching of Christ, do we show our gratitude for the gift God has given us in this preacher of righteousness. So let the celebration of Walther fill our hearts with thanksgiving and great joy, as God Himself invites us to do through His prophet: "Ye children of Zion, rejoice and be glad in the LORD your God, which giveth you teachers of righteousness," Joel 2:23, A. P f.

Walther as founder and leader of our synod.

Among the great benefits and blessings which the gracious God has bestowed upon us in this far-off land of the West through his chosen instrumentality, D. Walther, in the last days of the world, and which we should remember with gratitude in this year, belongs first and foremost the fact that Walther, as the founder and long-time leader of our Synod, has proceeded according to the apostolic model, so that our Synod is a federation of orthodox congregations that have joined together to promote the course of the Gospel in their own midst and in others.

If we read the Acts of the Apostles and the various letters of the apostles to the first Christian churches, we see that a Christian church is a noble and high association. All its members are washed clean with the precious blood of Christ, are children of God and heirs of eternal life, have all that Christ has purchased, and acknowledge no one above them but their Lord Jesus, who rules in them through his word. Thus Paul writes to the church at Corinth: "All things are yours, whether Paul or Apollos, whether Cephas or the world, whether life or death, whether things present or things to come: all things are yours. But ye are Christ's; but Christ is God's," 1 Cor. 3:21-23.

Although the apostles continued to remind the newly founded churches that all the treasures of the kingdom of heaven had been given to them by Christ, and that no one was above them except Christ, they did not forget to instruct them to care for one another, to serve one another with the gifts they had received, to make common cause in the spreading of the gospel commanded to all Christians, and to bear joy and sorrow together. We read, to give a few examples, Acts. 8, that when by the ministry of Philip a Christian church was established in Samaria, and this the church at Jerusalem heard, it sent Peter and John thither to strengthen and edify the brethren in the faith. When in Syria and Asia Minor the churches were confused by unintelligent teachers, it was decided to hold a synod in Jerusalem to discuss doctrine, and for that purpose they assigned preachers and deputies. The many churches in the countryside of Galatia were in such close and intimate communication with each other that Paul was able to write a common letter to them, warning them against false doctrine and exhorting them to keep on one mind in peace. The close relationship between the churches in Macedonia is shown by Paul when he writes to the Thessalonians: "But of brotherly love it is not necessary to write unto you: for ye are yourselves

Taught of God to love one another; and this do ye also to all the brethren which are in all Macedonia. But we exhort you, brethren, that ye be yet more complete," 1 Thess. 4:9, 10. When the churches in Judea were afflicted with famine, all the churches in Asia Minor and Greece took up a collection. This collection was so abundant in Macedonia that Paul wrote to the Corinthians: "I make known to you, brethren, the grace of God which is in the churches of Macedonia. For their joy was exceeding great, being preserved through much tribulation. And though they were very poor, yet they gave abundantly in all simplicity. For according to all their ability (I testify) and above ability they themselves were willing, and besought us with many exhortations, that we might receive the benefits and fellowship of the giving of hands, which is done unto the saints," 2 Cor. 8:1-4.

These examples will suffice to show that the apostolic churches, with all their independence, were most closely connected with each other. By and by, when the apostles had completed their course, the arrangement was made for the churches in the great cities and individual countries to elect bishops, whose duty it was to superintend the individual churches and preachers. Such bishops were Polycarp of Smyrna, who had been a disciple of the apostle John and was martyred in 155, Ambrose of Milan in Italy, and Augustine, the great church teacher of Hippo in Africa.

When, however, the persecutions of Christians had ceased, and the church was at rest, the bishops strove for power and honor, until at last the bishop of Rome declared that he was the lord of all Christendom, and that all preachers, bishops, and congregations must obey him for the salvation of their souls. This was the foundation of the papacy, which in the course of the years robbed the Christian communities of all the treasures, goods and rights that Christ had given them, and transformed the church into a priestly state in which only the will of the pope was valid.

It was Luther who revealed the pope at Rome as the great robber of the church and showed that the keys of the kingdom of heaven were not given to the pope but to the Christians by Christ. He wrote: "The keys are not of the pope (as he leuget), but of the churches, that is, of the people of Christ, the people of God, or the holy Christian people, so far as the whole world is, or where Christians are. For they cannot all be at Rome, unless the whole world were first at Rome, which will not yet be for a long time. Just as baptism, sacrament, the word of God, are not of the pope, but of the people of Christ, and are also called *claves ecclesiae*, not *claves papae*, that is, the keys of the church, not the keys of the pope." "The Christian Church, that is, the assembly of all Christ's faithful, has these keys alone, thou shalt not doubt. And he who usurps the keys of the church is a real sacrilegious robber, be it the pope or anyone else." (Walther, *Kirche u. Amt*, p. 34. 36.)

As a result of Luther's powerful advocacy of the rights and goods of God's children, whole cities and large countries freed themselves from the bonds of the pope. The individual congregations appointed themselves orthodox preachers and transferred

The people of the Church of God gave them the office of the keys and joined together in Christian freedom for the preservation and promotion of the Gospel in consistories, synods, and national churches, as far as the needs of the time allowed. Unfortunately, this glorious state did not last long. Soon after Luther's death, the regional churches became more and more state churches, in which the secular authorities ruled over the congregations and subjugated them according to their will. Indeed, the true knowledge of the glorious freedom of the Christian congregations was so lost that even the Lutheran synods that were formed here in America, the land of religious freedom, assumed a similar power over the congregations as the national authorities over there.

There it was D. Walther, whom God had chosen to found our synod according to the apostolic model and to lead it for an age. God himself sent him to do this. As a result of the confusion that arose among the Saxon immigrants soon after they settled in the State of Missouri, Walther was led to study the very doctrine of church and ministry based on our confessions and the writings of Luther. He clearly discerned what the Bible teaches concerning it, and thus, when the formation of a synod was discussed and then consummated in the years 1846 and 1847, he was able to bring right principles to bear in the process. Dr. Sihler describes the first meeting of the fathers of our synod thus: "Father Walther received us very kindly in his house, and his dear wife, a née Bünger, entertained us in the best way. The most significant impression on us was undeniably made by Father Walther, who was not yet 35 years old at the time, but whose facial features were strangely aged, probably due to the many and difficult struggles he had to go through. But his thoughts and words were full of spirit and life. In our conferences, then, he was primarily the animating and formative principle in the drafting of the basic outlines for an orthodox, that is, Lutheran congregational association or synod. In this he first revealed his significant organizational talent, of which I possessed very little, and above all it became very impressive to me how in this draft the pure Lutheran Christian doctrine of the nature of the church, of the public church teaching office, of the church regiment and of church orders formed the basis of every single point, and from this the clear shaping of all the individual members of the draft took place." (Walther's Portrait of Günther's Life, p. 66.)

Let us now take a brief look at the constitution of our synod, which was primarily written by Walther. In the first chapter the reasons for the formation of a synodal association are given. They are as follows: "1. the example of the apostolic church; 2. the will of the Lord that the various gifts should be shown to be of common use; 3. the united spread of the kingdom of God and the enabling and promotion of special ecclesiastical purposes (seminary, agendas, hymnal, book of Concord, schoolbooks, Bible distribution, missionary work within and outside the church, etc.); 4. the preservation and promotion of the church as a whole.; 4. Preservation and promotion of the unity of the pure confession and joint defense against separatist and sectarian mischief; 5. Protection and preservation of the rights and duties of pastors and congregations; 6. Bringing about the greatest possible uniformity in church government." Chapi-

Chapter 2 then shows that only those congregations can be admitted to the synod and may remain in it which fully confess the Holy Scriptures as the written word of God and the only rule and guide of faith and life, and all the symbolic books of the Evangelical Lutheran Church as the pure, unadulterated explanation and exposition of the divine word, and teach and practice accordingly in their midst. The remaining chapters regulate the outward institution and the business of the synod, and there it is expressly emphasized: "The synod is only a deliberative body in regard to the self-government of the individual congregations. If a congregation finds a synodical resolution not according to the word of God, or unsuitable to its circumstances, it has the right to disregard and respectfully to reject the resolution."

From the above it is abundantly clear that Walther followed the apostolic example in founding the Synod. While, on the one hand, he intimately united the faithful congregations scattered throughout our country for mutual service and common work in the work of the Lord, on the other hand, he did not deprive the congregations of their independence and did not make the synod a church authority, a council of priests, or its officials into little popes. Walther emphasized: "In the church all members are brothers among themselves. Therefore no one has anything to command the other. The only Lord in the Church is Jesus Christ, and He rules in the Church solely through His Word. Therefore, everything depends on the fact that Christ's word alone is effective in the congregations and in the synod."

And according to the principles which Walther brought to bear at the foundation of our Synod, he also led it steadfastly until his death. The following serves as proof of this: In 1848, at the opening of the second session of the Synod, he delivered his first presidential address. His theme was, "Why should and can we do our work with joy, though we have no power but the power of the word?" As his first and chief motive he stated, "Because Christ gave to his servants only this and no other power, and even the holy apostles appropriated no other to themselves, and therefore earnestly warned the ministers of the Church against the use of any other power." His second reason was: "Because in our present circumstances we can confidently hope for the prosperity of our work, or rather of the work of God, which we do, by the use of the power of the Word alone." (Walther's *Brosamen*, p. 517.) - In 1879, after our Synod had been in existence 32 years, the Iowa District was formed. Walther was present as a speaker. His subject was, "Some primary duties which a Synod has if it is to rightly bear the name of an Evangelical Lutheran Synod." With ravishing eloquence and holy enthusiasm he spoke at this Synod of the high glory of Christian congregations. Thus, after reading a passage from our Confession concerning the power of each local congregation, he exclaimed, "O dear brethren of the laity, mark this passage! Our dear Church has given you a treasure from her best days. You must hold on to it, for what good are all the rights if they are not known or used?

Where God's Word has not commanded or forbidden anything, the congregation has the decision, not a synod, not a pastor, not a presbytery, not a consistory. That is what our church confesses. This is a liberal church. This is not a parsonage fellowship, but a fellowship of members of Christ, bound together by an evangelical, gentle, loving bond." (Synodical Report, p. 47.) As at the first session of the Iowa District doctrinal negotiations occupied the chief time, so it was D. Walther's endeavor to give the stamp of industrious doctrinal negotiations to all our Synodical sessions. And just as he showed in Iowa in 1879 that a true synod can only flourish where there is a knowledge of the majesty and glory of the children of God redeemed by Christ, so all his teachings, exhortations and calls to all kinds of good works to the various congregations and members of the synod were borne by the living consciousness: I deal with noble people, to whom I have nothing to command, but from whom I can ask everything for the spread of the kingdom of Christ. His favorite saying was therefore also 1 Peter 2:9, where the apostle addresses the Christians thus: "But ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you out of darkness into his marvelous light."

But Walther did not only lead our Synod according to the apostolic model through his oral word, but also through writings and books. Here, above all, three books are to be mentioned which masterfully show how a healthy church life can develop and be cultivated, and which stand unsurpassed to this day: 1. "The Voice of Our Church in the Question of Church and Ministry"; 2. "The Evangelical Lutheran Church the True Visible Church of God on Earth"; 3. "The Right Form of a Local Evangelical Lutheran Congregation Independent of the State."

Let us now ask in conclusion: How has our Synod fared under D. Walther's leadership? When our fathers established our Synod in Chicago in 1847, it was prophesied on many sides that it would soon come to a glorious end. Father Grabau publicly pronounced it in the pulpit, that in ten years the Missouri Synod would be broken into a thousand pieces. But behold, the rice planted in trust in God prospered and grew strong, and grew into a mighty tree, whose branches covered the whole land, and under whose shade hundreds of congregations encamped and prospered. When D. Walther, after tireless work in the service of our dear church, went to the rest of God's people in 1887, our synod numbered a thousand pastors and professors, six hundred school teachers and half a million souls, and in two thousand places the preaching of the divine word resounded. And even now, though he has long since died, streams of living water continue to flow in his writings. May his memory remain fresh with us, so that in the guidance and leadership of our synod we may not deviate either to the right or to the left from the path he showed us from God's Word! Then our congregations will continue to flourish and blossom, rejoicing in their Christian glory and doing together with joy and love the great works that are commanded us. May God grant it! F. Pf.

Walther and the community school.

If the blessed D. Walther had only had a heart for the higher schools, seminary, grammar school and university, and had only worked and testified for their establishment and conscientious upkeep, but had forgotten about the Christian parochial school or had held it in low esteem, then not only would our dear synod not have been able to grow and flourish as it has, praise God, happened, but one would have to lament it as a serious and great lack of him.

But what the dear man of God Luther once put before his dear Germans over and over again: where the devil and his kingdom are to suffer real harm, that must be done by the young people - Walther, too, often and much, urgently and warmly presented and inculcated this to our dear Synod, as emphatically as it had never happened in our country on the Lutheran side before Walther, not even in the days of H. M. Mühlenberg, who was called away into blessed eternity a hundred years before Walther after a richly blessed ministry.

When the old Saxon immigrants landed here in St. Louis, they not only immediately met for church services every Sunday to be edified and strengthened by the Word of God, but they also immediately opened a school for their dear children and temporarily appointed the candidate L. Geyer, who began to instruct and educate the children in discipline and admonition to the Lord in a makeshift rented house on Poplar Street.

But from the day when Walther, as a teacher of the Concordia Seminary, instructed the future pastors of the congregations in the conscientious and blessed conduct of their office, he did not cease to bind the pasture of the lambs and thus also the Christian congregational school upon their souls in the most urgent manner.

He testified to the congregations in his delicious book "Die rechte Gestalt einer vom Staate unabhängig evangelisch lutherischen Ortsgemeinde" (2nd edition, 1864, p. 96, F 24): "In order that the Word of God may be properly spread in a congregation, it is necessary that the congregation, where possible, establish an Evangelical Lutheran school for children, and for this purpose appoint and employ a faithful, godly, and skilful teacher in Christian order." After explaining the obligation to do so in passages of Scripture, he elaborates further on this necessity from the writings of Luther. It was very important to him that our American Lutheran Christian people recognize this duty quite clearly; therefore he had Luther's two pamphlets on this subject printed early in "Luther's People's Library" (in the 4th volume), namely his "Sermon that one should keep the children to school. Of the year 1530" and the one six years older: "To the councillors of all cities in Germany, that they should establish and keep Christian schools." Like Luther, he speaks "of such schoolmasters who not only teach the children the arts [reading, writing, arithmetic, etc.], but draw them to Christian doctrine and faithfully instruct them."

Walther knew well, and therefore also impressed upon the congregations, "that we live mostly for the sake of caring for the young people. If we had everything else and did everything else and were all the same vain saints, but left the care for the salvation of our children on the way, what would it help? But many parents who still bear the Christian name are not so pious and honest that they would do it, even if they could. Secondly, the greatest number of parents are unfortunately unskilful to do it. Thirdly, although the parents would be skilful and would like to do it themselves, they have neither space nor time for it before other business and households. What better, then, than that in our free country, in which the state and the authorities establish schools, but schools without religion, and therefore also without Christ, the Christian congregations should take matters into their own hands in earnest, and establish and maintain Christian schools? But as long as a congregation is really still too small, too poor, and too lacking in knowledge to appoint its own Christian teacher for its school children, its pastor should gladly and willingly serve in the school of the congregation and thus feed the lambs of the Lord Jesus.

This is what the blessed D. Walther so warmly and forcefully urged upon his students and candidates for the ministry of preaching, and also so clearly and brightly showed them the glory and blessed fruit of this very school ministry, that they found it quite in order to work faithfully in the school as well as in the church. There is no time in the history of the Christian Church, no country on earth, no ministry, no synod, in which Lutheran pastors in such large numbers, often for many years and decades, "did not shy away from the work of the schools" with such selflessness and faithfulness, as in the circle of the Lutheran Church trained and educated by Walther.

In the first two decades - and today, in spite of the large number of Lutheran teachers, it is not much different - it was certainly rare for a pastor who had just come out of the ase to find a Lutheran, properly trained teacher in the first congregation that called him. If, however, it so happened, Walther did not refrain from faithfully impressing upon such a pastor his sacred duty, which nevertheless remained to him, to the school and to the staff of teachers. "Already in the first days of the first week after his departure he should visit the school and make it the object of his care." (Cf. Pastoral Theology, pp. 73. 75. 76. Right Form, p. 100.)

Congregations which made progress in earthly matters, grew and prospered externally, but always put off relieving their pastors, who were still burdened with the school service, and employing their own teachers, were "severely punished" by Walther for their stinginess at synodal meetings, and the visitators learned to do the same from him.

Walther had already warmly participated in and supported the beginnings of Lutheran teacher training colleges in Milwaukee and Fort Wayne before the founding of the school teachers' seminary in Addison, so when the seminary rose in Addison, he took care of its welfare and external as well as internal prosperity, especially during his presidency, but also afterwards. From

Older colleagues, Professors C. A. T. Selle and K. Brauer, who have now gone home, have often told me how Walther, during visits to Addison, took everything thoroughly into consideration, conducted detailed negotiations with the teaching staff and the supervisory authority, also advised the teaching of church music with intimate understanding, and never left the cot without presenting the glory of their future profession to the young students and seminarians in a warm address. When Walther had long since ceased to be President, his main concern in producing the textbooks for our Synod, which had previously passed through the censorship of the theological faculty, was that no textbook should contain a violation of pure, beatific doctrine, but the other features of our textbooks also had to be beautiful and dignified. When the biblical history for the lower classes and that for the middle classes were to receive their pictorial decoration, he, not considering the great expenditure already made, had about a quarter of the pictures supplied removed as not good enough for the children and replaced by better ones.

Thus Walther has proved himself to be a faithful friend and promoter not only of the higher, but also of the lower, Christian parochial school system throughout his life. May our dear Lutheran Church in this country never lack the spirit that lives and works for Christian parochial schools; may it always have numerous young pastors who gladly do the work of the schools as long as their congregations or little congregations cannot yet think of appointing their own teachers; may it have such school teachers who serve the Lord Jesus with joy and gladness in our dear youth, the future and hope of the Church!

K.

Walther as a Christian and a church member.

Walther is known in the Lutheran Church in America, as well as abroad, above all as a theologian, as a faithful witness, confessor and defender of the old Lutheran truth, which is nothing other than the word of the prophets and apostles. His theological writings will, as before, be an excellent aid to many Lutheran theologians in the centuries to come, to fortify themselves in the pure doctrine and to arm themselves against all errors of modern times and the future. Walther was a preacher of the gospel by the grace of God. His collections of sermons will serve as a model and edification for thousands of preachers and Christians. But it is also very welcome to us when we hear that a great teacher of the church, whose teachings are still lived on by posterity, also lived what he taught. Walther was also a pious, sincere, humble Christian. The writer of these lines only wants to share some memories from his personal acquaintance, from the time when he counted Walther among his parishioners as pastor of the Kreuzgemeinde in St. Louis.

According to the first Psalm, one of the main characteristics of the righteous is that he delights in the law of the Lord. Walther himself preached and interpreted the word of life through word and writing to a large congregation, both learned and unlearned, scattered throughout the land.

But he was nevertheless also a diligent hearer of the Word. In the last years of his life he rarely entered the pulpit, only at high festivals. He was seen every Sunday at his appointed place, either in the nave of the church or next to the organ; he himself often contributed to the edification of the congregation with his fine, masterful organ playing. He was also seldom absent on Sunday afternoons in the Christian teaching. It was a joy to him, as he often said, to see the crowd of confirmed youth sitting next to him as catechism students, and he also put up with shy, inadequate answers. He vigorously joined in the "Herr Gott, erhalt uns für und für die reine Katechismuslehr". With all his theology and effectiveness, he was not aiming at the name and fame of impeccable orthodoxy, but only at preserving the pure, beatific catechism not only for the present generation, but also for the children and children's children. He often followed up the Sunday sermon with a conversation that was beneficial and helpful to the preacher. And with his regular church attendance he not only wanted to set a good example for the congregation, but he also wanted to receive blessings and nourishment for his soul from his part in the public worship. So also at home he searched and searched the Scriptures daily, not only for his profession, but also for his edification. He abundantly supplied his household with God's Word. In the morning and in the evening the Bible, the Altenburger Bibelwerk, was usually the edification book; at noon after dinner he usually read a passage from one of the old "comforters" of our church, such as Scriver, Heinrich Müller, etc. He also read the Bible for his own edification.

Walther was also otherwise a faithful parishioner. As the "pastor" of the so-called total parish, he had contact with the old parishes of St. Louis until the end. In the Kreuzgemeinde, within whose boundaries he lived, he did not consider and behave as a pastor, but as a parishioner. While he often spoke at the general meetings of the whole congregation, he did not speak much at the meetings of the Cross congregation, but let other members of the congregation speak, giving his opinion only when he thought it would be profitable. He did his part to see that public vexations were dismissed in a Christian manner. He was averse to all laxity in church practice. If, on the other hand, a brother who had publicly sinned made public apology, he was gladly satisfied with a simple "That was wrong, forgive me, brothers!", while others desired a somewhat longer, better formulated confession. Apart from church services and other meetings, Walther lived as a brother among brothers in our midst. His intercourse was not limited to his colleagues, students, and fellow ministers; in many a family of the congregation he was considered a friend of the house, not only of the wealthy but also of the poorer members of the congregation. And where a brother suffered from lack or was otherwise in need, he helped with advice and action.

Walther also proved his Christianity in giving and sacrifice. Although he was not rich, he belonged to those who sowed abundantly and put many a rich man to shame with his drawings and payments for church purposes. That he did not receive any fee for the writings that he printed

but let the profit, to which he was entitled as author, go to the synod, is known.

A Christian is faithful in the job God has assigned him on earth. And it makes no difference whether one works with his hand or with his head. The fact that Walther directed so much, wrote so much, and was active in all areas of church life is due to the fact that he bought his time. He never studied through the night. At 11 o'clock in the evening, the lamp in his study room would be extinguished. He allowed himself leisure for recreation, mostly in the company of friends and brothers. Had he not kept moderation in his work, he would probably have worn out his strength sooner. But he had carefully regulated his time of day and did not like to be disturbed in his agenda. Those who knew him better could learn from him what the Psalmist means by the words, "O Lord, teach us to number our days!"

Walther was aware of the fact that he owed his life to his brothers after he had set things right with his God, that is, after he had become certain of God's grace in Christ. It was a matter of heart to him to serve all those whom he could serve, and who desired his services. Thus, during the last few years, he spent most of the time left over from his professional work in the seminary in answering, and answering at length, the many letters in which acquaintances and strangers, pastors and parishioners requested advice and instruction from him. Several times he was urgently requested by friends to limit his correspondence in order to gain time for the elaboration of his dogmatics requested by the Synod, which was, after all, a service he was rendering to the Church. He could not decide to do so. One can see from this how much it was important to him to serve not only the Church as a whole and on a large scale, but also individual souls and consciences.

About Walther as husband, househusband and family father the biography published by the blessed Prof. Günther gives more detailed information, which should be brought herewith to the memory of the "Lutheran"-readers. Only one point should be pointed out here. Walther's house was a very hospitable house. He himself and his wife, who was also like-minded to him in this piece, not only welcomed good friends from near and far who visited them, but also practiced hospitality in the Biblical sense of the word, often accommodating homeless fellow believers, pastors who were out of office, with their families for weeks and months at a time. When the undersigned lodged with the Walthers for the first few days after his removal from Germany, he found in their house an old university friend who had resigned his office in the Bavarian State Church and had come over to America to become a Lutheran and a Missourian here. Walther took all possible pains with this guest, who was neither physically nor mentally quite well and had now long since entered into his rest, in his intervals of rest to make clear to him the doctrinal differences and to teach him how to preach, unfortunately without success.

Walther was friendly and polite in his dealings, even with lesser people. He was annoyed when one of his students was not quite mannerly. In company he was often quite cheerful, cheerful and communicative, and in his last years he loved to tell stories from his youth, from the German

Past tense. But he could not tolerate insipid drivel, insipid witticisms. He never denied the right Christian seriousness. Whoever had an evil conscience was not comfortable around him.

And this Christian seriousness had deep roots. The life of a Christian is hidden with Christ in God. The prayer life of the Christian is only revealed to God. But now and then those around him notice something of it. When heavy clouds hung in the church sky, when concern for the church would weigh him down, when he was challenged by Satan with doubt and small faith, Walther strengthened his hand in God and so overcame. His triumphant testimonies of evangelical truth, with which he opposed error, had their origin in the prayer closet. He always faithfully put the welfare, and especially the welfare of his souls, on his God's heart, and his intercessions were visibly heard.

No Christian is a perfect saint. Every Christian is a double man. Even a Christian theologian still has the old evil flesh about him. And this has its special way with a Christian teacher. The apostle Paul was in danger of being overborne by the high revelations he had received, hence his need of a stake in the flesh. In times of severe doctrinal strife, carnal zeal, personal bitterness, easily mingle with zeal for the house of God, for pure doctrine. Therefore, even a theologian, like every Christian, is still prescribed to fight with his own flesh and blood. Walther also experienced this in his part. A characteristic of a true Christian is also this, that he gladly forgives and gladly abbeites. The Christian life, like the Christian faith, stands in forgiveness of sins. This art, which a Christian still has to learn throughout his life, was also not unknown to Walther.

The Christian death of our dear D. Walther has already been mentioned several times in this newspaper. In conclusion, only one thing should be noted here. He died on the doctrine which he believed, confessed and defended in his life. The keynote of his last speeches on his deathbed was praise and praise of the undeserved great grace and mercy of God that had befallen him. G. St.

To the congregations, pastors, and teachers of our synod.

Every member of our Synodal Union should be glad to hear what has been done so far by Lutherans in Chicago to carry out the resolutions of our Synod, passed at St. Louis on May 18, concerning the transfer of our school teachers' seminary from Addison, in so far as they related to the Lutheran Education Society of Chicago. We would have liked to have reported on this earlier, but through delays, as often occur in the purchase of a larger piece of property, it is only now that we are able to give as accurate and reliable information as the values Synod members should have. While we already secured the chosen property in June through a purchase contract, it took until September before the last papers came back, which were sent to distant parts of the country, even as far as Europe.

in order to obtain the necessary signatures, certifications, etc. Now, at last, these obstacles have been removed, and so we can now finally report.

After adjournment of Synod, the Lutheran Education Society of Chicago resolved to comply with the request of Synod and "maintain the offer of a suitable tract of land valued at \$50,000.00 for the whole institution." (Daily Report, p. 76, item 2.) After a prolonged search, and after examining several tracts of land, a tract containing forty acres, situated in River Forest, was selected and secured by contract. The General Board of Supervisors of the Synod, to whom this duty devolves, has thoroughly examined the land, has approved it as most suitable for the purpose, and has expressed and promised to the Lutheran Education Society, both orally and in writing, its satisfaction and acceptance of the piece. River Forest is a beautiful suburb immediately adjoining Oak Park, almost entirely residential. The land is high and dry; two large drains (sewers) cross it, and two others are in the streets bounding the land. No land need be filled up or removed in building. River Forest and Chicago water main is close by; the Oak Parker church and school of our synod are but four short blocks, and the beautiful woods of the Des Plaines river about a mile distant; street cars, an elevated railway, and a railroad (the Northwestern) can be reached in five to ten minutes' walk. In about fifteen to forty minutes you can get to ten of our large churches, and to all parts of the city of Chicago you have convenient and rapid communication.

More land was purposely secured than was necessary for the school teachers' seminary. Experience has taught that wherever the synod bought just enough land for its present needs, it later had to pay double and triple the price, or could get nothing at all, which became an obstacle to the prosperity of the institution in question. So we secured this larger piece for the synod.

The whole property costs \$53, 500.00. Of this, \$28, 500.00 was paid on September 30. The remainder is payable in such installments that it can be easily and quickly paid off by the many Lutherans in Chicago, all of whom will certainly want to participate in this gift now. With the approval and encouragement of the Chicago Pastoral Conference, this collection is proceeding in such a way that everyone will have an opportunity to submit his gift, large or small.

We would like to briefly summarise once again the points that we would like to see clarified:

1. water is pure and abundant. Two large artesian wells, flowing strongly, more than a thousand feet deep, have supplied water of quite excellent quality for all River Forest for years. The Chicago water main is within easy reach through Oak Park. Connection can be obtained within two blocks.

2. fire protection. This is provided by the established Fire Department and High Pressure Water System in River Forest and by the capable Oak Park Fire Department located just a few blocks away. There is also a

Agreement between the adjoining suburbs of River Forest, Oak Park, and Forest Park, whereby they will assist each other, if necessary, in fire danger.

3. the land is high and dry. Two drainage canals with proper traps cross our land, and two others lie on the eastern and western borders of it.

4. The property is located in a nice neighborhood. River Forest is a residential district, and the Board is very anxious to preserve the reputation of the town in that respect. There are no saloons there, nor in the adjoining Oak Park. It is generally and justly supposed that a particularly fine district will develop in the immediate vicinity of the asylum.

All these points have been thoroughly examined by the General Board of Supervisors, whose efficiency has been recognized by a vote of confidence in a re-election by the Synod, and thereupon the property has been accepted as thoroughly suitable for the purpose.

That is how it stands with this matter. The request of the synod has been fulfilled, the building site for the institution is there. As a result of the advance payment already made, a large amount of land can be transferred to the synod, so that construction can begin as soon as there is enough money in the synod's building fund. Everyone knows how necessary it is that the cramped housing conditions in Addison be remedied by the speedy construction of our new institution.

Dear Brothers! The Synod asked us to put a piece of land at its disposal so that it could erect on it the buildings it had decided on. This we have done. We report this to you with joy, so that you may all know that it is now only necessary to collect the funds necessary for the buildings and thus to carry out this glorious work decided upon by our Synod in God's name. And our wish is that our Lord may make all hearts willing and joyful, and give his blessing for the speedy further execution of the Synod's decision.

We ask all pastors, teachers, and especially all delegates to our last General Synod to give the widest possible circulation in their congregations to the facts set forth in this letter.

On behalf of the Lutheran Education Society of Chicago:

Wm. Schlake, President. Eduard

Hölter, Secretary.

Chicago, Ill, October 6, 1911.

To the ecclesiastical chronicle.

America.

At the celebration of Walther in our congregations, for which this issue of the "Lutheran" will appear in time and, as an exception, will also include an illustrated supplement, we also want to remember Walther's faithful comrades and co-workers who so diligently, skillfully, and successfully assisted him in what he did for our church and synod, and whose names he himself would have least liked to see left unmentioned. Therefore, in addition to the pictures of Walther, his relatives, and the places of his activity, we also present some of these of his co-workers, whose names are mentioned in our

Synod remain unforgotten: Wyneken, the indefatigable missionary and first president of our General Synod, Sihler, the doctrinal preacher and promoter of our Fort Wayner Institution, Crämer, the first Indian missionary and deserving long-time president of our practical Seminary for Preachers, the noble Löber, who died early, and the industrious Luther researcher Kevl, both of whom were already pastors in Germany with Walther and took part in the Saxon emigration, finally the three actual founders of our first Institution: Bünger, Brohm and Fürbringer, who then also served directly as district presidents or in other offices of the Synod. Five of the aforementioned were involved in the founding of our Synod in 1847. And these are by no means all the names of the fathers who deserve to be mentioned, but we have had to confine ourselves to them this time for the sake of space. "Remember the former time unto this, and consider what the LORD thy God hath done for the fathers of old." 5 Mos. 32, 7. - We also mention that a larger edition of this number of the "Lutheran" is printed and offered for distribution at the Walther celebration at a cheap price. It may at the same time be used as an advertising number for new readers, and for this service we would cordially request all readers.

L. F.

A beautiful celebration took place on the evening of September 29th in our local Concordia Seminary. In August of this year 25 years had elapsed since the ordination and induction of our Professor W. H. T. Dau into the sacred ministry. The celebrant first served the congregation at Memphis, Tenn. for six years, then held the directorship at Concordia College, Conover, N. C., for seven years, then again administered the preaching ministry at the congregation at Hammond, Ind. for six years, and now stands six years in richly blessed teaching position at our Seminary. At the academic celebration in the auditorium, Father Stöckhardt, Pastors Hemmeter and Sommer, and Student Löber spoke. This was followed by a convivial after-celebration in the seminary dining hall.

L. F.

Some interesting data concerning the strength of the Lutheran Church in the western part of our country are given in church bulletins. In North Dakota the Lutherans are as numerous as the Catholics, and nearly twice as numerous as all the other Protestants put together. In Minnesota the Lutheran Church is considerably stronger than all the other Protestants put together, while in South Dakota it is as large as the Catholic Church, and only a little smaller than all the other Protestant denominations put together. In Nebraska the Lutheran Church is nearly equal to the Methodists, and the latter claim the first place. The same is true of Iowa. In Kansas the Lutheran Church stands fifth, but three church communions, which exceed it in number, have but a slight advantage. In Washington State the Presbyterians are second, and the Lutherans follow closely behind them. In Minneapolis the Lutheran Church is far stronger than any other Protestant Church. In St. Louis the Methodists are somewhat ahead of the Lutherans, and claim the first place.

L. F.

Columbus Day. A sign of the growing influence of the Roman Catholic Church in our country is also the fact that already in 15 states the 12th of October is publicly observed and celebrated as Columbus Day, and one wants to extend this celebration more and more. Whoever observes more closely the celebrations as they are held in the large cities of our country will find that the memory of the discoverer of America is only the cloak under which ecclesiastical-political plans of the Roman Church are hidden. Everything is designed to increase the fame of the Papal Church. Roman priests are at the forefront of the celebration, Roman laity are the organizers and

Head of the celebrations, the Roman Catholic Order of Columbusrittec (Knights of Columbus) carries out the festive program, and as speakers and guests of honor are selected distinguished politicians, who then praise and praise Rome and its events and works. Perhaps in the not too distant future Columbus will also be transferred among the saints and then be considered the patron saint of America, the country that the Pope, as is repeatedly assured, is so particularly fond of. Admonition and warning against the efforts of Rome in our country is always in place.

L. F.

Rome and Marriage. A political paper, apparently under Roman Catholic influence, wrote not long ago that the Roman Church was acting rightly and wisely in favoring early marriages and large families, thus proving herself a promoter of all the virtues that flow from love of family life. Thus one reads from time to time that Roman priests condemn the so-called Rasien suicide, and last year one of their bishops spoke out strongly against it at the Eucharistic Congress in Montreal. But none of this can take away the fact that Rome is the greatest enemy of God-given marriage and Christian family life. For to this day it calls the celibate state a higher, more perfect state, forces thousands of men and women in monasteries to live celibate lives year in and year out, and contrary to God's Word forbids all priests and bishops to marry. This is why the Lutheran Confession, in the 23rd Article of the Augsburg Confession and elsewhere, condemns this antichristic error of the papacy, and Luther says the sharp words: "The fountain of all fornication and immorality in the papacy is that they condemn marriage, the most holy estate. For all who despise the marriage state must fall into shameful, abominable fornication, even so that they change the natural use into the unnatural use, as St. Paul says Rom. 1:26, because they despise God's order and creature, that is, woman. For God created woman to be with man, to bear children, and to keep house. Wherefore they take their deserved reward, that they despise marriage; and, as St. Paul saith, they receive the reward, as it ought and is due, because of their error, in their own flesh."

L. F.

Abroad.

Some time ago it was reported from **Gotha**, what will be interesting just at this time of the year, namely that in Thuringia the family of that Mrs. Cotta still lives on, who once granted the young Luther, when he visited the school at Eisenach, admission in her family. In Ruhla lives a direct descendant of this woman; some time ago he celebrated the celebration of the golden wedding, whereby he was particularly honoured by the municipality. As he is the last member of his family, the lineage of that woman will now expire with him; at least no other direct descendants of Mrs. Cotta are known in Thuringia.

L. F.

The Roman Catholic so-called Eucharistic Congress, which has no other object than to promote the idolatrous veneration of the consecrated host, as it is customary in the Roman Church, was celebrated a few years ago, when assembled on the Rhine, in the "Voices from St. Clare of Vaals," with a recasting of the "Watch on the Rhine." The closing words were:

"Dear fatherland, may you be calm, Bright shines from the Rhine the holy host's glow." To this the "Wartburg" remarked: "So happy are we that now the watch on the Rhine has also become Catholic!"

L. F.

In a Parisian paper the following "Act of devotion to the Immaculate Heart of Mary, Queen of France" was recommended: "O Immaculate Virgin Mary, Almighty Mother of God and Merciful Mother of Man, Queen of the Universe, I" - now follows the surname and first name -, "French citizen, in my name, in the name of my family, and in the name of all those who somehow depend on me, freely and solemnly recognize you in union with Catholic France as the Queen of France, my dear fatherland. Therefore I offer perfect devotion to your supremacy, and before the whole heavenly court I pledge to your Immaculate Heart unbreakable submission and fidelity. Queen of the Church and Queen of France, as a testimony of my humble and glorious dependence, I wish to declare in particular my full submission to the Governor of JESU Christ and my full devotion to the defence of his authority and the preservation of all his spiritual and temporal rights, as he shall be pleased to determine the same. I beseech thee, lovely sovereign, that thou mayest preserve thy kingdom of France and make it advance in obedience to its divine King, thy very dear Son JESUS Christ, who loves the Franks, and who, through the sacred host, so desires to draw them all to himself, to dwell in them, and to make them live for him to save them all. Amen. Jn 6:58: Sacred Heart of Jesus, our Divine King, reign over France! Immaculate Heart of Mary, our gracious Queen, reign also over France!" In this idolatrous way they want to keep the French people with the Roman Church, not realizing that it is precisely the Roman Church that has driven many Frenchmen from Catholic superstition into the arms of naked unbelief.

L. F.

Errors of the Roman Catholic Church.

The so-called Roman Catholic Church has so many and such manifest errors that any student of catechism can easily recognize them, indeed, one might say, a blind man can grasp them with his hands.

In the Roman Church, by invoking the Virgin Mary and other departed saints, the most manifest idolatry is practiced, while God's Word says, "Thou shalt worship God thy Lord, and him only shalt thou serve"; "Call upon me in trouble, and I will deliver thee, and thou shalt praise me"; "Cursed is the man that trusteth in man!"

In the Roman Church, Holy Communion is shamefully mutilated and the communicants are robbed of the cup, while Christ clearly says, "Drink from it, all of you!"

In the Roman Church the so-called sacrifice of the Mass is offered daily, whereas God's Word says that while in the Old Testament the priests often offered one sacrifice, now in the New Testament Christ has perfected with one sacrifice for ever those who are sanctified.

In the Roman Church, priests, monks and nuns are forbidden to marry, while in God's Word, forbidding to marry is called a doctrine of the devil.

In the Roman Church it is taught that man can and should earn justification and blessedness by his works, repentance, confession, and satisfaction, whereas God's Word says, "He that dealeth not in works, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

In the Roman Church, with the Pope at the head, the priests and bishops rule over the people and over their faith, while God's Word warns the servants of the Church to

"Not as lording it over the people, but becoming examples to the flock"; and even the apostles say of themselves, "We are not lords over your faith, but helpers of your joy."

In the Roman Church it is taught that there is a purgatory in that world, in which believers are first purified in order to be able to enter heaven, while God's Word says: "Blessed are the dead who die in the Lord from now on"; "Today you will be with me in Paradise"; and further, "It is appointed for men to die once, but after this the judgment."

In the Roman Church the reading of the Holy Scriptures is considered a dangerous thing for the common Christian, because the Bible is dark and ambiguous, while the prophet Isaiah commands all the Jewish people: "Search the book of the Lord and read"; and Peter calls out to the Christians: "We have a sure word of prophecy, and ye do well to hearken unto it as unto a light"; further, Christ himself, "Search the scriptures: for ye think that ye have eternal life in them: and it is they which testify of me."

But when was I going to finish today, if I were to tell you all the greatest errors of the Roman Church?

Now how is it possible that the Roman Church, in spite of its innumerable errors and abominations, which are so manifest, should nevertheless deceive so many souls?

Her main means of seducing souls is her teaching that she is the true church. She makes the following fallacy: because she is the old, first, and only true church, she cannot err; but because she cannot err, nothing she teaches that is thought to be error can be error, but all her teaching must be truth. Now, if a man has allowed himself to be blinded by the cry, "The Roman Church is the true Church!" he has certainly fallen into a trap from which there is no escape. Such a deceived man is like a man who can no longer see the error of his ways because he has allowed himself to be blindfolded.

But wherein is the deceit revealed? In this: one must not take something for truth because the alleged true church teaches it, but rather one must take only that for the true church which first proves that it teaches the truth. Something is not truth if and because the church says it is, but vice versa: a community is the church only if and because it says the truth. An error is not truth because the supposedly true church teaches it, but a church is not the true church precisely because it teaches error, just as a man does not prove by it that he has not stolen because he is honest, but must prove by it that he is honest because he has not stolen. In short, a church that teaches error cannot be Christ's true church, but must be a false one.

(Walther, Year of Grace, p. III ff.)

Roman missionary practice.

A pastor in our synod reported the following from his ministry experience several years ago:

Several months ago I was called as Pastor F.'s deputy to a sick Mrs. L.. On my first visit I noticed that the woman's children, a son and several daughters, were Catholic; but I explained the fact by saying that the father was Catholic and the children had followed him in religion. But when, on my next visit, the following day, I learned from the son, who sent for me to visit his mother, that the father was not by birth a Catholic.

lutheran, I was forced to ask how the children had become catholic. But the son answered evasively, so that I could see that he did not want to talk about it.

When Pastor F. had returned, I mentioned to him this fact, which was so strange to me, and he then told me the whole matter.

Many years ago, he said, when Mrs. L.'s children were all still small, her husband got into an argument with another person. It came to a fight, the opponent pulled a knife, and to save his life, L. smashed his skull with a heavy stick, so that he soon died.

Naturally, L. was arrested and accused of murder. The witnesses of the deed as well as the slain man were all Catholic. One of the witnesses, however, was a good friend of L.'s. The friend visited L. in prison the next day and advised him to turn to Father H. (now an outstanding bishop of the Roman Church), since he was convinced that he could help him. L. took the advice, and asked the friend to send for Father H. After a short time the latter came, accompanied by the friend. The whole course of the quarrel was told by L. to the priest. The friend confirmed all that L. had said. When he had heard everything, the priest shook his head and said: "The other witnesses of the manslaughter were all friends of the slain man and will therefore no doubt judge the whole course of the quarrel differently, namely in favour of the dead man. And since there are several of them, the court will accept their testimony and then pass sentence. But I will consider the matter seriously until tomorrow; perhaps something can be done for you after all. I am all the more willing to help you if I can, since I am a friend of justice and would therefore most unwillingly see you suffer." He spoke, shook hands with L., and left.

The friend soon followed him, but not before he had comforted L.: "Don't be afraid, Father H. will find a way to help you."

And right! the friend had not been mistaken in the Father. When the priest returned the next morning, he said to L.: "I can save you from the fatal situation in which you find yourself; but I require of you something in return."

"Father," replied L., "I am a poor man, and have only a small house. But it shall be yours if you will save me."

"My dear friend," replied Father H., "I am not a robber or a cut-throat, and though I am poor, poorer than you, yet I want neither money nor property from you. What I ask of you in return is merely this: Have your children baptized in the Catholic Church, and promise me, by your blessedness, to let them grow up in the Catholic Church. I ask nothing more of you; as you see, it is little enough."

"But my children are already baptized in the Lutheran Church. I was brought up Lutheran, and my wife is Lutheran. That's not possible, what you're asking. I'm a bad Christian, I don't go to church at all or only very rarely, but to do what you want - no, that would be against my conscience. Father, I give you my house for your service, and you leave the children as they are, don't you?"

"Well, then I can't help you either. I don't want your house. Then you'll just have to go to Staars Prison. But I will give you until tomorrow to think it over, think it over! Remember - I am saving you from disgrace and prison, and in return.

In return for this work of love, I ask nothing for myself - no money, no reward for myself whatsoever - but merely that you make good the wrong you have already done to your children through the Protestant sham baptism by the true baptism; furthermore, that you prevent the great wrong you still intend to do to your children - I mean the Protestant education - by having them educated in the church that is the only one that can save. So I save you from bodily danger and expect nothing more in return than that you now give me the opportunity to save the immortal souls of your poor children from their spiritual misery! Consider well, then, to-morrow I will get your answer."

L. was in a pitiable position. Should he, in order to save himself from disgrace and prison, give his children into the hands of the priest, or should he reject the priest's help on such a condition? What answer his conscience gave him can easily be guessed. But the flesh prevailed. When the priest came the next morning to get his answer, L. was ready to accept the priest's condition. After a few days, the children were baptized by Fr.

But Father H. also kept his word. Through his efforts it happened that during the interrogation all eyewitnesses testified that L. had slain his opponent in self-defense. The result was, of course, that L. was completely acquitted by the court.

Further comments are superfluous!

Luther on child rearing.

The importance of the right education of children is expressed by Luther in the following verses:

"Husbands and wives should know that they can do no better work and benefit for God, for Christianity, for the whole world, for themselves, and for their children, than to bring up their children well. Again, hell is not more easily earned than in one's own children. Parents can do no wrong, but by neglecting their children, they make them swear, swear, learn shameful words or songs, and live according to their will. In addition, some parents themselves irritate their children with superfluous adornment and promotion to this world, so that they may only please the world, rise high, and become rich, always caring more how they provide for the body than how they provide enough for the soul. - If we are to help Christianity again, we must indeed begin with the children. Therefore it is highly necessary for every husband and wife to esteem his child no other than a precious, eternal treasure, which God has commanded him to keep, lest the devil, the world, and the flesh steal it away and destroy it."

Luther therefore also makes the demand: "No one should marry unless he has learned that he can preach the commandments of God and the gospel to his children, that he may raise up devout Christians. But many of them marry, and can scarcely pray one Lord's Prayer; they know nothing, and so can neither preach nor teach anything to their children. - God grant that God's word may be sharpened in the children, that is, that it may always be practiced with them, so that it does not grow rusty or darken, but always remains in their memory and work as new and bright. For the more one acts on God's word, the brighter and newer it becomes, and it is true that the longer the better. But where it is not done, it is soon forgotten and becomes ineffective. - Father and mother are certainly the apostles, bishops, and pastors of their children, making the gospel known to them;

He who teaches others the gospel is truly his apostle and bishop. This is the very first and dearest work, because nothing dearer to God can happen than to save souls."

Luther therefore also warns with great earnestness against all the annoyance that is given to the growing youth; he says: "We see this in experience, that youth is like tinder, which catches easily beyond measure what is evil and annoying. God in heaven be lamented! We now find boys and maidens of ten or twelve years old who can swear atrocious oaths and are otherwise shameless and coarse with words. From whom do they learn it? From no one but those who should teach them, from father and mother and from the wicked, evil servants. Such things come to the minds of the young people much sooner, and they remember them much better, than the Lord's Prayer. The old evil tinder, the corrupt nature that is in us, does this. Therefore be more careful with the young people, not to speak and do all that is usually spoken and done."

And about punishment he says: Since children are only too often inclined "to do harm and mischief, they should be punished for it, especially when they learn to swap and steal. However, one must also be moderate in punishment. My parents were very hard on me, and I became very shy about it. My mother once pushed me for the sake of a small nut, so that the blood flowed afterwards, and their seriousness and strict life, which they led with me, caused me to enter a monastery afterwards and become a monk. But they meant it heartily well. - So one must punish, that the apple is by the rod. It is a wicked thing when, for the sake of severe punishment, children become resentful to their parents or pupils are resentful to their teachers. Children must be punished, but at the same time they must be loved."

Obituaries.

In His all-wise counsel, it pleased the Lord over life and death to transfer another faithful and zealous worker from His contending to the triumphant Church by a blessed death on September 14. This is Father Wilhelm Lewerenz. The deceased was born on August 31, 1857 in Kirchbaggendorf, Western Pomerania. He was the youngest child of Christoph Lewerenz and Maria, née Behm. At the age of nine he came to Chicago with his parents and attended school here at St. John's parish. After working for two years following his confirmation, he entered the high school at Fort Wayne. In 1878 he graduated with honors from this institution, and thereafter entered the seminary at St. Louis. He studied theology here with zeal, and passed his examination in 1881. In May of that year he was ordained and installed in his first congregation at Moss Point, Miss. but where he ministered only eight months. In February, 1882, he entered upon his duties in the congregation at Effingham, Ill, and labored there nine and a half years in great blessing. In July, 1891, he was introduced at Des Plaines, Ill. and here with his rich gifts served the congregation as preacher and pastor and his conference and synod as visitor. For thirty years God caused him to be a preacher of the gospel, but also as long to bear the cross of sickness. Repeatedly God brought him out of serious illness; but his last disease, neuritis, he was not to survive. Afflicted with it since March of this year, he suffered great pain, until in the last two weeks tuberculosis joined it in all the organs and hastened his end. In his painful illness he was always sure of his faith and his Christian hope, and looked forward to the moment when he would be able to see many a member of his flock who had died in faith, and his

Elsa, his previous little daughter, would be reunited with the Lord above. There were three requests in particular that he diligently made in prayer during his illness: first, that God would let him die in the faith that he had preached all his life; second, that God would keep his dear children faithful in the faith; and third, that his dear congregation would always persevere in the right teaching of the Word of God. - On January 29, 1882, he had entered into holy matrimony with Hulda Maske, which union God blessed with seven children. His departure is mourned by his widow, six children, a daughter-in-law and two grandchildren. On September 18 the tired body was lowered into the grave. Father H. Succop officiated at the home, Praeses W. C. Kohn preached in German and Father A. Both in English at the church, and the undersigned officiated at the graveside. C. M. Noack.

Once again the Lord has sent out one of His faithful servants, Fr Karl Wilhelm Friedrich. He was the second oldest son of the carpenter and millwright Gottlob Friedrich and his wife Johanna, née Mattern, in Petersdorf, Silesia, and was born on May 10, 1839. At about seven years of age he entered the local village school and distinguished himself by talent and diligence in such a way that his teacher said to his father: "This boy can still become something. However, since the father lacked the means to give his son a special education, his school attendance ceased with his confirmation, and our Friedrich had to help his father earn the daily bread for the family. In the spring of 1861 he was drafted into the army and had to wear the "colorful skirt" for three years. Now he had the opportunity to expand his knowledge, and he took it with pleasure. In the last year of his soldier's life he heard that a pastor Brunn in Steeden, Nassau, was looking for pious and gifted young men to prepare them for the preaching ministry in the Evangelical Lutheran Church in America. Since our Frederick loved his Savior dearly, his wish was, "Ah, could you also serve your dear Savior as a missionary!" Since, however, in his great humility and modesty, he did not consider himself capable of acquiring the knowledge necessary for church service, he did not dare to report to Pastor Brunn immediately after completing his military service. However, the thought of the need of the church in America did not leave him any peace, and so he made his way to Steeden in the following year to make himself available to Pastor Brunn. After Brunn had conducted a short examination with him and recognized in him a true Nathanael, he was accepted with joy, and so the twenty-six year old young man entered the proseminary at Steeden. For one year he was allowed to sit at the feet of this pious, learned and beloved teacher, but then he was sent to America with several other students to complete his studies in the country of his future work under Crämer and Walther. He entered our practical seminary, which was then connected with our theological institution in St. Louis. With great zeal he pursued his studies here also, and already in 1868 he had to take his leaving examination because of the need of the church, although he would have liked to study for several more years. A congregation in Steele Co, Minn, called him to be their pastor and minister. In the same year he entered into holy matrimony with Maid Wilhelmine, nee Kahler, of Town Lenox, Macomb Co, Mich. This choice was quite a happy one, for the chosen one was in fact a helpmate to him to his blessed end. Thirteen children sprang from this marriage, five boys and eight girls. Five of the children preceded their father into eternity. A

Son stands in the pastorate in North Dakota, and another is teaching-r in Glencoe, Minn. - In Steele Co, Minn, the deceased labored three years; then he answered the call of the congregation in Waconia, Minn. This congregation he served faithfully for forty years, and it has grown into a large and flourishing congregation. He served, however, not merely his congregation, but the district; for for years he was visitor and vice-president, and the North Dakota mission was under his view and care until the time of the formation of this new district. And what a warm heart he had for the mission! How many a weary journey did he make in the interest of that cause! How fiery still the aged man became when he encouraged this work at conferences or synods or in congregational meetings! He was so vividly convinced that it was the sacred duty of all Christians and a primary obligation of our district to follow the fellow believers who were settling in the West and Northwest with the Gospel, so that they would not forget their main concern, the salvation of their souls, while worrying about their temporal survival. That is why he liked to talk about the mission with his fellow ministers and also with members of the congregation. - In the autumn of last year he fell ill with stomach cancer. Because of this illness he saw himself forced to resign from the preaching ministry that had become so dear to him. He did so on April 2 of this year. At the beginning of July he went to live with his two youngest children near Antelope, Mont. in the hope that with complete rest his condition would so improve that he would again be able to accept a ministry. This hope was not fulfilled. At the beginning of August he became bedridden and on September 22nd he fell asleep gently with the prayer: "Lord Jesus, receive my spirit!" He was buried on September 26. Because there is no church in the area, the funeral took place in the house he had built this summer to live out his old age. Sick, he was carried into it, and he was only allowed to live there for three weeks. At the funeral, Ist A. H. Werfelmann, the traveling preacher in the area, preached on Mos. 46, 21; then President Schulz of Faribault, Minn., spoke on Rom. 7, 24, and finally Ist Schneider, whom the congregation in Waconia had sent with teacher Ehlen as a representative, addressed a few words of comfort to the bereaved, based on Joh. 14, 4. Hereupon the weary body was laid as the first seed in the God's Acre of the Lutheran congregation which will be formed in Valley City, Mont. Thus, then, has the departed received his grave in the steppe of the new Synodical District, for the prosperity of which he prayed so much and labored so faithfully during his life. May his work be a reminder to us to pursue the mission in the far west and northwest of our country ever more diligently; for soon the night will come when no one can work. He has reached the age of 72 years, 4 months and 12 days.

He hath borne Christ's yoke, died, and is yet alive.
A. B.

and disputes of that time about the two doctrines of church and ministry. With triumphant clarity, Walther has set forth what is truly biblical Lutheran doctrine in these matters, and thereby helped many to clarity. It is an old writing, but it is not yet out of date, is now experiencing its fifth edition, and is always in demand. May "ah this beautiful and yet cheap jubilee edition, appearing in time for Walther's centenary, be grasped by many hands and fostered by the study of it in the knowledge that the Christians, they alone, are the Church; that the Christians, they alone, are the proper and original holders and bearers find of the spiritual, divine, and heavenly goods, rights, powers, offices, etc., which Christ has purchased, and which exist in the church; and further, that though the sacred office of preaching is an office distinct from the priesthood of all believers, and of divine appointment, yet it is not, like the Levitical priesthood, a special holier estate, opposed to the general Christian estate, but an office of service; that it is conferred by God, through the church, as the holder of all the church power, or keys, and by their divinely prescribed profession, upon individual persons capable of it. L. F.

Instructional, military, and comfort sheets. Two pages each 514X9. Schriftenverein, Zwickau i. S. Price: 100 pieces, mixed or of one series or number: 50 Ps.

Under this title the Schriftenverein of our brothers in Germany intends to publish a number of pamphlets, each of which will briefly deal with the most important questions of faith and life. The numbers at hand are quite excellent, and the price is extremely low. They bear the following headings: "Teach us to remember that we must die! Buy out the time! State of Grace. Of true repentance. Against the sham of writing. Consolation in Death. Victory over death. Death to Children." One used such tracts for mass distribution. L. F.

Dogmatics by A. Hönecke. 10-delivery. Page 241-320. North western Publishing House, Milwaukee, Wis. Price: 40 Cts. Contents: Vocation, Enlightenment, Rebirth, Conversion, Repentance. L. F.

Spiritual songs composed by Fritz Reuter, Dr. M. Luther College, New Ulm, Minn. 1, 2 and 4 pages 7X10. Price: 10 and 15 cts.; price per dozen: tzl.00 and H1. 50. postage special.

We have four compositions by this gifted and genuinely church-oriented composer, two for male choir and two for mixed choir. The former are entitled: "In Bethlehem ein Kindelein" and "Umschließ mich ganz mit deinem Frieden"; they are old songs in a new guise, short, simple and light, but beautiful and full of content. The same is true of the two somewhat longer biblical songs for mixed choir: "Hosanna to the Son of David" and "Thus God Loved the World" for Advent and Christmas. L. F.

Glory to God in the highest. Festive Hymn (Christmas) for Mixed Choir by H. B. Pröhl, 3616 8th IVooll 8t., Ollieugo, III. "i pages 7X10. Price: 15 Cts.; price per dozen: H1. 75.

Euch ist heute der Heiland geboren. Festive song (Christmas) for male choir by H. B. Pröhl. 4 pages 7X10. Price: 15 Cts.; price per dozen: tzl. 50.

No. 1: Choir, bass solo, duet for alto and tenor, choir. No. 2: Choir, quartet, choir. L. F.

Rejoice in the Lord! Program for a worthy celebration of the holy Christmas for children and congregation. By R. F. Nimmer, 2157 IV. 218t 8t., CüierrSo, III. price: 5 Cts.; dozen price: 50 Cts.; hundred price: H3.00 and postage.

A new appropriate, recommended Christmas liturgy in three parts: Promise, Fulfillment, Application, with all the necessary texts. L. F.

This Walthern number

we deliver, as long as the circulation lasts, at 5 Cts. postage; 5 to 10 copies to one address at 4 Cts. each; 11 to 50 copies at 3 Cts. each; 51 to 100 copies at 2 Cts. each; 101 to 1000 copies at 1^ Cts. each; over a thousand at 114 Cts. each. Cash with order, please! CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

New printed matter.

The Voice of Our Church on the Question of Church and Ministry. A Collection of Testimonies on this Question from the Confessional Writings of the Lutheran Church and from the Private Writings of Orthodox Teachers of the same. Presented by the German Lutheran Synod of Missouri, Ohio, and other States, as a Testimony of their Faith, by C. F. W. Walther. Anniversary edition. Zwickau 1911. publisher of the Schriftenverein. 448 pages 514X812, bound in cloth with gilt and cover titles. Price: H1. 25 postage paid.

This is the famous first major writing of Walther, published already 59 years ago, in 1852, caused by the ecclesiastical turmoil

Ordinations and introductions.

On behalf of the respective Diftriktspräfidés were ordained: On the 10th of Sonnt, n. Trin.: Kand. L. Bolle fer in the church at Krämer, N. Dak. by Ist A. Rubbert. - Kand. F. Stelz er in the church at Giddings, Tex. assisted by Father Kilian from Father G. W. Fischer.



Frederick C. D. Wyneken,
b. May 13, 1810, d. May 4, 1876.



Wilhelm Sihler,
b. 12 November 1801, d. 27
October 1885.



F. August Crämer, b.
26 May 1812, d. 3 May 1891.



G. H. Löber, b. 5
January 1797, d. 19 August
1849.



Walther mausoleum in St. Louis.



E. G. W. Keyl, b. 22
Mat 1804, d. 4 Aug 1872.



Ottomar Fürbringer, b.
30 June 1810, d. 12 July 1892.



J. Friedrich Bünger,
born January 2, 1810, died
January 23, 1882.



Theodor J. Brohm, born
September 12, 1808, died
September 4, 1881.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., October 31, 1911.

No. 22.

Pure doctrine and knowledge.

The most important thing about a synodal community is pure doctrine and knowledge. A synod is to be a part of the church of God on earth; its characteristic is therefore also that in it "the gospel is preached purely and the holy sacraments are administered according to the gospel"; it too is to be built on nothing else than the foundation of the apostles and prophets, since Jesus Christ is the cornerstone; It, too, is to be a company of those "holy believers and little sheep" who "hear the voice of their Shepherd"; to it, too, is addressed that commission which the heaven-bound Saviour has bequeathed to His Church on earth: "Teach them to observe all things whatsoever I have commanded you"; their ultimate end, too, is the beatification of sinners, wrought by nothing but the pure Gospel; their very first prayer, too, is to be, not, "Thy kingdom come!" but, "Hallowed be thy name!"

No matter how well a synod may be composed, no matter how well-ordered, no matter how adorned with splendid gifts, no matter how flourishing its institutions for the training of servants in church and debt, and how generously it may support them, no matter how many shepherdless souls it may gather into congregations; However many shepherdless souls she may gather into congregations, supply them with zealous preachers and teachers of children, and make them Christian; however great an influence she may exert on the spread of Christian morals in her country, and however self-sacrificing and active she may be in carrying on the missionary work among the heathen: If, in all this, it lacks pure doctrine and knowledge, it is but a body without a soul, a husk without a kernel, and tears down more than it builds up. And still more, though a synod may shine in all its congregations in the splendor of great holiness, in the zeal of godly exercises, in the multitude of good works, in the miracles of conspicuous revivals, yet if it lacks pure doctrine and knowledge, its holiness is for the most part an empty semblance, and its godly exercises for the most part a body without a soul, a shell without a core, and tears down more than it builds up.

Their good works are for the most part the poor fruit of a rotten tree, their great revivals for the most part a fire whose fruit is not purified gold of faith, but barren burning places. Yes, what am I saying? a synod may have made the pure confession of the orthodox church its law, but if it lacks pure doctrine and knowledge, it belongs to those whitewashed tombs which seem pretty on the outside, but on the inside they are full of dead men's bones and all filth.

Pure doctrine and pure knowledge are always together. Pure doctrine is lacking, therefore, not only where philosophy is taught instead of theology, or humanism instead of Christianity, where one selects from God's word what seems to agree with reason, and rejects what is contrary to it, or where one destroys the cross of Christ with clever words; Not only where one denies and falsifies articles of the holy Christian faith, or yet makes them uncertain by declaring them to be open questions; not only where one mixes human thoughts among God's thoughts and passes them off for God's word, preaches changing views and opinions of the times beside the prophetic and apostolic word, and uncertain human hopes beside the certain Christian hope: Pure doctrine is also lacking where one only bows in servile obedience to the confession of the orthodox church, and indeed anxiously seeks to repeat what the latter has preached, but in so doing is without his own living insight into the reason and connection of the doctrine of salvation and without his own experience of its divine effects. True pure doctrine is not a matter of mere memory and understanding; it is a fruit of divine illumination and is inseparably connected with a true living faith. It does not really take hold until it has first itself become effective in the hearts of its preachers as a beatific and sanctifying power of God, so that they can testify with the holy apostle to their hearers: "Our Gospel is preached among you.

Being not in the word only, but both in power, and in the Holy Ghost, and in great assurance," 1 Thess. 1:5.

Where it therefore stands in a synodal community, there the sun of truth rises over it brighter and brighter, brings in it more and more dead to life, more and more weak to strength, and it itself becomes at the same time an army of warriors, before which hell trembles and against which it rages, which under the leadership of the king of truth is powerful before God, to disturb the fortifications, so that they disturb the attacks and all height, which rises against the knowledge of God. Such a synodal community then becomes more and more what it should be: a cloud of witnesses for the one truth against all error, a light of the world against its spiritual darkness, a leaven of mankind against its spiritual death, a salt of the earth against its spiritual rottenness and a right "rescue house" for the neglected children of this world.

So went pure doctrine and knowledge in momentum in the apostolic church, so in the Lutheran church of the Reformation age, and - I dare confidently say it - so go both in momentum to some extent in our synodal community.

But how? Is not this self-testimony an intolerable arrogance, and a dangerous speech, soporific in safety? It may seem so. But so it only seems. For pure doctrine and knowledge is not a merit of which any man could boast, but nothing but a free gift of divine grace, which cannot be acquired by any ingenuity or diligence, nor by any worthiness of his own, but can all the more easily be forfeited and lost through his own fault, namely, through ingratitude. Pure teaching and knowledge are like all spiritual gifts: they are given without any effort or merit on their part, but they are lost through their own fault alone. Here also it is said, "Israel, thou bringest thyself into misery: for thy salvation standeth with me alone."

Earthly treasures can and ought to be had and kept without attaching one's heart to them, even on condition that they be comparatively inferior. It is not so with spiritual, heavenly treasures, and especially with the treasure of pure doctrine and knowledge. If preachers and hearers no longer cling to this treasure with all their heart, and no longer esteem it above all the gold and goods of the world as their most precious jewel and crown, if they begin to be indifferent to it, if they become lukewarm, satiated, wearied, drowsy, and finally disdainful, then they may well continue for a while: then they may well still have for a time, as the Jews once had, the form of what is to be known and right in God's Word, but the real treasure, which was familiar to them before others, is then already buried and lost. Then they may still carry the light in their hands for a time, but no longer in their hearts; they themselves are then no longer burning and shining lights, but drowsy light-holders; it therefore requires but a little temptation and challenge, and the light at last falls from their hands. They have not known the time in which they were afflicted; therefore their house is left to them desolate.

However, the same danger is also present when, although one is not

forgetting that pure doctrine and knowledge are a precious good, but that they are a free, undeserved gift of divine grace. As soon as a man begins to ascribe heavenly wisdom to himself, to reflect upon it, to miss the possibility of acquiring or retaining it by his own wisdom, and therefore ceases to praise and glorify God for it daily, and to call upon him daily with fervour and humility for the preservation of his word and pure knowledge, he deprives God of the honour due to him, He deprives God of the honour due to him, makes himself God, and provokes God, so that in his wrath he must push the lampstand of his pure word out of the place where his grace alone had placed it.

If God gives a church pure doctrine and knowledge, He gives it first of all the most glorious means for the creation of its own blessedness; will God now leave it this means if it does not use it faithfully to create its blessedness with fear and trembling? With this God also gives her the pure seed for the enlightenment, sanctification, and beatification of the lost world; now will God let her have this noble seed, if she does not use it to scatter it with untiring diligence? With this God gives to a church the key of his revelation; will God now let her have this key, if she does not use it to shut out for herself the treasures of divine revelation by incessant reading and research, study and meditation, and to penetrate ever deeper into them? Thus God gives to a Church the most invincible weapons against all, even the most deceptive lie, and against every, even the most veiled error, with which the world is seduced under the name of truth; will God now leave her these weapons, if she does not use them to fight against lies and error in all forms with zeal unstoppable by anything? No, the pound kept in the sweat-cloth the Lord will take from the ungrateful Church, and give it to more faithful souls; "for," saith the Lord himself, "to him that hath shall be given, and shall have abundance; but from him that hath not, even that he hath shall be taken away."

Let this then be said also unto us, my brethren! Even unto us is pure doctrine and knowledge given unto this present hour. We have not earned it by our wisdom and diligence; we have inherited this treasure like children from our fathers. Nor have we earned it by anything; we are no more worthy than those who have it not; God has freely given it to us by grace. The only thing that God now requires of us in return is that we thank him for it. O let us then also offer this thanksgiving to God for it.' For God's sake and our own, let us not forget for a moment how great and undeserved these gifts are, and let us use them faithfully. Oh, does not the fire of first love already lose itself here and there in us, and lukewarmness, complacency, weariness, indolence, even contempt, creep in? Is not that certainty already taking possession of us, which arises from the fact that we think that the pure doctrine and knowledge, so that we are now graced before millions, is our own work, the attainment and preservation of which lies in our lower power? Are we not already becoming lax in the faithful use of this highest heavenly gift that can be bestowed upon a church?

I say, woe is us if we don't see the danger we're in...

We do not want to recognize the light that is already hovering among us, and we do not want to be restored to our senses. As quickly as the light has risen among us, so quickly can it go out again among us, and we who have hitherto been salt of the earth may become foolish salt, which henceforth is good for nothing but to be poured out and let men tread it down. Let us be afraid of the thousand warning examples of churches once highly pardoned and now lying in the dust. Let us be afraid of that word of the prophet, "Cursed be he that doeth the work of the Lord unadvisedly;" and of the word of the Lord, "To whomsoever much is given, of him shall much be required."

(From D. Walther's first synodal sermon of 1865.
Brosamen, p. 391 ff. 400 sf.)

Our missions.

VII.

After a rest, we now visit on our missionary journey...

II The foreign-language missions at home.

"A review of the work in this field of labor during the last three years calls first to fervent thanksgiving to God, who has also bestowed his divine blessing upon this work of our dear Synod. At all points in this great field, wherever these missions have gained a foothold, the work has not only been maintained, but has expanded, and new fields have been added to the old ones, which give rise to beautiful hopes, just as the workers have not become fewer, but more. It should be especially emphasized and gratefully acknowledged that God the Lord makes the hearts of the dear Christians of our Synod willing especially for these missions, so that the Commission . . . has never had to complain of any deficiency in its treasury, but has been able to meet all the just claims of its missionaries, and that not lack of money, but only lack of suitable men has prevented it from taking up still more, and indeed promising, fields." This gratifying discussion of our Commission is now followed by some details of our foreign-language missions at home, which are beginning in various branches.

The Estonian and Latvian Mission, begun in Boston in 1892, taken over by the Eastern District of our Synod in 1897 and by the General Synod in 1899, has to do with people who, almost without exception, are already of Lutheran faith and confession, are also of a fairly good level of education and, in order to be able to live here free of political and ecclesiastical oppression in undisturbed peace, have migrated and are still migrating from the Russian Baltic provinces. Missionary work among them has progressed rapidly, first in the east of our country, in the larger port cities, where these people have preferably settled, but then, because the large cities are only temporary places of residence for many who would like to be engaged in agriculture, also in the western states as far as the far northwest of Canada, where these fellow believers live scattered in many small colonies. This, of course, necessitated immense travels on the part of our first

The missionary, who on a single such journey (although he did not yet reach the Pacific Ocean) covered 7000 miles until he arrived back at the starting point. Up to now God has given us four missionaries who speak the language of these people, and who therefore care for them ecclesiastically and try to keep them in their faith. Their work is distributed among an Eastern, a Middle, a Western, and a Pacific area. A fifth missionary, however, is quite necessary in the large and important field, and according to the synodal resolution, is also to be employed as soon as possible. How visibly God has blessed this mission and the work of the missionaries active in it is most clearly evident from the fact that the four missionaries in the Estonian and Latvian missions already serve 57 congregations and preaching points with a total of 2311 souls.

The Lithuanian mission, begun in 1903 with one missionary in the Eastern and Atlantic States, who was joined by a second in 1904, came in 1908 under the missions of the General Synod, which has now decided to hire another missionary for Western Pennsylvania and especially for Chicago, where the field is ripe for harvest. The Lithuanians, like the Estonians and Latvians whose neighbors they were in Europe, have brought the Lutheran faith with them. They are almost all poor people, whose great poverty, together with various pressures from the government, has driven them from their homeland. It is all the more gratifying to note how they show a willingness to contribute to the kingdom of God as soon as they earn something, and how they strive to provide for their mission themselves. In Naugatuck, Conn. there is a well-ordered congregation with its own church building. The congregation at Brooklyn, N. Y., is also in possession of a church property, and though it will be years yet, it is on the way to independence, a goal to which all our Miffion congregations are urged to aspire. Even if our two Lithuanian missionaries have only been able to serve six congregations and preaching places with 680 souls so far, this is still a promising beginning; and if it had not pleased God to afflict one of the missionaries with years of serious illness, the success would certainly have been even more striking. But even under these hindering circumstances, God's blessing has been abundant over our mission among the Lithuanians, and the dear Gospel, according to divine promise, will continue to prove its heavenly power here as well. We can look forward to the future of this and every other mission among the foreign-language missions of our Synod with all the more joyful hopes, since among our students there are always some who are proficient in the languages concerned and, God willing, will one day enter the service of these missions.

The Polish Mission, begun in 1902 in three towns of the Eastern District, taken over by that district in 1904, and turned over to the whole Synod in 1908, is working among people who come from a historic country whose inhabitants are predominantly Roman Catholics, but among whom hundreds of thousands of Protestants still remain from the Reformation period, and who are now emigrating en masse. Of these emigrants, great multitudes remain in the coast cities and the mining states of the East, while-

reud a not inconsiderable number spread across the West. There are three missionaries working in the Poleumission, serving 8 churches and preaching places, with a combined total of 566 souls. But the field of labor already extends from New York to Detroit and Saginaw, Mich.; and of the three missioclars, one can only partially serve in this mission, because he cannot stand much traveling. Yet the prospects for the Polish Mission are the most favorable imaginable, so that in the foreseeable future it may be counted among the most flourishing of our foreign-language missions, were it not for the old complaint: "Few are the laborers!" New, hopeful fields in the East could not be opened up for lack of suitable men. Calls have also reached our ears from the West and Northwest, as well as from western Canada, for men to take up new mifsiions. It was therefore certainly necessary and well done that our Synod commissioned its committee to look for another missionary worker for the Poles. It is to be expected that our missionaries to Poland will also have to make some bitter experiences and experience some bitter disappointments, just as their fellow ministers in the other missions and in the whole Church of Christ in general, and neither they nor all of us should be surprised or discouraged.

The Persian mission, begun some years ago by a missionary who had immigrated from Persia, and then temporarily supported by the New York Pastoral Conference, was added to our foreign-language missions by decision of the last Synod of Delegates. It would not have been right for sa to miss such an opportunity which God laid at lins door." The zealous missiouar, who has already become a member of our synod, serves 8 preaching stations in four eastern states with great diligence, as is testified to him unanimously by his German fellow ministers under whose eyes he works, but he can only get around once every five weeks in his immense mission territory. On these 8 places he has 1500 souls under his care, all grown men, who are still too poor to have their families come from Persia. In one! service there are often 130 to 150 men present, and they are already beginning to contribute something from their poverty to the upkeep of the Lutheran mission. Whereas at first some Persians, whose minds were entirely set on earthly things, wanted to know nothing of the missionary's spiritual efforts, they now regard him as their dear friend and adviser; and quite a number of pupils whom he had already instructed in Christianity in Persia, and who later emigrated, have gathered around him here as their spiritual father. But zero does he describe to us how in Chicago and Pittsburg another 5000 Persians are holding out, pestering him with letters to come to them. That's impossible. To Dorkhin we should give his son, who has already applied for admission to our synod. And finally the missionary informs us, as is reported by letter from the old homeland (which is also confirmed by other reports), that as a result of the great changes that have taken place there in recent years with the Turkish government, the door is now wide open to extend the missionary work to the Mohammedans as well. What a prospect, then, God opens to us

himself, and what a mission, which we did not seek at all, he throws into our laps: two ready workers, father and son, already cheerfully and gratefully welcomed by so many souls!

The Finnish Mission in Arizona has also now been accepted by the Synod as a branch of its foreign-language missions, at the instigation of the Mission Commission of the California and Nevada Districts, which had the conditions on the spot investigated and reported something like the following: "There are about 500 Finnish families living in and near Bisbee, Arizona, in four different places, which lie close together in a circle of two to three miles, without church service. The copper mines there, according to the judgment of experts, can furnish work and earnings for fifty years and more. Unfortunately, most of these people are devoted to socialism, do not want to know anything about God's Word, and revile and ridicule the church and all authorities. The sharper, however, is the contrast between these and the serious Christian, Lutheran Finns, of whom there may be about 60 to 70 families there, who long for church service and who heard with great joy that they could perhaps be helped from our side to a Finnish pastor, and who also gladly and willingly promised to contribute regularly to the maintenance of a pastor of their own, so that, after covering the travel expenses and the salary for a few months, the mission there will probably be able to maintain itself. How pleasing it is, therefore, that a candidate was available and could be called who could minister the gospel to those of the Finnish faith!

Our commission, which from now on has its seat more in the center of the country, in Indianapolis, Ind., is now also already authorized for the future by synodal resolution to take over other foreign-language missions in agreement with the General Presidium, if otherwise all preconditions for the successful conduct of such a mission are present, and to appoint any necessary subcommissions in the places concerned. Furthermore, the Commission is charged with seeing to it that the missionaries send young people to our institutions, so that later on possible posts can be filled with suitable men who will preach to the people in their mother tongue and provide for them spiritually, as well as to establish a student fund for such young people. For the continuation of the blessed work of our foreign language missions, an annual subsidy of about \$6000.00 will be necessary, provided that the new workers mentioned above can all be recruited and employed for these five different missions, which would then increase the number of our foreign language missionaries from 8 to 14, which would be wonderful. Our Synod has been given the special grace, before many other ecclesiastical communities in this country, of not only being able to preach the dear Gospel loudly and purely, but also already in fourteen different languages. Truly, much grace and honor that the Lord Himself gives, according to His good pleasure! May many hands take hold, so that this work, the longer it exists, will be promoted and flourish the more!

Br. S.

News from our Ostiudan mission.

In the following we once again make a few announcements from the quarterly reports of our missionaries to the Gentiles. Especially such reports, which are not written for the public, but for the mission commission, give an insight into the state of the mission and the Christian congregations and encourage praise and thanksgiving to God for what has already been accomplished through our ministry, and encourage faithful, diligent intercession and support, which are quite necessary right now. This time we will confine ourselves to the northern mission area, where missionaries Mohn, Kellerbauer, Freche, and Naumann are stationed, and at present also missionary G. Hübener and missionary candidate Küchle, since Naumann has meanwhile traveled to Europe on leave, and Mohn is also temporarily on leave. Missionary candidate Stallmann, who has arrived in India, is first to learn the language in the southern area.

Missionary Mohn in Ambur wrote a few months ago: "My little congregation is growing inwardly, as much as human eyes can see, and will, God willing, also soon experience an outward increase. Three couples with their eight children have come forward for baptism and have been taught daily for the last two months. . . . After the end of the baptism lessons I dismissed the people and want to see for a short time whether they regularly attend church services and otherwise prove by their conduct that they are serious about becoming Christians, even after the baptism giving (support during the lessons) has ceased." Soon after, Missionary Mohn was able to report that he had performed the baptisms.

In Ambur our school system is flourishing. We also have a higher mission school there. Missionary Mohn writes about one of his schools and some of his experiences in it: "The school in Periankuppam still gives me much pleasure, praise God. It is true that the Mohammedans suddenly took all their children out of the school - except four - and built their own school, as they are doing everywhere now, so that the number of pupils fell considerably. But the school has not suffered perceptibly by this; we have pretty much reached the number of 100 again. Christian instruction has been facilitated by the departure of the Mohammedans. For there is no more to be done with the followers of the Eastern Antichrist than with those of the Western. - How the four Brahmin teachers and^ the one Sudra teacher help me in teaching religion is simply amazing to me. Not a trace of opposition, but rather the greatest interest. (He who is not against us is for us/) - I had a peculiar experience with the Headmaster (senior teacher) Sabramanim Eiyer, the most conscientious Hindu I have yet met. He is scrupulously conscientious not only in his work but also in money matters - something quite unusual in a Hindu. Now in the fourth standard which he teaches there are half a dozen boys who have already passed through this class, but still want to perfect themselves for a year in arithmetic, etc., and learn some English. There are some very gifted boys among them. That is why I have gone further in religious education than usual. While I was teaching (in the pagan schools).

I usually end with the second article, but this time I have tried to go further. In my teaching on the way of salvation in the third article, I encountered, as it seemed to me, a great deal of resistance. It was painful to me because so far I had found much interest on the average among the boys. When I approached the Headmaster and asked him if there were no hostile influences at play against Christian teaching among the boys, he looked at me quite puzzled and said: 'Certainly not; the boys don't understand it; I don't understand it myself/ This was so directly and honestly said that the truth of his words was not to be doubted. When I briefly showed him in question and answer how simple the matter was, he admitted it, but said that they would soon forget it again, even he himself, and asked me for a written record of the course of my lesson. - I call this a peculiar experience, because here, in personal experience, I saw so directly how God alone, the Holy Spirit, can open the eyes of faith to the Gentiles. One instructs the boys (and with them the Gentile teachers) in the Word of God and receives such correct answers that one is suddenly of the opinion that the boys and teachers have now grasped the matter themselves. But behold, suddenly one realizes that it is dead knowledge, because the Holy Spirit has not yet made it alive in them. But the seed is planted in their hearts; why should not the Holy Spirit be able to make it alive? Admittedly, that any of the boys, who are usually from twelve to thirteen, or at the most from fifteen to sixteen, should be baptized directly, is hard to expect, because the parents would not admit it. But now, when these boys grow up, they will, no doubt, take quite a different view of Christianity from those who have had no Christian instruction. I confidently hope that our successors will reap where we have sown. Our time, of course, is without patience and has no time to wait, but after all, in missionary work, as in general, one gets farther by patience than by hurrying."

Missionary Naumann from Krishnagiri Station wrote: "The outer and inner development of the church is going slowly. I have not received any new catechumens. But in December I was able to accept a Christian family into the congregation. This was Asirvatham, his wife and two girls of seven and nine years. The parents have been taught by me with some interruptions since June 1910. As the husband is of the Roman, so I made as much reference as possible to the Roman heresies in the catechism lessons. His wife was formerly a Leipziger. They learned quite well. It was a great relief that the wife could also read. The man is employed as the third teacher in our city school. He is now also to teach religion. On the day of the reception they all went to Holy Communion. God grant that they all remain faithful to the Lutheran Church! All our parishioners are in great need of the intercession of all our Christians at home, for they are still very weak in their Christianity."

In a later report, Missionary Naumann wrote: "Now, finally, some pleasant news. Last Sunday, March 5, I had the pleasure of giving two persons the

to be allowed to give holy baptism. These were our nanny Kulitschi and one of the big boys who wanted to become a teacher, Sennan. The latter had come forward some time ago. I went over the catechism with him again and found that he knew it very well; so there was nothing more in the way. As he was a majorenn according to Indian law at the age of seventeen, even the objection of his father, who was completely against it, could not be an obstacle. When the day of the baptism was fixed, Kulitschi also decided to be baptized. She could not read, but she knew quite a bit about the catechism, since she had been attending church for years and had taken part in baptism classes for a few months. She passed her examination before the congregation quite well. But thanks be to God for these fruits of his work! Sennan's parents had held him captive on Saturday, but he slipped away by night and remained in the mission house. His people sang a heart-rending dirge in the morning, as did Kulitschi's relatives; but they were not misled. In order to prevent any disturbance of the service, I had ordered two police officers. Thus the celebration could proceed undisturbed. The three other pariah boys who were in Sennan's class and were already teaching stayed away from school, saying that their parents did not allow them to come to school anymore."

Missionary Freche in Vaniyambadi reports that he has been able to devote more time to preaching to the Gentiles. He has been accompanied by his native teacher Iowan and has enlisted his help. Various villages near Vaniyambadi have been visited repeatedly. He reports: "Jowan also talked to the people alone in various villages, of which he gave me a report. I have the impression that he has been diligent. He really cares about the missionary work. He really shows Christian zeal and Christian love. For example, he has another Christian family whose father was raised by his mother.

- because he has become a Christian - has been cast out, taken into his house, and is content with a little corner of his house, and has been so for half a year.

"My church school gives me much joy. When I consider that two years ago these children were still learning as heathen children in the heathen school, and now they have become dear Christian children, then the good is worthy of joy and thanksgiving, and I have done nothing to it. I have only done my duty, the missionary office to the Gentiles with a good conscience before the Lord and with simplicity, without any machinations - of course with many shortcomings. These new Christians are simply also a gift of His unfathomable free grace. I rejoice over them as one rejoices over his harvest." Missionary Freche also baptized 6 persons on the second day of Easter, and was immediately allowed to take 7 new catechumens into baptismal instruction, whom, according to the last news, he baptized on August 6. The congregation now numbers 97 registered souls.

Thus, despite all the difficulties, our Gentile missionary work is always making some progress. Thanks be to the Lord for all the blessings so far! May He continue to help! His kingdom come!

L. F.

To the ecclesiastical chronicle.

America.

A beautiful Walther celebration was held on October 25, the actual day of commemoration, at our seminary in St. Louis, where Walther served as president and professor from 1850 until his death in 1887, and which he saw grow from small beginnings into a large, flourishing institution. This celebration, which took place in the auditorium of the seminary, was attended not only by the teachers and students of the institution, but also by the pastors and teachers of the city, the authorities of the Concordia Publishing House and the Walther College, for both of which institutions Walther rendered special services, and other guests. The speakers in German and English were the pastors J. A. Friedrich and W. H. Behrens, who were elected by the last Synod of Delegates as members of the larger supervisory authority of our institution. The former showed in his speech how Walther had always recognized and emphasized the high dignity of the Christian congregation; the latter described Walther according to his merits as a theological writer. In addition to the chorales sung by the entire festive assembly, student choirs sang the hymn "Joy in the Word," specially composed for the Synodal Walther celebration in May, the hymn "Nun ruhe aus, du teurer Gottesstreiter," composed for Walther's funeral and sung at the occasion, and an English memorial hymn. The marble bust of Walther given to the seminary years ago by a friend and member of the congregation and the fine picture of Walther donated by an artist of our institution were displayed on the speaker's platform and decorated with a laurel wreath. Already on the morning of the memorial day the student body had laid such a wreath on Walther's grave.

L. F.

It is gratifying to see the reports of collections for the building fund coming into Chicago from congregations and individuals outside Chicago. To our knowledge, only five congregations have so far refused to help with the building of the new teachers' seminary. One small rural congregation, which usually contributes H50.00 to the building fund, has this time contributed \$200.00. A pastor of a recently planted small church in Illinois reports that he expects P500.00 from his three to four year old congregation for the seminary. An urban and rural congregation in Michigan has approved P800.00. A pastor in Indiana reports that his church will send P1000.00 for the new seminary. A pastor from Michigan told the Clerk his rural church has decided to give \$1500.00 to P2000.00 for the new buildings. A St. Louis superintendent informs us that a congregation there has instructed the board to take up a house collection annually for three years, and that they expect at least P1500.00. In the Middle District there is great zeal in one congregation. At the September congregational meeting the teachers' seminary was discussed. A parishioner writes us, "Our parish went to work with great enthusiasm and instructed our treasurer to inform the General Treasurer that our parish would contribute ^4000.00. Of this sum, H2750.00 was subscribed by the congregation members" present at the meeting. Accordingly, there is a good prospect that we shall give not only H4000.00, but possibly P5000.00 specifically for the new institution." Who not only whole congregations but individual Christians are showing imitable interest in the new institution. One out-of-town friend promises to furnish the asylum with 200 study desks worth P2000.00; another wants to furnish the dormitories with the necessary bedsteads. Also, Lutherans in Chicago, who are already rich-

have contributed substantially, promise to make larger contributions to the institution for years to come. One who contributed 82000.00 to the building lot has promised to give P 1000.00 annually for five years. A woman who contributed 81000.00 to the purchase of the building lot promises to give 8600.00 annually for the next five years. - These are certainly encouraging reports. And if others, congregations and individuals, now follow these good examples, it need not be long before building can begin. But it really should not take much longer. Synod is well informed of the crowded living conditions at Addison, which have been made more serious by the large increase in September of 47 students entering the underclass. We hope that the report of the Lutheran Education Society in the last "Lutheran" will be as encouraging to Christians far and wide as the reports of out-of-town Christians are to the Lutherans in Chicago.

P. S.

On October 14 and 15, our Norwegian co-religionists celebrated a splendid feast at Decorah, Iowa. York has been the site since 1862 of Luther College, begun near La Crosse, Wis. in 1861, the oldest institution of higher learning in America established by Scandinavians. The "Lutheran" at the time reported the dedication of the magnificent main building on October 14, 1865, the destruction of the flourishing institution by fire on May 19, 1889, and the dedication of the newly built institution on October 14, 1890. On the latter occasion, Blessed Prof. H. Wyneken was the representative of our Synod and, at the special invitation of Praeses Preus, delivered one of the ceremonial addresses. This year's jubilee celebration was introduced early in the morning by a chorale played by the college band. At 10 o'clock the pastors, professors, alumni, festive guests and students present went in procession to the auditorium, a large hall belonging to the college buildings. After the singing of the hymn "Ein' feste Burg" and a hearty prayer by the President of the Institution, Pros. C. K. Preus, the President of the Synod, D. H. G. Stub, held the ceremonial address, in which he illuminated the goals that the founders of the school had in mind fifty years ago, namely that Luther College should be a Norwegian-American and a Christian-Lutheran institution, and then showed point by point that the school had fulfilled its purpose up to now and that it intended to strive more and more towards the goals mentioned also in the future. D. Stub then presented the authorities of the institution with a jubilee fund of 8250,000, to which the well-known railroad magnate James Hill in St. Paul had contributed 850,000. This was followed by an address by the first president of the school, now emeritus as such, D. Lauritz Larsen. In touching words the venerable old man commemorated past times and said, among other things, that he had been especially inspired by his two-year stay in St. Louis as a professor at our seminary for the higher education of the Lutheran Church. At 2 o'clock in the afternoon the celebration continued. Dr. Hektoen of Chicago spoke on behalf of the alumni, Prof. O. Brandt, in an address, conveyed the greetings of Luther Seminary at Hamline, Minn, Pros. Ordahl likewise that of the Norwegian Teachers' Seminary, and then the undersigned, representing our Seminary, the General Presbyter and our Institution at St. Paul, further Prof. Ernst, representing the Institution at Watertown and the General Synod of Wisconsin, Minnesota and Michigan, and a large number of representatives of various Institutions in the circle of the Norwegian Synod, came to speak. Congratulatory dispatches and letters were also read, including a letter from our Institution at Fort Wayne, from King Haakon of Norway, Governor Eberhardt of Minnesota, etc. In the evening, the institution was illuminated, and there was a

concert took place in the auditorium, during which further congratulatory messages were read. At the festive service on Sunday morning Prof. O. Brandt. In the afternoon the formal dedication of the Luther statue took place on the college campus, at which D. Ylvisaker delivered the address. The Luther statue is a reproduction of the one erected in front of our seminary. - Luther College is a seven-grade institution with 13 teachers and about 200 students. Fifty years ago there were 2 teachers and 12 students. God bless Luther College, which for many years maintained the most intimate relations with our local seminary, also in the future and grant that many more of its alumni will enter the service of the Lutheran Church as preachers of the Word of God and of Lutheran doctrine.

D.

The following latest figures give an idea of the **growth and size of the Norwegian Synod**, of whose institutional jubilee the foregoing is a reference. The Synod is now divided into 5 districts, the Eastern, Iowa, Minnesota, Northwestern, and Pacific Districts, of which the Minnesota District is the largest and the Pacific District the smallest. The total numbers are: 145, 203 souls, 91, 450 communicant members, 1025 congregations, and 410 pastors and professors. Since the year 1898 the Synod has increased by 30,000 souls, 25, 450 communicants, 290 congregations, and 131 pastors.

L. F.

In its Indian heathen mission among the Telugu, the General Council is sending 5 new workers this fall, three pastors and two virgins, to work among the Indian women, among whom, according to the custom of the country, a female person finds entrance much more easily than a male. It has not been possible for our Heathen Missionary Commission to send out new missionaries this year. And yet, if the work is to go well and be further extended, we should have at least two new laborers. May God bring them to us soon!

L. F.

The Young Men's Christian Association strives to unite the young men of the various church fellowships in the church. While God's Word strictly forbids old and young religious fellowship with those of other faiths in the clear words, "Depart from them" Rom. 16:17, this association says: Put aside doctrinal differences and join with those of other faiths as brothers! The leaders of the association use beautiful club halls, reading rooms, gymnasiums, lectures, lessons for business life and the like as a means of attraction. That the Young Men's Christian Association is really striving for an un-Christian union is clearly evident from the following words of a German friend of the association: "We cannot deny ourselves the opportunity of also wreathing a little wreath on the Young Men's Christian Associations. . . . With the fragmentation of the church in America and England, the Verein plays a very different role than it does here. The members of the most diverse churches come together in the association house and learn to appreciate each other there as brothers in Christ. The leaders of the otherwise widely divergent churches participate in the work of the association and unite there for common work on a neutral ground. . . . Of how one comes together on this ground a pretty example is the Young Men's Christian Association in Jerusalem, in which not only the representatives of the various Protestant congregations take part, but which, though standing firmly out of the 'Paris base' for the active members, unites in its class for Bible study with its Protestants also Greek, Latin, Coptic, and Syrian Christians, and even Jews and Mohammedans, for common contemplation." This is plain language. We do

We are right to warn our Lutheran youth against this association. In doing so, however, we should not forget our duty to our confirmed youth. C. F. D.

Roman intentions. One does not do injustice to Rome if one does not credit her with good intentions in regard to the liberal institutions of our country. When the Roman Catholic Judge McLaughlin was recently given a banquet in Boston after his appointment as Chief Justice of Massachusetts, a Roman Catholic speaker said: "The time is coming when men elected to high office in our commonwealth must be not only Catholics, but educated in Catholic colleges, for in twenty years we shall have control of the state, both in political and other respects." - Rome has always lusted to rule, and seeks to accomplish her purposes in secret or quite publicly, by cunning or, where she can, by force. L. F.

Abroad.

Some personal news from the Australian Synod will be welcome, especially to our younger pastors. Fr Zschech, who has been helping out there for some time, has been appointed as the fourth professor at Concordia College in Adelaide. He has also accepted the appointment and was to be inducted into his new office on September 3. - The parish in Perth, Western Australia, where Fr. Fischer has stood for a number of years, is still vacant. It had coveted a candidate from us, but could not be considered. and a calling twice of younger pastors from our Synod was also unsuccessful. In the vacancy the congregation, which is quite distant from the centre of the Australian Synod, is served by pastors who, with the permission of their congregations, stay a few months each in Perth, as first by Janzow, then by IX Brauer, and at present by P E Appell. - P. Mensing has accepted an appointment as second travelling preacher to the State of Queensland, where new doors have lately opened for the Inner Mission, and where he has already helped out for three months with the consent of his present congregation. In his place at Murtoa in the State of Victoria Fischer has been appointed. L. F.

Among the commemorative days which this year 1911 has brought us, and by which we are to be reminded of the teachers and witnesses of truth concerned, is also the 300th anniversary of the birth of the well-known hymn writer P Johann Olearius. He was born on September 17, 1611 in Halle, where his father, Johann Olearius, the progenitor of the famous Olearius family of theologians, was a pastor and superintendent. After studying theology in Wittenberg, he began lecturing there in 1632, became pastor in Querfurt in 1637, court preacher and confessor to the duke in Halle in 1643, earned a doctorate in theology in Wittenberg, and was finally court preacher, church councilor, and general superintendent in Weissenfels, in which office he died at the age of 72 on April 14, 1684. He lived through the terrible time of the Thirty Years' War and had to witness the destruction of his parish church by the soldiers in Querfurt. He was one of the most prolific poets of his time, and a number of his songs have passed into the church hymn books, and are preserved in them to this day. The form of his songs, which are usually short, is simple and plain, written in a language that is understandable to all, and their content testifies to a childlike trust in God and a grateful love for his God and Saviour. In our church hymnbook he is represented with 11 songs: No. 5: "HErr, öffne mir die Herzenstür"; No. 35: "Nun kömmt das neue Kirchenjahr"; No. 63: "Gott Lob, mein JESus macht mich".

pure"; No. 68: "O wonder great! Marien Schoß"; No. 144: "Gelobet sei der HErr"; No. 204: "Ich will zu allen Stund"; No. 232: "Ach, wie groß ist deine Gnade"; No. 275: "JESus selbst, mein Licht, mein Leben"; No. 327: "Wer den Eh'stand erwählen will"; No. 380: "Wenn Unglück hat dich betreten"; No. 391: "Sollt' ich meinem Gott nicht trauen." L. F.

The power of the word of God.

In the picture of Gustav Gerok's life, compiled from letters, which he draws up of his father, the well-known poet Karl Gerok, there is a poignant letter from an American preacher, which he addressed to the aging poet of the "Palmblätter" in 1883 on behalf of one of his deceased confessionals. The letter has the following content:

"Kindly give me your attention for a short time with the satisfaction of having brought salvation to a man from a terrible deed and its consequences through the power of evangelical truth. Four months ago a man of my congregation had me called to his deathbed at midnight for confession and to receive Holy Communion. The dying man made a confession of his past to me, which was his last wish and will to share with you, Brother, since it was you who had saved him from bloodguilt at the time. Tears of heartfelt gratitude welled up in the poor man's eyes as he gave me the account of the following incident half an hour before he died:

"About twenty years ago I came to Stuttgart with my wife and two children to settle there on the advice of my brother-in-law. My brother-in-law had a specialty shop at the time and persuaded me to invest my fortune with him to expand the business, which I was willing to do without any security. But he deceived me and then turned me away. The worst thing, however, was that my Fran inexplicably became cold and repulsive towards me and, in spite of my pleading, remained in the house where I had been so shamefully deceived. It later turned out that the two had acted in collusion. In desperation I decided to murder myself, my unfaithful wife and my two children. I bought a double-barreled rifle and a pistol, loaded the guns and hid them behind the bushes in the cemetery. I had already written to my wife inviting her to come to her mother's grave with the two children, because I wanted to say goodbye to them there, never to return. She had accepted. Long before the appointed hour of the evening meeting, I was already driven to the cemetery in the afternoon by restlessness.

"My thirst for revenge had robbed me of reason; I wanted to ruin the wretched and bring peace to the children. While I was roaming the rows of graves, wild with excitement, and already looking forward to being soon released from the misery of this life, there - suddenly a funeral procession moved in front of me towards a freshly raised mound of earth. Ahead walked the well-known Dean Gerok. It occurred to me to listen to the eulogy, for I said to myself that it was also your eulogy, because as a murderer you don't get one. I thought I was doing the right thing. I crept near the funeral assembly and heard the words that remained unforgettable to me: "My God, do not take me away in the middle of my days! Ps. 102:25.

"At first I listened only with my outer ears; but gradually I became more attentive, but also more anxious. The Lord Dean talked of the gravity of dying; on and on

I continued to listen to him; his words struck me like blows from a club and shattered my hatred and murderous thoughts to such an extent that I finally, deeply shaken, sat down on a hidden grave and began to weep bitterly. For a long time I might have sat there; on leaving the place I felt free from the ghastly lust of murder, and from a fervent heart thanked thy dear God for the wonderful salvation. While I sat in my tears and dreams, my wife had come and asked for me from a grave-digger; but he did not remember a single man among the many.

"I then set out and took my firearms with me. I wanted for the last time to persuade my wife to turn back or else to emigrate. With this firm intention I walked towards the street where my brother-in-law lived. But a dark foreboding overcame me as I stood at the front door. I opened noiselessly, stepped into the hallway, and heard my wife's laughing voice: "I think the fool has run away without saying good-bye; now we can live on prettily as brother and sister." - The poor man staggered out of the door, with a cry of terror from the wretch who had seen him, and left the next day for Bremen.

"Reverend Brother! May you realize by this notice how unconsciously the word often saves from the crime. The deceased remained single here; he was always taciturn, and never did I see him smile; but he died a Christian. Of his wife, some one had told him, three years after his emigration, that she had died of nervous fever, and in her illness had asked much for him."

So much for the letter.

Even today, is not the Word of God "a hammer that breaks rocks"?

Confess Christ in words, but deny and blaspheme his power? I was in the same mire; I thought that Christ was a judge (although I confessed with my mouth that he suffered and died to redeem the human race) who should be pacified by keeping my Rule. Therefore, when I prayed or said Mass, I always added at the end: Lord Jesus, I come to you and ask you to accept the difficult service in my Order as a payment for my sins.

But now I thank the Father of mercies, who hath called me out of darkness into the light of the gospel, and hath graced me with an exceeding rich knowledge of my Lord JESUS Christ, for the which cause I, as well as Paul, reckon all things as evil, and count them as filth; that I may win Christ, and be found in him (Phil. 3:8, 9); that I have not my righteousness from the rule of Augustine, but that which cometh by faith in Christ, etc. To whom be praise and glory, together with the Father and the Holy Spirit, for ever and ever. Amen.

A true word from a Catholic.

I was standing the other day on one of the highest points of the mountains; at my feet lay spread out the fertile, rich Silesian country with its smoking factory chimneys and ironworks. Like silver ribbons, rivers large and small meandered through fields and meadows. Towns and villages lay strewn between them, and in the background rose mountains again, their tops still covered with winter snow. Where I stood, however, I was surrounded in close proximity only by rugged rocks, and a deep abyss stretched at my feet. The narrow footpath, which I had come with a guide, passed here over the most dangerous part of the mountains. I felt as if the storm, which raged with giant force around the sharp corners, could with ease blow a man here, where he would find a certain death in the rocky chasms, and involuntarily my hand grasped for a support. Then I saw that I was embracing a crucifix carved out of stone, which had been erected here on the highest peak and had probably withstood all the raging storms and tempests for many years.

As I climbed the mountain, I had already noticed the various images of saints along the way, placed in small chapels and on tree trunks, and my companion, as a zealous Catholic, had soon told me about St. Joseph, soon about St. Barbara and others who were venerated there. At the sight of the crucified Saviour in this most perilous place, I could not suppress the question:

"Why does the Lord Christ Himself stand here, and not one of the patron saints as below?"

The simple mountain man looked at me for a moment, considering, and then, looking up devoutly at the cross, said:

"Yes, look here, dear sir, the others can't do it! The place here is a mighty dangerous one; if it were not for the Lord Jesus himself keeping watch, many a man would not come home happy again!

I stood for a long while in silent reflection on the "mighty dangerous place"; my hand had found a support. The man was right; all "others" are not strong enough, even if they are called "saints" in the Roman Church. The Saviour alone can manage to bring a man "home again happy from all dangers. If only we had his image always right before our eyes! No one else can really help.

Monk absolution.

In his great interpretation of St. Paul's Epistle to the Galatians, Luther says concerning ch. 2, 18 (St. Louis edition IX, 209 f.):

In confession the monks made no mention of the faith or of the merit of Christ, but introduced only human satisfactions and merits, as may be seen from the following formula of absolution, to say nothing of others which the monks used among themselves, namely, those who wished to be esteemed for living spiritually in a higher degree than others. These I will place here, so that our descendants may also recognize the immeasurable and unspeakable abomination of the papal empire.

Formula of absolution of the monks.

God forgive you, my brother! May the merit of the passion of our Lord Jesus Christ and of the blessed Virgin Mary and of all the saints, the merit of your order, the hard life in the spiritual state, the humility of your confession, the repentance in your heart, the good works which you have done and will do out of love for our Lord Jesus Christ, be sufficient for you to receive forgiveness of your sins, growth in merit and grace, and the reward of eternal life. Amen. - Here you hear Christ's merit mentioned, but if you consider the words a little more carefully, you will see that Christ has nothing to do with it, and that the honor and name of a justifier and savior are withdrawn from him, while this is ascribed to monastic works. Does not this mean that the name of God is uselessly used? Does it not mean

Old gold.

Someone once wrote on a barn door with chalk:

I have horseradish; and both, This I wrote with chalks: And he
that hath no horseradish; and both, Let him wipe off this
rhyme.

But he has not been wiped by anyone. Every man has his own little parcel to carry, and if it came to an exchange, who knows whether in the end every man would not want to keep his own. It is certain that suffering and affliction are no more natural to man than a dove may fall in love with a sparrowhawk, or fire and water may enter into marriage. But it is just as certain that we are all subject to the rule:

The gold is proved on the hearth of fire, The honourist in many
a hardship.

Therefore, it would be folly to try to get right with God when he sends us something we would rather not have, or when he takes from us something we would like to keep. Every time the sheep bleats, it loses a mouthful of food, and every time we complain, we miss a blessing. If one door is shut, God can open another in its place. If the peas do not come up, the beans will come up. But if both fail, the potatoes are still there. In Ireland there are said to be families in which a herring hangs over the table, on which each one brushes his potato to and fro. When the herring is used up, one brushes the potato by the thread, or points to the place where the herring once hung, at every mouthful, and yet one is glad and thankful if one has only one potato, which is then called a "pointing potato." Whether this is really quite as I read it in the book of old may be left open. But in any case it is true that he who covets much is poorer than he who has little. Item:

He that eateth dry bread, it shall be well with him: he that eateth
sorrow instead of roasting, his meat shall not profit him.

Luther's frugality.

The highest frugality was Luther's ornament. However gladly he shared with friends the pleasures of the table, when the Elector had adored a piece of venison, or the Council a cask of wine, he had, as a rule, few wants for himself. "He enjoyed," relates Melancthon, "but little food and drink. I have seen him, and in perfectly good health, eat and drink nothing four days in succession, also often else at other times content himself many days in succession daily with a little bread and a herring." With this frugality he often found the means to support others abundantly. Often he asked for others, seldom for himself; nay, he even sought to limit the favors of his prince for himself.

Luther on the state of doctrine.

The priest and the schoolmaster plant and grow young trees and shrubs in the garden. O, they have a precious office and work, and are the noblest jewels of the church. And I, when I speak of the ministry and other things.

If I could or had to leave things, there is no office I would rather have than to be a schoolmaster or a boys' teacher. For I know that this work, next to the ministry, is the most useful, the greatest, and the best, and I do not yet know which of the two is the best. For it is hard to subdue old dogs and to make old wolves pious, for which the preaching ministry labors and must labor much in vain; but the young little trees can be better bent and pulled, though some also break over it. Rather, let it be one of the highest virtues on earth to faithfully raise the children of strangers, which very few or almost no one does with his own. - A diligent, pious schoolmaster or magister, or whoever it may be, who faithfully trains and teaches boys, can never be rewarded enough and paid for with any money, as even the pagan Aristotle says. But it is still despised among us, as if it were nothing at all, and yet we want to be Christians.

Obituaries.

On September 14 the Lord, according to His inscrutable counsel, called again a young, faithful servant of His Church to eternal rest by a blessed death, Fr. Heinrich Karl Friedrich Ohldag. He was born in Lüneburg, Hanover, on June 16, 1871, and came to America with his parents in 1883. After a short stay in Minnesota his parents moved to Omaha, Nebr. Here the deceased was confirmed by Fr. E. J. Frese and won for the service in the vineyard of the Lord. The gifted young man first attended our high school in Milwaukee and then completed the high school course at Fort Wayne. In 1893 he passed his examinations in St. Louis and entered the ministry of the Word. He labored in great blessing in Oneida, S. Dak. and Hurley and New Fane, Wis. and lastly in Chicago, where he was active for 44 years in the Zion church in Roseland. Thus he has spent eighteen years in: Church service. - On June 4, 1896, he married Miss Klara Osterhus, of Milwaukee. This marriage the good Lord blessed with four children, one of whom died soon after birth and baptism. - In the winter of 1909 Fr. Ohldag began to fall ill and in the summer of 1910 he went to Wisconsin for a few months to recuperate and recover. But God wanted it differently. His condition worsened. So he returned to Chicago with his wife and three children. But since his extremely painful nervous condition (I-oomotor ^taxin) was steadily increasing, he was persuaded, on the advice of local physicians and with the approval of his congregation, to seek out the mild climate of Southern California. On the 17th of November last he arrived at Pasadena, Cal. York, he also, after a severe illness, fell asleep in the faith of his Savior, and entered into the rest of the children of God. He was given a Christian burial at Pasadena, Sept. 16. Father A. Hansen, who visited him diligently during his serious illness, officiated at the house of mourning and at the church. He based his funeral sermon on the special consolation of the deceased from the blood of Christ, 1 John 1:7. H. W. Oerl officiated at the grave. The deceased brought his age to 40 years, 2 months and 28 days.

Let us suffer with Jesus, let us become like His example. After suffering come joys; Poverty here makes rich there. Seeds of tears that reap laughter;

Hope comforts patience!
The grace of God can easily make
sunshine out of rain. JEsu, here I pity
thee, Tort share thy joy with me!

On the night of October 8-9, according to God's will, the earthly career of the teacher Friedrich Heinrich Stünkel came to a close. He began his pilgrimage Feb. 17, 1847, at Concordia, Mo. where he was born to the elder Friedrich Stünkel. York he attended the parochial school, and after his confirmation was sent by his pious father to the teacher's seminary at Addison. Thus his youth coincided with the youth of our Synod, and the spirit of newly awakening Lutheranism, which happily moved those circles, also left its indelible mark on our Stünkel. For to the end of his life he showed the liveliest interest in Lutheran doctrine and customs, as well as in the spread of the Lutheran Church and its prosperity. Even in times of severe infirmity, life soon came into the frail form as soon as the conversation turned to these subjects. In this sense he also participated in the life of the congregation and in the work of the conferences, as he was a very regular visitor to conferences and synods. It was also always a pleasure for him to participate in church festivities, such as church consecrations, mission festivities, and jubilees. He began his teaching career in 1868 at Waldenburg, Macomb Co, Mich, but from there he was called the very next year to the school of the Immanuel congregation at Detroit, Mich. Here he has been in continuous employment almost to the end of his days. How many children's souls must he have begotten of justification without the works of the law, by faith alone, during those 42 years! But in this he also lived himself. He did not want to know anything about his own worthiness; only the blood of Christ comforted him. His wife was Berta, a native of Kulms, who bore him thirteen children. Of these, two sons preceded their father in death; the eldest son, a promising high school student, he had to watch drown while bathing without being able to help him. He survived his wife by about fifteen months. His last suffering was a most severe and painful one. But he always found comfort and patience in the Gospel, especially in the hymns of our church. His faded body was laid to rest in the Trinity churchyard at Detroit.

W m. Hagen.

The English Synod had a second one printed by the Concordia Publishing House. In the meantime, however, as a result of the union of the English Synod with ours, all its publishing articles have passed into the possession of our Concordia Publishing House.

L. F.

The Saviour, my Redeemer. Catechesis for Christmas Eve by W. E. Rein. St. Louis, Mo. Concordia Publishing House. 1911. 15 pp. 4X7. Price: 5 cts; dozen price: 30 ets; hundred price: H2. 50.

A new Christmas surgery, which will be welcome not only for variety, but especially for its emphasis on the truths of the Second Article. L. F.

From the *Northwestern Publishing House, Milwaukee*.
three writings:

FOLLOW JESUS. By William Dallmann. 297 pages 5X7 1/4 in
Canvas bound with gold and cover title. Price: tzl.00.

The author gave these sermons to his congregations in New York and Milwaukee and is now publishing them at the request of the publishing house. One listener wrote to him about them: "I have learned not only to believe in the Gospel, but also to live up to it", and no doubt many a reader of the book will benefit from this. As the title of the book already shows, these are not sermons on the righteousness of faith, but of life according to the saying that Christ is also made unto us sanctification, 1 Cor. 1:30. Therefore the first sermon with the heading: "Come to Jesus" must be regarded as a prerequisite and introduction to all the following ones. We have not been able to read all 37 sermons. But what we have read shows again the well-known advantages of the author: fresh, lively presentation, popular language, so that we can also recommend this book for stimulation and edification.

Sermon on secret societies by B. P. Nommensen. 13 pages 5X7. Price: 5 Cts.

An appropriate sermon on Eph. 5, 11, in which it is explained that the so-called lodges really belong to the unfruitful works of darkness, and that therefore a Christian must not have fellowship with them.

Immanuel, the Lord, is here. Christmas celebration for weekly and Sunday schools. Compiled by J. Gieschen. 24 pages 5X7. Price: 5 Cts.; Dozen Price: 40 Cts.; Hundred Price: H2. 50.

Another new Christmas liturgy, based on the hymn "Immanuel, der HErr, ist hier". In the case of lesser-known carols, the notes are included. L. F.

Arise, become light! Alternate chant on Christmas Eve by J. P. T. Kirsch. Concordia Publishing House, St. Louis, Mo. 6 pp. 914X12. Price: 20 Cts.

Christmas Liturgy by J. H. u. Concordia Publishing House, St. Louis, Mo. 4 pages 814X1014. Price: 15 Cts.

No. 1 was given to our publishing house as a gift by the composer and now appears in its second edition. It offers a longer Christmas chant between the liturgist and the children, consisting of words of prophecy and fulfillment. At the same time, our publishing house brings to mind the similar liturgy composed by teacher P., which has been known for a long time, in which the recitative tone has been particularly happily hit in the alternating chant and the text "Uns ist ein Kind geboren" (To us a child is born) has been especially well set to music for a children's choir. L. F.

Conjugation tables. By Aug. Crull. St. Louis, Mo. Concordia Publishing House. 8 pp. 6X9. Price: 3 cts. postage free; dozen price: 15 cts., postage special; hundred price: tzl.00, postage special.

An offprint from the author's well-known and proven "Lehrbuch der deutschen Sprache" (Textbook of the German Language), which can be of good service to all teachers and school-keeping pastors in teaching the German language.

L. F.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

American calendar for German Lutherans for the year 1912. Concordia Publishing House. 8°. 96 pages, paperback. Price: 10 Cts.

This time, this indispensable friend of Lutheran Christian homes in our country appears in a new, unfamiliar skirt. It will be no less welcome for that. The reading material, covering pages 15-43, is of the usual quality. The address index is more pleasant to the eye than before. From the pages of the cover is the price list of some of the Concordia Publishing House items. When the calendar returns, a directory like the second one of 1907 will certainly be appreciated by many; one every six years is not too frequent. It provides better information than the other lists, especially about our parochial school teachers.

K.

JUSTIFICATION. An Essay read before Augustana Conference and published by its order. Second Edition. Pittsburg, Pa. American Lutheran Publication Board. 60 pages 414X7. Price: 10 Ets.

An instructive, excellent treatise on the central doctrine of the Lutheran Church on justification, written by Prof. W. H. T. Dau. The first edition was out of print, and that is why the original publisher

Ordinations and introductions.

On behalf of the respective District Presidents were ordained and inducted:

On the 12th Sunday, n. Trin.: Kand. F. L. Whether he schooled as assistant preacher at Trinity Church, St. Louis, Mo. assisted ?.. A. R. G. Hansers by Prof. W. H. T. Dau.

On the 14th of Sonnt, n. Trin.: Kand. L. Küsfner in the church at Bakersfield, Cal. by P. A. Berner.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., November 14, 1911.

No. 23.

Christian liberty.

An important article of Christian doctrine is also the article of Christian freedom. God's Word says: "Stand therefore in liberty, that Christ may set us free, and be not entangled again in the bondage of the yoke," Gal. 5:1. If we read the history of the church, especially that of the Reformation, we find that our fathers fought and contended for it with great earnestness from God's Word. If we read the confessions of the Evangelical Lutheran Church, we hear that every Christian should take care that his liberty is in no way diminished and offended by hypocrites and enemies of the truth. It must therefore surely be a not unimportant question: In what does the freedom of Christians actually consist?

First of all, it does not consist in civil freedom. In our new fatherland, freedom is the watchword of all speakers. Freedom! Freedom! it sounds on all lips; Freedom! it reads in all the daily papers. To all this word is sweet and lovely. From this freedom one hopes everything: better times, better men; yes, one speaks of freedom as if it were the goddess of the world; and the unbelievers fall down before the image of civil freedom as before their god, from whom alone all good comes. Now, however highly Christians esteem civil liberty as a dear gift of God, it is not the liberty which Christ promised and brought them. Rather, Christ says that his Christians will always be the oppressed and persecuted, and that every Christian must be subject to every authority wherever he is. Freedom in Christ can be possessed even by the poorest slave; and the freest citizen can still wear the spiritual chains of slavery from which Christ has freed his own.

But even further, evangelical freedom is not freedom from God's word, will, and order. If a man is admonished here to do something that God's Word commands, or if he is warned against something that God's Word forbids, he must often immediately hear the word: We live here in a

free country; we have come of age; we will not have fetters put upon us! Even those who want to be Christians make themselves equal to the world, participate in its deceitful trade and commerce, partake of its lust, engage in vanity with it; and to this equality with the world they give the glorious title of Christian liberty. In particular, we see our youth in great licentiousness. No sooner are our children out of school than they ridicule our discipline, no sooner do they wish to obey any man; they despise their parents, pastors, teachers, and masters; they are already looking forward to their civil maturity, where they then intend to shake off all discipline and order completely. And why do they do this? They think and say it: We are in a free country; therefore we want to be free and subject to no one. But this is not the liberty of Christ, but of Satan, in whose ropes such wishing to be free are caught. Alas, poor people! Poor, wretched youth! What men set free for you is therefore not set free by God; national custom and national freedom are not the custom and freedom in the kingdom of Christ! Oh, many a man will cry alas and woe over the liberty he has taken, when he will lie there in eternal bondage to death for it.

"If the Son shall make you free, ye are justly free," saith Christ John 8:36. This evangelical freedom consists chiefly in three pieces: first, the Christian is by faith free from the penalty and dominion of sin; his sins are forgiven him, and he is driven and governed by the Holy Spirit, that he need not, like an unbeliever, follow the lusts of his flesh as a slave, but resist and overcome sin and the world. Second, the Christian is free from the yoke of Old Testament ceremonial and civil laws. Thirdly, the Christian is free not to have any human ecclesiastical order imposed on him as necessary to salvation, but also to establish and keep all kinds of human order voluntarily. In these three things consists the jewel of Christian liberty. (Walther, Brosamen, p. 184 f.)

The will of God.

In fourfold consideration.

1.

"As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being, and live. 33, 11. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," Joh. 3, 16. "God wills that all men be saved, and come to the knowledge of the truth," 1 Tim. 2, 4. "The Lord ... wills not that any should perish, but that every man should repent," 2 Petr. 3, 9.

This is the general will of God. God wants, God has the earnest and ardent desire, that all men, all sinners without exception and without distinction, may be saved.

Christ, the Beatificator, was therefore promised to all men, came for all men, redeemed all men, reconciled all men to God. Yea, "God was in Christ, reconciling the world unto himself, not imputing their sins unto them," 2 Cor. 5:19. "As therefore by one [Adam's] sin came condemnation upon all men, even so by one [Christ's] righteousness came justification of life upon all men," Rom. 6:18. 6:18. So the atoning work of Christ, with his righteousness vicariously fulfilled for us, has the meaning that God, for Christ's sake and in Christ, has forgiven the sins of the whole world, has given to all men justification leading to eternal life. So earnest, so firm is, so mighty goes the general will of God's grace.

And now God has established among us the word of reconciliation; he sends this good news into all the world to all creatures, so that all sinners may come to the knowledge of God's grace, be converted, turn to repentance, believe in Christ, and through such faith accept, grasp, have the reconciliation and forgiveness and justification long since finished and given to them, and thus be declared by God to be his justified and gracefully accepted children. And that these things may be accomplished, God always gives his Holy Spirit with the word, which makes the word grave, convincing, and powerful, so that he who does not believe is stiff-necked and uncircumcised in heart and ears through his own fault, and always resists the Holy Spirit, Matt. 23:37; Acts 7:51. 7, 51. So serious, so firm is, so mighty goes the general will of God's grace.

This general will of God's grace, Christian, stands and remains firm, and is the one solid foundation of your faith and your blessedness. Stay with it! And when sin, trouble, temptation, and death darken your faith and make your salvation uncertain, flee to the word of God's general will of grace: this gives light and confidence. And by nothing, by no doctrine, by no consideration, let the general will of God's grace mislead thee. Against all that would make the general will of God doubtful to thee, set thee, yea, I say, with a great curse, Gal. 1:8, 9.

2.

The Lord Jesus Christ said to His disciples: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark. 16, 15, 16.

God wants his grace accepted through faith. When the gospel is preached of the general will of grace and of God's act of grace that applies to all men, sinners are to be converted, to turn to repentance, to recognize the saving truth with confidence, and to believe. This is precisely what is said of God's general will of grace in the sayings given under 1. God wants to make all men blessed, but he wants to make them blessed by faith. God wants to make the wicked, the unbelievers, blessed, but he first wants to convert them and make them believers. He that will not be converted and made believers shall not be saved. Nowhere in Scripture is there a hint of a promise that the ungodly and unbelieving will be blessed in their ungodliness and unbelief. Everywhere in Scripture the real attainment of blessedness is promised to believers alone, to those made believers by God through grace, or, which is the same thing, to the elect. "He that believeth . . . shall be saved; but he that believeth not shall be damned." So when God promises Christ, and the blessedness freely procured and offered through him, he means all men, has all men in mind. But when God promises the real and final possession of blessedness, he has only believers in mind.

Is this contrary to the general will of God's grace? Not in the least! How? if God procures salvation for all, offers salvation to all, and urges them with God's power to believe, and then says: "He that believeth. . . shall be saved; but he that believeth not shall be damned"-is this contrary to God's general will of grace? Believe, O man, and thou shalt be saved! Apost. 16, 31. And herewith what was said in the "Lutheran" of 1910 (page 71) is explained in more detail.

3.

"Forasmuch then as he hath chosen us through him (Christ) before the foundation of the world, . . . and hath ordained us to filial adoption unto himself through JESUS Christ, according to the good pleasure of his will, unto the praise of his glorious grace," Eph. 1:4-6.

This is the will of God as it appears in the eternal election of the children of God to eternal life, in the election of grace.

This eternal election, this choice of grace, and the will of God that appears in it, is only for us, the believing children of God, who through faith are finally saved. By grace alone, and for Christ's sake, God hath chosen and ordained us from eternity to filial adoption unto himself, to faith, and to eternal blessedness, and hath consequently made us believers in time, and his children, whom he will surely bring to eternal blessedness by faith, and that according to the good pleasure of his will. Yes, according to the good pleasure of his will. According to what else? In our own

In our nature we are born of the flesh, we hear nothing of the Spirit of God, we are dead in trespasses and sins, we are God's, and in no way differ from those who are unbelieving and perishing. There was and is in our own nature no other and better conduct, no accommodation to grace, no refraining from any resistance to the grace that approaches us, for which very reason God chose us by grace and for Christ's sake. According to what, then, has God chosen us? According to the good pleasure of his will, to the praise of his glorious grace. It is not otherwise, nor can it be otherwise.

Does this contradict God's general will of grace, which after all is over all men? Certainly not! But when our reason begins to ponder and to draw conclusions, it is not able to rhyme here. But, Christian, thou shalt not reason, nor draw conclusions, nor rhyme. Thou shalt believe the word of God. Thou shalt believe that God hath from everlasting chosen us, his children, by grace, for Christ's sake, unto faith and salvation, according to the good pleasure of his will, to the praise of his glorious grace, and not because of our better or worse behaviour. And thou shalt believe that God loveth them which perish through their unbelief, and hath not left them wanting either in his will of grace, or in his works of grace; but that they perish only and solely through their own fault.

4.

"He therefore hath mercy on whom he will, and hath put away whom he will," Rom. 9:18.

This is the hidden majesty will of God.

And what is this will?

Let us approach the answer to this question from the will of God revealed to us in Scripture.

The revealed will of God is this: God wants all men to believe in Jesus Christ and to be saved through faith. Therefore God gives his word and the Holy Spirit. Whoever hears this word of the Spirit and believes, has become a believer through God's grace alone, without any action on his part. He who does not believe this word of the Spirit is unbelieving through his own fault, not because God has left him wanting. On such a one God may well bring the judgment of hardening. But God only hardens him who beforehand has continued to resist the Holy Spirit, who has hardened himself. He that believeth shall be saved; he that believeth not shall be damned. - This is the will of God revealed in the Scriptures, in the Word of God. And this revealed will of God is quite firm, quite reliable, as firm and reliable as God's word, as God's oath, as God's truthfulness, as God himself. Can God make his word a lie, break his oath? Can God become untruthful and deny himself? Impossible! If you rest in faith on God's will of grace revealed in his word, you cannot possibly lack blessedness. Is this not quite clear?

Yes, that is quite clear. And yet there are questions here to which we find no answer in this life, to which God gives no answer in his word, questions with which

we are faced with an insoluble conundrum. Such questions now follow:

Christian and Adolf both had God's word. How is it that Christian became a believer, but Adolf did not? Were they not both by nature quite equally spiritually dead? Yes, that is what God's Word teaches. Did not the same Word of God and the same power of reading God approach both of them equally for conversion? Yes, so teacheth God's word. Where then did the great and eternally decisive difference between the two come from, that Christian became a believer and Adolf did not? You say: Adolf didn't want to believe. That's right. But did Christian? Did Christian want that out of himself? No, just as little as Adolf. God made Christian willing according to the good pleasure of His will, to the praise of His glorious grace. Why didn't God make the very same Adolf also want? Do you know the answer?

Or: There are two baptized little children of God. One dies in his baptismal grace and becomes blessed, the other grows up, becomes godless and is lost. Why didn't God let this one also die in his baptismal grace? Can you understand this?

Why did God let Satan and his angels fall? Why did God let Adam, and in him all humankind, fall into sin, death and ruin?

It is certain, and reason alone teaches from the natural knowledge of God, that God has the power to convert an Adolf as well as a Christian, to lead the one baptized child into blessedness as well as the other, and to prevent all destruction. Now if God has the power to do this, and yet does not do it, it must be because of his will, but certainly not because of a lack of his good, gracious will, which is present in the general will of grace. Reason teaches, from the natural knowledge of God, that nothing, either good or evil, can happen without the will of the Almighty Majesty of God. And as to conversion, and non-conversion, and hardening, the very Scripture confirms this, saying, "He therefore hath mercy on whom he will, and hath hardened whom he will." 1)

And this is the hidden majesty will of God.

This majestic will of God is hidden, for we know from reason and Scripture that there is such a will, but we can neither understand it in any way nor rhyme it with the will of God revealed to us.

But hear, Christian, hear with all your might! Although we should and must recognize and acknowledge the existence of this majestic will of God, yet we should let it be a hidden one, and in no way deal with or reckon with the same. Not for the salvation of our souls! But we are to say thus, O Lord, thou great and incomprehensible God, thou hast a majestic will, from which all things flow. But thou hast revealed to me thy will of mercy toward us sinners in thy word, and hast confirmed it with a costly oath. This cannot fail nor deceive; I hold to it, and it will preserve me to eternal blessedness. And when the lights of eternal life shine around me, then they will also illuminate your majestic will hidden here. Amen.

C. M. Z.

1) I ask that what I said in the "Lutheraner" of 1910 (page 118 sf.) be set right hereafter.

Our missions.

VIII.

Now we have one more mission to consider, a great and important mission, namely:

12. the negro mission.

We do not carry out this mission alone, but in communion with the other synods of the Synodical Conference; but for this reason it also belongs to our missions. The purpose and aim of this mission is to bring the good news of Jesus Christ, who is also their Savior, to the Negroes, whose ancestors were dragged into this country as slaves, and who still live for the most part in heathen darkness, in the most senseless superstition, in horrible shame and vice, the message which, through God's grace, is also for them a power of God for faith and salvation. Of the ten million or so Negroes in our country, scarcely one-third as yet belong to a visible church; and of the latter, many are no better than those who are outside. Although the oppressive chains of bodily slavery were removed from them by the Civil War fifty years ago, yet the great majority of Negroes still lie in the spiritual slavery of the devil, in the captivity of sin and death, which is far more terrible than the most abominable bodily slavery. So it is of little help to these poor people that they have attained bodily freedom and civil rights. As long as they have not become spiritually free, and have not attained to the glorious liberty of the children of God, they usually know only how to "masterfully misuse" their earthly outward liberty. Misery, nothing but dreadful misery, is their lot in life; not shining misery, as with some other heathen, but the poor negroes sit imprisoned in the most ghastly, filthiest misery. In a report last year it is said, "They are for the most part still bound, as it were, hand and foot, with chains of darkness. Their ignorance in regard to divine things is not to be told. Their superstition, which like a cancer has eaten through the whole nation and eats away at its marrow, is so boundless that people who meet with them in ordinary life have but a slight idea of it. Nor, of course, can the consequences of such superstition and unbelief be omitted. The poor negroes lie deep in sins and vices of all kinds. They are, indeed, in a great measure the depraved and sunken people they are looked upon to be. Even to many of them who wish to be thought Christians, the word of the apostle Jude in his epistle is applied: 'They blaspheme, knowing nothing of. But what they naturally know, therein they corrupt like the unreasoning beast v. 10. Often, even here, heaped with reproach and shame, and branded with the curse, they drag themselves miserably through life, till by an unhappy death they pass into an eternity which can only be thought of with horror and dismay.'"

Now how can these poor, unfortunate people be helped in any other way than when the Holy Spirit calls them through the Gospel, gathers them, enlightens them with His gifts, sanctifies them in the right faith, and keeps them with Jesus Christ in the right united faith? For this purpose the missionary work of the right

And so it certainly happened under God's gracious government, according to the good pleasure of His will, that in 1877 the Synodal Conference assembled in Fort Wayne was made aware by its then President, the now blessed Father H. A. Preus, "whether it was not time for the Synodal Conference to turn its attention to the mission to the Gentiles and to start a mission among the Negroes and Indians of this country. This request quickly caught fire and was, after all, entirely in keeping with the Constitution, which also lists among the objects of the Synodal Conference's activity: "Matters of external, internal and emigrant mission." With great joy it was unanimously decided to begin and carry on a "heathen mission of its own, namely among the heathen or religiously neglected Negroes of this country. Immediately a missionary authority of three members was elected, and the necessary instructions were given to this authority. In the same year the negro mission was actually started, first in Little Rock, Ark. and in the following year in New Orleans, La. In the course of the years other stations were added in Louisiana, Alabama, Illinois, Virginia, North Carolina, Mississippi, Missouri, and New York.

Many difficulties confronted our Negro mission from the beginning. It has had to go through difficult struggles and hard times of trial. Some gratifying progress was followed by a more serious setback. Frequent changes of mission personnel and long vacancies caused much disturbance here and there to the beautiful work, which, moreover, was not spared opposition and resistance on the part of the whites. How often was the negro mission regarded and described as a very doubtful experiment! How often the complaint and the anxious question arose: "Are we not working in vain in this work? Are we not wasting energies and sacrifices on the children of Harn? Are not those voices right who say: It is all a wasted effort; the mission among the Negroes is not a success; the sooner it is abandoned, the better?"

Nevermore! The negro mission in particular, through God's help and blessing, has flourished and grown from year to year in a way that we cannot say to the same extent of all our missions. Many thousands of Negroes have come under the sound of the pure Word of God, and only eternity will bring to light how many have been brought to Christ, their Savior, and have become blessed. In the meantime there are already many lovely reports of those who have fallen asleep with a joyful confession of their faith in Jesus Christ, their Saviour. Many of our black fellow believers are, by God's grace, leading a very careful Christian walk and, in spite of their dark skin, shine as beautiful lights in the world, so that their white fellow Christians need not be ashamed of them. In many of them our missions are gaining more and more good help in gathering listeners to the word of divine preaching, in winning new church members, in carrying out good orders, in the necessary church discipline, etc. The congregations also show their gratitude for the blessings of the holy preaching ministry and the divine means of grace, and they regularly pay

moderate contributions to the missionary treasury, although on average the people live in abject poverty.

Missionary work is especially successful through our Lutheran Negro schools, which are established everywhere when a new preaching place is taken up. These schools have also proved among the Negroes not only an unspeakable blessing to the children themselves, but also an excellent means for the spread of the beatific truth in general. Through the school children the heavenly seed of the Word is carried into many homes and cottages where otherwise no word of God would enter. Through the schoolchildren the missionaries often pave the way to the hearts of the parents. The children are, as it were, the forerunners of God's messengers, and in their own parts they are already messengers of peace and missionaries. In the evening the little ones sit by a small lamp or by the light of a pine torch and learn catechism, Bible stories, proverbs and hymns. The parents eavesdrop, and by degrees they gladly hear from the children's mouths the wonderful words by which they are deeply stirred in their hearts and brought under the sound of the public preaching of the Word. These little preachers have, without knowing it, saved many a hardened sinner's deeply closed soul. In our negro schools the word of Psalm has been abundantly proved true: "Out of the mouth of young children and babes hast thou wrought a power." The hearts of the fathers are converted to the children. Ps. 8, 3; Luk. 8, 16. How many times our blessed President Schwan told us at district synods that it always gave him such great joy when he found the opportunity to listen to our dear Negro school children, how finely and sweetly they could recite the main catechism passages, tell Bible stories and sing our beautiful church hymns! Our great D. Luther would probably not have been able to keep his heartfelt joy about such "a beautiful paradise, the like of which is not to be found anywhere else in the world" completely quiet if he had been allowed to look into our Negro schools.

A brief summary of the last reports on the external existence of the Negro Mission gives the following result: At the close of the year 1910 the Mission counted 31 congregations and preaching places in 8 different states. There were 37 persons working in the mission: 13 white pastors and professors, 8 colored pastors, 4 white teachers, 7 colored teachers, 3 colored female teachers and 2 students as temporary help. The mission numbered 2171 baptized souls, 851 communicants, and 233 voters. The 17 parochial schools were attended by 1478 children, and the Sunday schools by 1157 children. In addition, summer schools were established in 8 places, but the number of children is not stated. The Negro Mission owns 23 chapels, 9 schools, 3 parsonages, 2 colleges, and 2 professors' residences, with the land belonging to them. The two colleges (at Greensboro, N. C., and New Orleans) had 132 pupils, taught by 6 professors. The latter are nearly all also engaged in the preaching ministry. Six pastors, four male teachers, and two female teachers have thus far been produced from these teaching colleges.

If we now survey all this and add to it the beautiful testimony: "In all congregations the services are attended by our members satisfactorily, and in some very diligently," is there not then so much that is highly gratifying before us?

Eyes there, that we must marvel and thankfully confess: Our labor is not in vain in the Lord? But if this cannot be subject to any doubt, then also with all of us, that is, in the whole Synodal Conference, the holy resolution should stand firm: Such a mission, so highly needed and already so greatly blessed, must not only not be abandoned, it must not be curtailed, but should be quite significantly enlarged and extended over the entire Negro population. Yes, should we not soon once again reflect on the original goal of our Negro Mission, which has now existed for 34 years, namely: to carry the pure, beatifying Gospel even to the darkest part of the earth, to Africa?

Admittedly, this mission also costs money, quite a lot of money even, although the vast majority of our congregations and our individual members have so far made only very small sacrifices for it. Our missionaries can only gradually accustom their congregations to regular contributions with the right caution, especially since the poor negroes have already become sufficiently acquainted with the impudence of enthusiastic sect preachers. Our missionary workers, however, are worthy of their wages; they must be maintained with their families, they must also have homes; chapels and schools must be built, etc. Even if the mission area is not extended, which should certainly happen, at least 20, 400 dollars per year will be necessary from our Synod to continue the work in the present manner, in addition to what the other Synods of the Synodical Conference and some Synods friendly to it, as well as the Negro congregations themselves, raise, and what is added as the net profit of the "Mission Dove" and the like

to which both papers a much wider circulation would be very much to be wished. But could we ever repent of the necessary sacrifices for our Negro mission? "Let us remember that the poor negroes are, so to speak, our companions, on whom we have to make amends, so to speak, for so many sins of white Christians of the same name. The good Lord has laid them, like poor Lazarus, at our door-without poor Lazarus' believing heart. Shall we leave them there, and "play the rich man," who coldly and indifferently shuts out his heart from the poor man's greatest need? "Shall we shut again by our sloth and ingratitude the open door which God has opened to us?" "Do your hearts remain unmoved," exclaims our D. Walther, "when you hear that hundreds of thousands of the poor blacks of our country, though they have been freed from bodily slavery, live for the most part in a far more dreadful slavery, namely, in the slavery of the devil? . . . Then you are still like those who, while their brethren cry for help in a burning house, calmly watch them perish miserably in the flames, or who, while their brethren wrestle with death in the floods of a river, do not move a saving hand, cheerfully mewling away on the shore, and heartlessly watch the wretched swallow up the deep. Alas and woe upon you for eternity if you persist in such a state of ghastly unkindness!" But since we all certainly do not want this, may we all henceforth be filled with greater zeal for prayer, may we all be more willing to make sacrifices, so that, God willing, we may also see even greater successes in the field of our dear negro mission!

Br. S.

How insecure the "insurance" of the lodges is!

Recently the Knights of the Maccabees Lodge had its annual convention. This convention had a delicate business to attend to: the raising of the present insurance rates.

Cheap insurance! That is the slogan of the lodges. It has always been the slogan and the lure of the Maccabees. Gradually, however, sooner in the case of one lodge and later in the case of another, it becomes evident that such cheap lodge insurance cannot last in the long run, and then the more sensible lodge members try to prevent the collapse by proposing an increase in the rates.

Such proposals were before the aforesaid Convention for consideration and adoption. The so-called Grand Commander, Mr. Lovelace, had warned in advance in all seriousness against any opposition to these proposals.

Prompted by this warning, various secular newspapers have also shed light on the so-called insurance of the Lodges, among them the very prestigious *This one Blatt* argued that insurance, mutual or otherwise, was a business matter. Sentiment would be quite useful in making the membership a brotherhood of mutual obligations, but the immutable laws of mathematics could not be altered by it. Few Maccabees would be foolish enough to expect a quart of milk from a pint bottle; but so foolish would be the attempt to insist that the average member of the society should be offered an insurance giving him 1000 dollars for every 300 dollars he paid in dues (assessments). Any society that grew rapidly in numbers might do so for a time; but if it tried to maintain that ratio beyond a certain point of ordinary experience, it would perish as surely and almost as quickly as a sinker.

No thinking person will be able to deny that these remarks correspond completely to the facts. But it is just as certain that they are least heeded by those to whose address they are actually addressed. This, too, was stated by the paper mentioned, and it certainly spoke from experience. Increased rates! Where would that leave the cheap insurance that was promised, that one expected, that one would also like to have in the future? So most, or at least a great many, of the lodge members close down and rebel against an increase in the rates, which would save the lodge insurance from ruin, but would also have to be - very expensive. And the end? Bankruptcy of the Lodge, loss of the money paid in! That is the old, old experience, repeated over and over again.

That convention took some warning. The warning of its Grand Commander, and the remarks of the newspapers, have at least had so much effect as to raise the rates somewhat. Of course, according to the Lodge bodies, the Maccabees' insurance is now on safe ground. It is certain that this insurance has saved the Lodge from collapse for the time being. But it will not last long. As was said at the foundation

This Lodge cried out: Our insurance is safe! so now they cry out and write: Our insurance now rests on a safe basis. But as the clamour then could not prevent the present increase of rates, so the present clamour cannot make impossible a later, a further increase of rates. Only bankruptcy could do that. If the bankruptcy occurs, then one does not need any more increased instalments; but then the so-called insurance is also gone.

How long this bankruptcy will be in store for the Maccabees, we need not make any calculations. Perhaps the harbingers of a collapse will soon present themselves. The Convention has increased the rates; but whether the individual members of the Lodge will be satisfied with this is quite another matter. There are, after all, quite a number of younger Lodges which still have cheap insurance. There is, for instance, the Lodge of the Mosses, which promises golden mountains for little money, and has a tremendous following. Why should not Maccabees prefer it, to join such a Lodge? And if they prefer to remain in the old Lodge, paying the increased rates, will they not have to experience that the increase fails to materialize, because those who want to become Lodge members will certainly prefer the Lodges which still offer cheap insurance? Will it then be long before the Maccabee Lodge itself provides proof that its bankruptcy was only postponed, but not excavated?

It is certainly not superfluous to bring all this up here, and at the same time to let a sensible, respectable secular newspaper have its say, as has been done in this article. How many weak Christians are tempted to throw themselves into the arms of the lodges, to put their souls in the greatest danger, by the cry: "Here is cheap insurance, protection for your family against hardship with only small contributions! For this reason we must not fail to point out again and again how miserable even the so-called "insurance" of the lodges is. C. C. K.

To the ecclesiastical chronicle.

America.

Distribution of our "Lutheran". In the "Ev.-Luth. Gemeindeblatt" of the Synod of Wisconsin, Minnesota and Michigan we read a letter from a member of the congregation to the editor of the paper, which we bring to print here, since it is also suitable for the readers of the "Lutheran" and can show them how an important matter should be tackled and carried out. It concerns the circulation of the church bulletin of one's own synod. The letter writer says: "Ah, that all would like to read the 'Gemeindeblatt'" (we say in our Synod: the "Lutheran") "I have made the observation that other church fellowships are working toward having their periodicals held by every member of their fellowship. We should not be embarrassed by the sectarians, as we have double cause to rejoice in the great, unspeakable blessing we possess as members of the Lutheran Church in the pure Word and unadulterated Sacrament. To my embarrassment I must say that I have never quite considered before that by distributing the "Gemeindeblatt" (the "Lutheran") "one turns this blessing of the Reformation to others as well. But

this will be different with God's help. I will try to do as I saw a pastor do years ago. I put a 'church paper' ("a "Lutheran") "in my pocket and go to my friends and acquaintances whom I know do not read the paper. I try, as best I can, to explain to them the usefulness of the paper, and hope in this way to gain a number of readers. Now, some may say, "There are quite a number of people who see to it that the paper is circulated; there is especially the manager" (the publishing house), "the editorial committee, and the pastors, who know better how to talk to the people than you or I." All this is true, and I am not afraid to say that I am not a good man. All this is well true, and I readily admit that the pastor should be one of the first; but the work should not be left to him alone. Who then relieves us of our duty to do good to our fellow-believers? And is it not a real benefit if I help them to keep a Christian paper for themselves and their own? More than thirty years ago I knew a pastor who had more readers of the "Gemeindeblatt" in his main congregation than members entitled to vote, and he often testified that the "Gemeindeblatt" was a great help to him in his ministry. Now, since the "Gemeindeblatt" was a help to this pastor in his ministry thirty years ago, should it not still be a help today? Certainly it is. Therefore, fresh to the work!" Thus the letter writer. To this the editors add: "What do we want to say? First of all this: The man is right. But it should not stop there. We should put into practice what we have recognized to be right. May God give us all the right joy and desire to do so!

Beautiful communal Walther and Reformation celebrations were held on the last two Sundays in October in many places in the circle of our Synod. We have received printed programs from several sources, and following a suggestion, we would like to inquire whether this could not be done generally. We would then see to it that these programs and other printed matter pertaining to them were kept in the Walther Room of the Seminary here, which already contains all kinds of mementos of Walther and of the early years of our Synod, by the Historical Society which has existed for some time. We take this opportunity to say a word about the purpose of this society, namely, to collect everything that relates to the history of our Synod: Books, letters, documents, pamphlets, occasional papers, congregational histories, biographies, sermons, minute books of conferences, pictures, and the like. And if congregations who have had their histories printed on the occasion of their 25th or 50th anniversary would send a copy to this Society, and if the authors of all kinds of occasional writings would do the same, a collection would be formed which would be of great value for the history of our Synod, its congregations and institutions, its fathers and founders, and which would be gladly and gratefully used by editors of this history. L. F.

Like most American sectarian churches, the Baptists are increasingly revealing their peculiarities. Unfortunately, this is not done in the interest of truth, but in a unionistic sense and religious indifference. For centuries it has been an article of faith among Baptists that baptism must be by immersion. Now voices are multiplying in favor of releasing the mode of walking. It was not long ago, when, at a great Baptist Convention, President Evans, of their Crozier Seminary, declared that even those who were not baptized by immersion should be baptized by immersion.

want to be baptized, should not be denied admission to a Baptist church, as the form of baptism is immaterial. And D. Johnson, of New York, remarked that if Christ lived on earth at the present day, he would sweep away the petty squabbles about baptism. Only one voice was raised in favor of the traditional Baptist position. - It is quite true to say that the outward form of baptism, whether it be by sprinkling, pouring, or immersion, is immaterial. The worst of the Baptist position is that they, like all Reformed churches, deny that baptism is a means of grace, the bath of regeneration and renewal of the Holy Spirit.

L. F.

Abroad.

Christian private schools. In Holland the state school is entirely devoid of religion. If a teacher speaks of God and of eternity before his pupils, he is censured and punished. When a question was asked in the Chamber of Estates about such a case, the radical minister replied that a teacher who brought the doctrine of God and immortality into the school was as much a delinquent as a smuggler. Christian-minded Dutchmen therefore send their children to private schools, of which there are 1000 with 3000 teachers and 160,000 pupils. The school-houses built by private individuals are worth P4, 200,000. However, even there the divorce of church and state is not purely carried out, for the state gives a subsidy to maintain these school-houses. L. F.

Things are happening in **Rome** that give pause for thought. One is the recent republication of the papal decree that the so-called right of veto in the election of a pope has been abolished. It had this meaning. Several European Catholic governments had the right to object if a cardinal they did not like was to be elected pope. Thus, at the last papal election, the Emperor of Austria-Hungary protested against the election of the well-known Cardinal Rampolla, and as a result, the present Pope, Pius X, was elected instead of him. Immediately after his election, however, Pius abolished this right of veto. The fact that he is now announcing this decision again may indicate that his state of health, which has not been good for some time, is precarious, so that a new papal election may soon be necessary. This will then be in the hands of the clever Italians, who form by far the majority of the cardinals, and it is well known that the ecclesiastical-political activity and the intrigues and underhandedness of the Italian cardinals are worse than the most notorious ward politics of a large American city. - The second occurrence is that a few days ago the Pope appointed at once three American cardinals: Archbishop Farley of New York, Archbishop O'Connell of Boston, and the papal envoy in Washington, Falconio, an Italian by birth. One had expected at most the appointment of another American cardinal, and this triple appointment shows again that the Pope has his eyes keenly fixed on our country, and that it would be foolish and presumptuous to indulge in the sleep of security with regard to the intentions of the Roman dignitaries.

L. F.

When the Roman Catholic Church boasts of its unity and refers contemptuously to Protestantism, which is divided into many ecclesiastical communities, and when it then wants to prove that it alone is the true church, it must not be forgotten that not everything is as brilliant with it as it looks on the outside. Certainly, it has a strong, firm organization; with a mighty, tyrannical hand, everything is suppressed that is there-

wants to rebel against. Already more than one priest has felt this power. Nevertheless, at the present time there are numerous liberal Catholics or so-called modernists in the Papal Church, who cause the Pope no little trouble. For centuries there has been jealousy and struggle between parish priests and religious priests. The same is true of the various monastic orders. And when one considers the events of recent years in France, Spain, Portugal, Italy, Austria, and elsewhere, it is clear enough that thousands and thousands of Catholics still belong only outwardly to the Roman Church. L. F.

From World and Time.

The lodge of the "ELKS," WHICH HAS often been mentioned in the "Lutheran" in words of warning, is called by a Roman Catholic newspaper in Wichita, Kansas, "a fide society of merry brethren," governed by the Masons. All the principal officers recently elected, it says, are Masons of the 33rd degree. Another paper remarks: "Apart from the above objection raised against the 'ELKS,' the spirit manifested at the meetings of this Lodge has long since made it known that Christians who still hold to discipline, morality and honorable living should not associate with the 'ELKS. Even many respectable worldly men turn away from them in contempt." - These judgments must be agreed to by every one who is somewhat more intimately acquainted with the nature and doings of this Lodge, as it presents itself in its "club houses," and especially at its larger meetings. And Christians should not be misled in their judgment of the loose, objectionable life of its members by the charity which is especially praised in this Lodge. We say nothing now of the fact that against this Lodge also, as against all secret societies, must be asserted above all their false worship and their abuse of the oath. L. F.

In a German newspaper we read the following report of an **innovation worthy of imitation**: "When I recently visited Stuttgart because of a death, several cards of a strange kind arrived at the house of mourning: a double card, somewhat larger than a postcard, with a drawing by Rudolf Schäfer on the front: On the front a drawing by Rudolf Schäfer: 'Those who sow with tears will reap with joy', on the middle pages words of comfort and hope about death and eternal life from the Bible and the hymn book, on the back the following words: 'Lord ----- has on the occasion of the

Hinganges . . . in lieu of a floral tribute to d. . . Deceased donated to us for the parish hall of the St. Leonhard parish a donation of . . . Marks, for which we certify with warm thanks: Stuttgart, Protestant City Parish Office of St. Leonhard.....- That is once a

It is an innovation worthy of imitation that, instead of the excessive donations of flowers at funerals, one prefers to designate the money to be spent on them for some charitable purpose. Nothing is taken from the dead, but much can be given to the living. In this country and in our circles, too, a word is in order against the floral luxury at funerals, which often exceeds the proper measure.

L. F.

The tables published by the Statistical **Office** on population movements in that large city in 1909, which we take from the "Allgemeine Ev.-Luth. Kirchenzeitung", show **a moral picture of Berlin**. They show that more than a quarter of all births, namely 10,008 out of 39,474, were illegitimate. Of 1292 stillborn children, 481 were born out of wedlock. 33 children were helplessly abandoned in the streets. Of the illegitimate mothers nearly the third part belonged to the serving

Stande an. In 1958, 3103 servants were joined by unskilled workers, 1202 seamstresses and dressmakers, and 737 persons employed in the commercial trades. They are followed by girls "without a profession" with 423, self-employed milliners with 281, flatteners with 220, attendants with 163, waitresses with 85, teachers and governesses with 52, singers and actresses with 27 illegitimate mothers. Seven illegitimate mothers were under fifteen years of age, 30 fifteen years of age, 109 sixteen years of age, 382 seventeen years of age, 691 eighteen years of age, 904 nineteen years of age, and 1040 had reached the age of twenty. - The number of divorces was 1970, with one divorced woman as young as sixteen, and 19 still under twenty. The oldest divorcee was in her 68th year. Fifteen marriages were still separated in the first year, 78 in the second. One couple separated after 39 years of marriage. 907 of the divorced marriages were childless. But even marriages with six to ten children were separated. - Such popular sins cry out to heaven. L. F.

A few **particulars from the Blue Book**, published annually by the Government of India, are of special interest, as they relate to the country in which we are engaged in heathen mission, and show quite clearly what a tremendous task awaits Christendom in that country alone. The last census of India showed a population of 294, 361,056 souls. More than two-thirds of this population are Hindus, i.e., heathen; 62 millions are Mohammedans, and 3 millions Christians. The great mass of the people are still in utter ignorance, for only 15, 500,000 persons were counted who could read and write. Of 584, 498 sick persons counted, 107, 340 were lepers, 350, 000 blind, 150, 000 deaf-mutes, and 65, 000 insane. Further, 1, 150, 525 priests were counted, and immense also appears the number of beggars, which is stated to be 4 millions, of whom again 2, 433, 115 are called fakirs or religious beggars. - In such a heathen country how difficult must be the work of our missionaries! How much they need our continued intercession! L. F.

Repentance and faith.

Many a man may say, I have indeed known that I am a lost sinner; but how can I believably call upon Christ, since I have not yet come to the right repentance? I see my misery, but my heart is cold and dead. To this I answer, Repentance must indeed precede faith; a worldly-minded heart, thirsting after worldly pleasure and honor, self-righteous and secure, can certainly not believe. But the repentance that precedes faith is not a correction of heart already begun, but a mere fright at sin; it is the despondency of ourselves, when we perceive that we cannot be saved in our condition. At this the heart may still be quite cold and dead; for love and life and a repentance towards blessedness do not arise until man already begins to believe; only then does the hard heart melt; only then do the eyes open in streams of sweet tears of love's faithfulness; only then does man become a new creature. Therefore let him who has begun to be afraid of his sinful condition, which has become apparent to him; let him who has begun to despair of himself; let him who knows no other help than Him who hung for him on the cross: let him not first go other ways; let him not first seek to make amends himself, or to prepare himself for grace; let him only turn in confident faith to Christ. He does not reject even the most miserable sinner's sighing and crying, for he is "for us to be saved.

That we might have in him the righteousness that is before God. And of Christ it is said in the 34th Psalm, "Whosoever looketh on him, and they that run after him, their faces shall not be ashamed.

Therefore go to Christ, you who feel dead; with Christ you will find life. Go to Christ, you who know yourselves blind; he will make you see. Go to Christ, you who feel hard and unfeeling; with him your poor heart will be softened. Go to Christ, you who are burdened and weighed down with sins; he will take away your burden, and it will be easy and pleasant for you with him. Go to Christ, you who think you are lost; for it is the lost, even the lost, that he seeks and makes blessed without merit, by grace alone.

(Walther, Light of Life, p. 202 f.)

dance. - I would also like to say what I once overheard... A woman said she herself could see no wrong in dancing. Then the young girl she was talking to said, "Yes, it is wrong, the way some men touch you." This girl had also danced in former years. - You may make use of this as you will, may, if you please, publish it. I hope to right my wrong at least in a small part by testifying against dancing.

With best regards

Yours sincerely

A debate on today's dancing.

A fellow believer in the Australian Synod recently wrote to her President:

Dear Mr. Praeses!

I read the report on today's dancing with great interest. It says: "Shall we now call out dancers, or those who have been dancers, who also know what the popular dancing of today is all about?" When I read this, I felt it my duty to write the following. Some years ago I found myself one evening in an apartment with people whose parents were out of town. There were several young people there besides myself. An accordion was fetched, and now they began to dance. I had never danced in my life, although I could see no sin in dancing in a private house. Since I was asked to join in the dancing, I always danced along merrily. After I was given the opportunity to dance several times, I danced along. But I have to say: When I wanted to pray in the evening, it was not possible. My conscience said, "Yes, you hypocrite; first you dance, now you want to pray again! "Pull not on the strange yoke with the unbelievers," and, what ye cannot do in the name of the Lord JEsu, leave off, as dear as the blessedness of your souls is to you! "Put not yourselves in the likeness of this world!" These and similar sayings rang in my ears. I told myself it was not a public ball. But my conscience would not let me rest. Another opportunity came to me to dance at a wedding, but I danced once or twice, but my heart was not in it. I had vowed before not to do it again; that evening I allowed myself to be persuaded once more. I regretted that very evening that I had been so easily seduced again. Afterwards I said that I thought it was wrong and that I would not dance again. I would have given a lot to undo it.

Now I would like to say a few things about injustice. In the first place, it degrades one's feminine sense of honor to have to be hugged by everyone with whom one dances. I have always been very embarrassed about such things, but I must say that after you have danced a few times it seems quite natural, and you lose some of your feminine shyness, at least as long as you take part in this worldly pleasure.

I have never been to a public ball, but I must say from my own experience: dancing is a sin! I did not think it was, but I have experienced in myself that it is a sin. Would that all parents would warn their children and forbid them to take part in this wrong, even if it only happens in houses. I would never allow a child to

How far is the road to eternity?

Anyone who has hiked in the high mountains of Bavaria will have noticed the many memorial plaques that have been erected along the roads in memory of hikers who have died in accidents. Usually the accident is pictured on the plaque, and beneath it is a verse referring to it. "Martels" is what the mountain people call these tablets. Such a "Martel" with a strange inscription was once met by the well-known painter Ludwig Richter on a hike in the mountains. The picture showed a carter falling with wagon and horses into the precipitous abyss, and underneath was the original verse:

The road to eternity is not far at all. At nine o'clock he left, At ten o'clock he was there.

The words impressed themselves upon his mind. But that the poet was right with his verse: "The way to eternity is not far at all," was something Ludwig Richter was to learn for himself. For many years later, when he wanted to go to church one morning in Dresden - he was a devout man at heart - he took such an unfortunate fall on the church steps, which were covered with black ice, that he was close to death. "I almost," he said in deep earnestness, "would have been even more speedily in eternity than that carter; for at nine o'clock I went away, and at half-past nine I might have arrived there already."

Once again he was shockingly reminded of the verse by the sudden death of his wife. Some friends were visiting him in his country cottage outside Dresden. His wife, with whom he lived extremely happily, was just then particularly cheerful and quite inwardly cheerful. Then, towards evening, she suddenly sank down before her husband with broken eyes. She did not speak another word, only waved, pressed his hand and did not regain consciousness. Shortly afterwards she passed away.

Yes, the way to eternity is not far at all, not an hour, not half an hour far. "There is but a step between me and death." But more beautifully than in the inscription on that wooden tablet, it is expressed in that song:

Who knows how near my end! Time goes by, and death comes on. Alas, how swift and nimble may come my death's need!

My God, I beseech you by the blood of Christ, make my end good.

It is God who directs and governs all things.

There is no lack of such people who are not afraid to attribute everything to chance. They say that God does not care about the fate of people's lives. In one paper we read a little story about a lady who thought and talked like that.

has been shamed. She was traveling from America to England, and during the voyage asked a sailor how long the crossing would be. This sailor seems to have been a Christian; for he replied, "God willing, we shall be in England in five days." "God willing!" exclaimed the lady. "Do you not know, then, that it is all mere chance?" A few days after, a terrible storm arose, and the poor lady was clinging to the door of her cabin in great fear, when the same sailor passed. "Will the storm soon be over?" she cried to him. "I fear it will last a long time," he answered. "O then pray, pray," cried the lady, "that we may not perish!" The sailor calmly replied, "Shall I pray to chance, madam?"

The reporter does not say whether the woman realized her folly or not. This does not change what the sailor confessed, and we want to thank God that we know it is true what the Holy Scripture says: "God is not far from each one of us, for in Him we live, we are and are. 17, 27 f. "Do not five sparrows sell for two pennies? Not one of them is yet forgotten in the sight of God. But now are all the hairs of your head numbered. Therefore fear not: for ye are better than many sparrows." Luk. 12, 6 f.; Matth. 10, 29 f. We Christians, too, can speak of many things that happen purely by chance, by which we mean only that men have not calculated them. But we always hold that with God there is no such thing as chance. "All his works are added unto God from the foundation of the world," Acts 15:18. Every Christian therefore gladly confesses: "I believe that God created me with all creatures. . . and also sustains me; . . with all necessities and nourishment of body and life abundantly and daily supplied, protected against all dangers, and guarded and preserved from all evil. . . This is certainly true."

Strong and weak faith.

Christ shall be the end, and have all things: so that whosoever shall lay hold on him in faith, sin shall be forgiven him, the law fulfilled him, death strangled him, the devil also overcome him, and eternal life given him. For in the man all things are concluded, he hath fulfilled all things: he that taketh hold of him hath all things. . . . If I be afraid of the shell, and feel sin, and have Christ, I am finished: neither death, nor sin, nor the devil, can hurt me. For if I believe in Christ, I have fulfilled the law, it cannot accuse me; I have overcome hell, it cannot keep me; and all that Christ has is yours, for through him we also obtain all his goods and eternal life. And though I be weak in the faith, yet have I the treasure, and the very Christ, which others have: there is no difference, we are all made perfect through faith in him: but not of works.

As if they had two hundred florins; one might carry them in a paper, and the other carry and keep them in an iron box, and yet both have the treasure altogether. So also Christ we have is one; though I or thou believe in Christ more strongly or less strongly, yet Christ is one; we have all things in him, we have taken them with a strong or a weak faith. The whole service is in this: Believe in Christ, whom the Father hath sent unto thee; whatsoever he shall preach unto thee, that receive; in this thou canst do nothing dearer to God, either in heaven or in earth. (Luther, St. L. Ausg. VII, 2219 f.)

Process.

Christians should not quarrel with one another before the secular court. The apostle Paul rebukes the Corinthians for their jealousy and especially for quarreling with unbelievers in matters of their temporal goods and for appointing people as judges who are despised by the church. The main evil, however, is expressed in the sentence: "It is already a fault among you that you argue with one another", 1 Cor. 6, 7. Therein, of course, lies the basic evil. Most of the lawsuits and disputes before the courts are based on self-opinionatedness. In many cases it is a matter of trifling things, things that could be settled peacefully without much difficulty, if only one were inclined to give way a little and let Christian sense prevail. But this does not happen. One immediately insists on one's right. And yet the right is often in a bad way. There are two farmers whose land borders on each other. One of them does not want the other to let the water flow out of the pipes onto his land. The latter says: "The water has no other way out. I will see to it!" cries the other, and insists not only on his supposed right, but also on his money, in order to procure justice for himself in court. Admittedly, his anger soon subsided when he was informed by an understanding advocate that he could do nothing. A great many suits are brought before the courts in matters of inheritance. It seems as if it has come to such a pass in America that wills have value only if the heirs are satisfied with them. The so-called "settlements of estates" are a fruitful source of income to the advocates. (Bill of exchange.)

Obituaries.

On the 27th of September, died, we hope, believing in his Saviour!?, one. C. H. F. Heyner, and was Christianly buried to the ground on the 30th inst. For about 25 years he served the church at Mondovi, Pepin Co, Wis. in the preaching ministry. In 1901 he had resigned his charge on account of ill health and had come with his family to Snohomish, Wash. where he made his home in the circle of the local congregation and was a member of it until his death.
F. Schoknecht.

On 20 October Fr Johann Christian Küffner passed away in faith in his Lord and Saviour. He was born on January 16, 1861 in Joliet, Ill. After confirmation he entered the high school at Fort Wayne and then completed his studies at Springfield. At Fairbank, Iowa, his first sphere of activity, he served three years. From here he was called to Coal City, Ill, where he stood six years. In the spring of 1894 he accepted the call of the church at East Wheatland, and to this church he served to the end of his days. On October 4, 1885, the deceased entered into holy matrimony with Anna Maria Wilding. God blessed this marriage with six children, one of whom preceded their father into eternity. Besides his widow and children, the deceased is survived by his aged parents, a brother and a sister. The funeral took place on October 24 with great participation. Father H. Dannenfeldt officiated in the house, in the church Visitation A. Pfotenhauer preached in German and Father W. J. Kowert in English. Father J. F. C. Molthan officiated at the graveside. "Ei, thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord!" Matth. 25, 21.

A. M. L.

Again it has pleased the Lord God, according to His unsearchable counsel, to call away from this time a servant of the Church who was still in his prime. On September 27, Teacher Paul Salchow died in the Harper Hospital at Detroit, Mich. of blood poisoning, arising from a small ulcer on a finger of the right hand. He brought his age to 42 years and 1 day. With a large attendance the funeral was held October 2. Dubpernell, father-in-law of the deceased officiated at the home. In the church the undersigned preached on Matt. 26:21, and the first grade class sang, "There is yet a rest." The Detroit Teachers Choir performed a suitable choral piece and sang the counter call at the graveside. The body was interred in the Trinity churchyard at Detroit. - Teacher Salchow was born at North East, Pa. on September 26, 1869. He studied at our seminary at Addison and entered the school board in 1890. For nearly four years he was a teacher in the school at Braddock, Pa. In 1893 he entered into holy matrimony with Sophie Dubpernell. This marriage was blessed with six children, the youngest son of whom preceded his father to eternity three years ago. In 1894 he responded to a call from the Gethsemane congregation at Detroit, Mich. and presided over its school with great fidelity for nearly eighteen years. May his memory remain among us in blessing!

L. List.

New inks.

All books, music, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to tiesorgen, if not in stock.

PROCEEDINGS OF THE TWELFTH CONVENTION of the Evangelical Lutheran Synod of Missouri and Other States. 1911. concordia publishing house, st. louis, mo.. 80 pp. Price: 15 Cts.

This Synodal Report of our now English District is of special value because of L. Sommer's paper on the unity of the Church (Um lmir^ ok tim 6bristiun Oüüroü) and because of the report on the union of the former English with our Synod. ?. Sommer's paper is also available as a separate print for 10 Cts.

v.

Christmas Liturgy for Christian Parish and Sunday Schools, compiled by J. Wegner. To be obtained from Concordia Publishing House. St. Louis, Mo. 14 pp. 5X714. Price: 5 cts; price per dozen: 40 cts. sheet music insert. 4 pages 9X12. Price: 15 Cts.

Christmas Liturgy, edited by Theo. Hartwig, Naugart, Wis. 24 pp. 5X7. Price, 5 cts; dozen price, 55 cts; hundred price, H4. 25 postage paid. - Sheet music supplement with original contributions by Prof. Fritz Reuter. 23 pages 714 XII. Price: 30 Cts; Price per dozen: HZ.00.

Two more new Christmas liturgies, but they deserve to be noticed and recommended. No. 1 is shorter and consists of two parts: Preparation Time and Christmas. The mimeographed sheet music insert contains four lesser known but beautiful melodies used in the liturgy. No. 2 is longer, but can be shortened as desired, and is original in that all the responses to be memorized by the children are Bible verses. We would like to draw special attention to the sheet music supplement, which can also be used for other liturgies. It contains a total of 30 numbers, including suitable alternate songs, old Christmas carols in a new arrangement, and some excellent compositions by Reuter. Leave aside the shallow, unchurchy pieces and reach for good music!

L. F.

Divination and Fulfillment. Four Liturgical Celebrations of Holy Advent by Otto Dietrich, Pilgrim Publishing House, Reading, Pa. 16 pp. 514X9. Price: 10 cts; dozen price: tzl.OO; hundred price: H6.00, postage extra.

Four liturgical celebrations, as they are beautifully organized in many places, especially in Germany, with liturgical alternating chant, a

Series of selected scripture lessons and matching congregational songs and a free biblical address. The first celebration deals with the truth: The Messiah, Son of God and Mary, a descendant of Abraham and David. The others are to show him as prophet, as high priest and as king. The Scripture lessons always combine prophecy and fulfillment. These celebrations are designed for Sunday or Wednesday evening services and can also be used in associations. We would not object to occasional such celebrations, but consider them beautiful and appropriate, as we are generally in favor of liturgically well and properly designed services; only they must be well prepared by the pastor and organist and require a well-singing congregation. Puffing choral songs may also be turned on at these celebrations. However, we do not consider it right that the address "can also be omitted under certain circumstances," but say with Luther: "The Christian congregation should never come together unless God's Word is preached and prayed there, even for the shortest time." (St. L. ed. X, 222 f.) L. F.

The following writings by Margarete Lenk were received from Johannes Herrmann's publishing house in Zwickau:

Fifteen Years in America. 155 pages 5X714, bound in cloth with gilt and cover titles. Price: 60 Cts.

From my childhood. Memories of my youth. Second Edition. 139 pages 5X714, bound in cloth with gilt title and cover decoration. Price: 60 Cts.

A Little Queen. A story for children. 92 pages 5X714, bound in paperback. Price: 25 Cts.

Christmas party. A narrative. 19 pages 5X7. Price: 5 Cts.

The author's books are currently distributed in about 100,000 volumes, and they fully deserve it. They belong to the very best folk and youth writings, and we recommend also the present ones again most appropriately as extremely paffing Christmas gifts. No. 1 will also be read with pleasure by adults. It relates the impressions and experiences of the author during the time she spent as an American pastor's wife in St. Louis and Millstadt, III. Thus, in a sense, it is the sequel to No. 2, that splendid true children's story which we already displayed and recommended last year, and which is now already in its second edition. No. 3 contains two children's stories, No. 4 a short Christmas story for children, and everyone who knows the author's writings knows how she understands the child's heart and can describe the child's life.

L. F.

The 23rd Psalm. For bass, baritone, alto or mezzo-soprano. By Herm. M. Hahn, Fort Wayne, Ind. 7 pp. 1014X1314. Price: 50 Cts.

A setting which does justice to the various verses of the psalm, and whose height and depth do not exceed the range of the ordinary singer.

L. F.

Ordination And Introductions.

Ordained on behalf of the District President concerned:
On the 13th of Sonnt, n. Trin.: Kand. E. H. Brandt in the church at Sebewaing, Mich., by P. C. J. Umbach.

Introduced on behalf of the district prefects concerned:
On the 12th of Sonnt, n. Trin: Rev. G. Steinkamp in the parish at Stillwater, Okla. by k>. M. H. Mueller. - P. O. W. Rohde in the Immanuel congregation at Stirum, N. Dak. by P. W. Stolper.

On the 17th of Sonnt, n. Trin: Rev. J. C. Hildebrandt at Trinity Parish, Wall Lake Tp, S. Dak, by Rev. W. Pröhl.

On the 18th of Sonnt, n. Trin: P. L. Zehner in the congregation at Milberger, Kans. by P. O. G. Hebestreit.

On the 19th of Sonnt, n. Trin.: L. F. H. M el z e r in St. Mark's parish at Steeleville, III, assisted by Fr. Erdmann of L. I. Nickel. - P. G. C. Falsken at Abilene, Tex. as missionary on the Dexus Laeille railroad by P. E. F. Mörbe. - P. J. M. S t r e c k f u t z in the churches at Battle and Waco, Tex. by L. H. Studtmann.

On the 20th Sunday, A.D.: P. A. H. T. M ey e r in the parish of Conant, III, by W. A. Schwermann. - P. D. H. Schoof in the parish at Hampshire, III, and next Sunday in the parish at Burlington, III, by P. J. Molthan.

On the 21st Sunday, A.D.: Rev. R. Heschke at St. Stephen's parish, Batavia, Wis. assisted by kk Huebner and Halboth of L. G. Kanieß. - L. O. Henkel in the parish at Baldwin, III, by P. J. H. Hartenberger.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., Nov. 28, 1911.

No. 24.

Heavenly longing.

To go home, to be saved - O wonderful word! To depart from the earth And rest forever there, Where I see the Saviour who redeemed me, And in the holy city In his light stand.

Yes, homeward I would go, To those blessed sights, To kneel at the throne of the Lamb, To gaze on His holy face, Who through His wounds gives me eternal life, Whom my soul loves, In Whom it has found salvation.

Jerusalem, my longing, when shall I enter into thee, When shall I be with them in garments white and clean? I may find many a joyful hour here on earth, But always my heart and mouth say: Go home, be blessed!

God has prepared for those who love him. As children we sang:

Leave the earth to see the homeland, The homeland of the soul so glorious, so beautiful! Jerusalem above, built of gold, Is this the home of the soul, the bride? Yes, yes, yes, this one alone

Can only be the resting place and home of the soul.

Further, the apostle writes: "And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." This is the entrance of the redeemed church of God into their eternal abode. "The holy city, the new Jerusalem," is the redeemed church of God, the one holy Christian church, the congregation of the saints, as it will present itself after the end of days: all gathered into one, cleansed and separated from all hypocrites and ungodly men. But that John saw her "coming down from God out of heaven," what is that? It is from the last judgment, out of which she came forth justified. There she had stood before God, at the right hand of JESU, in the clouds of heaven. From there she descends:

With jubilant sound, with instruments beautiful, On choirs without number, Datz from the sound and from the siitzen Ton Erbe der Freudensaal;

With a hundred thousand tongues, With voices much more, As sung from the beginning The heavenly host.

And she is "prepared as a bride adorned for her husband." She is awakened in his image. All sin is put away. She is perfectly holy and righteous. She is also like the transfigured body of Jesus Christ, spiritual, heavenly, incorruptible, eternal.

Further the apostle writes: "And heard a great voice from the throne, saying, Behold, a tabernacle of God by the

The last one.

Rev. 21:1-7.

We are at the end of the church year. All God's salvation is shown you, all divine teaching is given to you, reader, that you may believe be saved. Let me now introduce the last.

After the apostle John had seen in the Spirit in pictures the history of the Christian Church on earth, he now saw the last thing: the goal, which will be after the resurrection from the dead and after the Last judgment.

Of this he first writes, "And I saw a new heaven and a new earth. For the first heaven and the first earth passed away, and the sea is no more." Thus the apostle speaks of the abode, the eternal dwelling place of the redeemed church of God. A new heaven over a new earth. I cannot describe this. For what eye hath not seen, nor ear heard, neither have entered into any man's heart.

People! And he shall dwell with them, and they shall be his people, and he himself, God with them, shall be their God." This is the condition of the redeemed church of God in the new earth eternally. She will dwell with her Immanuel, with JEsu. His people she will be in the most heavenly sense of the word; her God He will be in the most divine sense of the word. But more, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." God will wipe away all tears from their eyes. Shall I tell a parable? A child has hurt itself and is crying. The mother takes it in her arms. The child calms down. A tear still hangs on his cheek. The mother kisses it away. Thus, in infinitely sweeter measure, does God with us-then. And death will be no more, nor sorrow, nor crying, nor pain will be more.

There is no cross, no suffering, no death, no bitter parting.

Because the first has passed.

So God shall deliver us from all trouble, From the devil, from all evil, From gloom, fear, and mockery, From mourning, woe, and lamentation, From sickness, pain, and sorrow, From gloom, care, and trembling, From all evil time.

Further the apostle writes: "And he that sat on the throne said, Behold, I make all things new. And he saith unto me, Write. For these words are true and certain." God promises that all things shall be made new for the redeemed church of God in the manner just described. He commands the apostle to write down what he has seen and heard, so that all Christians may read it and take comfort in it until the end of time. God assures him that this is true and certain. Yes, and the apostle further writes, "And he said unto me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsteth of the fountain of living water freely." God indicates that all that is promised in the Scriptures, and consequently for which a believing heart longs and thirsts, shall thereby have come to pass. God says that he will and can make his promise come true, because he is the Alpha and the Omega, the beginning and the end: he who in the beginning created all things from nothing, who also in the end will bring forth all things by his word. And God says that if a man now thirsts and longs for these things, that he will give him all these things for nothing, for Christ's sake and for his merit; and this blessedness shall be as a well of living water springing up continually and for ever.

We'll be full, but we won't be sorry;
Hunger grows in abundance.

O who can talk it out - make it up?

Stop, my weak sense! Stop, where art thou going? Wilt thou, what groundless, found, What incomprehensible, find?
Here the wit must bow down And all the speakers be silent.

At last God exhorts: "He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

...be." Overcome we must. For Satan, the world, and the flesh oppose us so that we do not reach the goal. There we must fight and overcome. But we can overcome. For JEsus, the Prince of Victory, is with us through His Word. At whose hand the devil shrinks back, the world loses its power, our flesh becomes powerless; at whose hand courage, strength, comfort are raised up in us. And we overcome all things, and we inherit all things. And he, God, shall be our Father, and we shall be his children. In everlasting joy and delight you will hear from God's mouth the sweet word: My child! And you will answer and say: Abba, dear Father!

Paradise, paradise, how is thy fruit so sweet! Under thy trees of life We shall be as if we were dreaming. Take us, O Lord, to Paradise!

Amen.

C. M. Z.

Our missions.

IX.

We have now finished our missionary journey in the "Lutheran" and now say a summary closing word about the needs of our missions.

Indeed, if we add up all the individual items, we arrive at a total annual sum of \$107,000, which will be required for all the missions of our General Synod, as far as it can be calculated in advance, viz:

For theInternal Mission	in	North	America
\$20,000			
For theInternal Mission	in	South	America
12.00t)			
For the mission	in London, England	1	, 200
For the mission of	the European Free Churches	0	, 700
For the mission	in Australia and New Zealand	1	, 700
For the heathen mission in		India	
25,000			
For theEmigrant Mission		3	,000
For the Jewish mission		2,000	
For theIndianermisfion		5	, 500
P107,000			

That is a large sum of money, considered in and of itself. But when it is compared with the size of our Synod, with the gifts and powers given to it by God, and when it is distributed among the individual congregations and members of the congregation, the large sum seems infinitesimal. It comes out, in the whole dear long year of twelve months, to every voting member of the congregation, not even one dollar for all the twelve missions of the General Synod put together! Is that really so bad? Or should any one be able to complain of it in earnest?

Yes, some people say, if that were all that was expected of us, we could easily get over it. But that is not all, not by a long shot! The synodal treasury and the synodal building treasury must also be considered; the church building treasury and the student treasury must be filled; each district must first provide for the Inner Mission within its borders; for old people's homes, hospitals, orphanages, etc.; and for the church, for the church and for the students.

they're knocking. Where is this going? Item: Is not every Christian's own church budget the top priority, just as every family has its own private household? Where is everything supposed to come from?

Answer: "No one is taxed on wealth!" The Synod taxes no one at all! But it has to set before the eyes of the dear Christians many a need and many a want, and now exhorts them by the hearty mercy of our God: Help, dear Christians; help for Christ's sake; help according to the ability which God offers! Is this too much to ask? Or shall not stinginess be punished, shall not the children of God be enticed and encouraged to be willing and cheerful givers also? "He that soweth sparingly shall reap also sparingly; and he that soweth in blessing shall reap also in blessing." Is this 2 Cor. 9:6 written that it might be concealed, or that it might be spoken and testified publicly and specially? "To the rich of this world be given, that they be not proud, neither hope in riches uncertain, but in the living God, who giveth us richly all things to enjoy; that they may do good, be rich in good works, give gladly, be helpful, lay up for themselves treasures, a good foundation for things to come, that they may lay hold on eternal life," 1 Tim. 6:17 ff. What is this written for? But if there be such poor among us as can contribute little or nothing to some of the needs of the kingdom of God, let them be gladly excused; yea, let us support them still, if it be necessary. "For if a man be willing, he is acceptable after he hath, not after he hath not," 2 Cor. 8:12. But experience teaches that unwilling complaints about too many collections, or about too great a congregational expenditure, come mostly from those who could easily give much more than they do, who would prefer to withdraw altogether from all participation in contributions and charitable gifts, but who at the same time are silently annoyed at being put to shame by others, especially by poorer ones. May this be lamented to God!

How the aforementioned 107,000 dollars for the missions of the General Synod could be raised every year with ease, and without having to set back the other coffers of the Synod in the least, the writer of these lines could say something about that. But he prefers not to do so, partly because he has no mandate to do so, and partly because he does not wish to give the impression that the dear congregations are to be dictated to, of which there can be no question among us. Instead of this, a short conclusion is given here from a missionary lecture of another, which was printed some years ago:

"Some may think, as they listen to this lecture, 'Why fragment our forces so? Why keep so many irons in the fire? Why not rather gather all our forces for our main work, the Inner Mission, when it is still so lacking? All these and similar questions have long since been answered by the word of the Lord: "Go ye into all the world, and preach the gospel to every creature. If we understand the meaning of these words, we will soon see that it is God's will that we should do the one thing, but not leave off the other. God has obviously called us to each of these missions.

And where would the Christian be who, when the Lord calls, would say: "I cannot" or "I may not"? "I may not"? It is clearly God's will that we should put the light of God's Word on the lampstand in as many places as possible, so that it may shine far out into the lands. We may not be able to help all individuals to salvation, but we can and should help that some may be saved everywhere. - But far, far be the Judaism from us: Why spend so much money so unnecessarily? Let each one see for himself how he may be saved. With this much money much more good could be done in another way. Judas said the same thing at the anointing of Christ: "What is the use of this rubbish? One could have sold the water for more than three hundred pennies and given it to the poor". But at bottom he wished to have this money in his own purse. Such Judas' nonsense is followed by Judas' wages: an end with horror. - No, we want to give thanks to God, who has made us worthy of helping in so many ways to promote the spread of His kingdom through the work of the mission, and we want to work as long as it is day, before the night comes, when no one can work. "

F r. S.

A " very important mission field of our synod in the area of inner mission.

i.

New Western Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, or Western Canada for short, is now probably the most important area of our Inner Mission. It is the largest area. If the Minnesota and Dakota Districts were to do mission as far in all directions as they do to the northwest, they would have to do pretty much the mission of our Synod in the States. From St. Paul to our most distant mission place in British Columbia is 1600 miles; but from St. Paul to New York is 1300 miles, to New Orleans about the same, to El Paso, Tex. 1500 miles. In Canada itself the distance of the first missionary place in the east from the last in the west is again 1600 miles. In Alberta the mission territory now extends as much as 360 miles north from the American border, and the stream of immigration goes on and on. It is truly a vast area in which we are doing the work of the Lord.

But is Canada not a great ice desert in which hardly any people can live? One can often read this in newspapers, which then of course also report that in the last ten years no country in the world has experienced such an upswing as Canada. But the Church does not ask: Is the country hot or cold? but asks: Are there people there to whom we can preach the Gospel? And they are there. There is a veritable migration of people to Canada. In the last five years exactly 996, 164 people have migrated to Canada. Of these, 354, 303 came from the United States. Among these were certainly a large number from our Synod, who almost everywhere faithfully adhere to the orthodox Church. But the largest number of German Lutherans in Canada come from Russia, Romania, and Austria. So it is our task to do mission among them.

They do not know us, so we must first show them that we bring the gospel in its purity. If we do not, they will become a prey of the false churches or fall away from the Word altogether. - So there is much missionary material, and the spiritual need is great.

But aren't we working in this field? Certainly, for twenty years. We now have 50 workers there, pastors, teachers and students, in full labor, some of whom are doing the work of the Lord under great difficulties and hardships. But are we doing enough? How about serving when one pastor. Sixteen seats served? What about school when he holds school in 4 to 5 places, even when, as some do, he virtually sacrifices himself? How is a pastor to serve a field thoroughly when it is as large as many a synodical district? And how are our pastors, when they are already serving several places, to keep pace with seeking out new districts, when one railroad has been building a mile of track every day for twelve years, and when another railroad has laid out 135 new towns on one line? Further, it must be borne in mind that the settlers are settling a hundred miles and more from the railroad. When this is considered, the question, "Are we doing enough in Canada?" may be answered for itself.

It is not so in Canada, as one unfortunately often has to read in mission reports, that we only hold a gleanings. We have been first from long distances and have lost large areas because we had no men and others we had were called away at inopportune times. In 1907, for example, we were allotted three candidates in the distribution. Only one accepted the occupation. Our fields were partly filled by others. In spite of all this, the Lord has blessed our work, blessed it abundantly. But we are to continue the work of the tabernacle of God in Canada, for there is a mighty kingdom flourishing, and cities are growing exceedingly fast. To our Synod is called from Canada, "Come over and help us!"

Admittedly, many push the word away. Others prove ungrateful. Thus two of our pastors had made a lukewarm missionary journey, had traveled over a hundred miles, often on trackless prairies, and had founded preaching places, including one near E. The people received them and let the word be preached to them, although they were from an outside synod. Then a pastor of their own was called, who ministered to the people with great faithfulness and conscientiousness, as they themselves must confess. But there comes a pastor of another synod, and the people fall away. Triumphant then, this pastor tells of his victory, and writes: "The Missourian pastor stood by with tears in his eyes, and could not stop it." - L. we had served for years; then our pastor moved away. In the vacancy some people wanted a student. We could not procure him as quickly as they wanted; they turned to another synod-not in vain. Thus the little group became still smaller.

But such experiences are exceptions. We often find a great hunger for God's Word. Thus, one of our pastors reported that one of his members would walk sixty miles several times a year to get to Christmas Eve.

and hear the word of God. One of our pastors planted a church eighty miles from the city. The roads there are very bad. But one of the members made the journey on foot to arrange church matters, and when our pastors came to the settlement, the same brother walked around in the night to invite all the settlers to worship.

In order to give some idea of the extent of our work and of the demands made upon us, I would like to present to the dear readers the petitions submitted to the Minnesota and Dakota District Commission from Canada alone for a Commission meeting. I will not mention the petitions asking for support to maintain a pastor, for such there are many, as the District has made it an ordinance that every church to be supported must annually apply for it. Such petitions are almost always presented. They are rather special petitions. So:

Requests from brand new areas to construct homes. Candidate Stapel was released early this year and took a job in a new area in Saskatchewan. Church work had already begun in five places. He has to proselytize on a territory 200 miles long and 30 to 40 miles wide. Fifty to sixty families have settled there, mostly from our circles. They have only lived there a year or two. The people have a desire for God's Word. Now the missionary is there; he must have a wagon. The 150 dollars he gets from our district for equipment is barely enough. District is barely enough to buy a horse. He has no credit. Where can he borrow money? Then it's: Commission, help! The missionary must also live. The homes of the settlers have only one, at most two rooms. He can't live in an inn. So help to build a shack! It goes without saying that the pastor will first be supported by the synod.

Likewise, a new young missionary, Fr. Fr. Schmidtke, writes: "I now live in a shanty 10X16X6V2 foot. But the man who owns it wants to move in himself. Then I shall be exposed to the winds if no building can be found for me. How about now? I have been promised a place to live. I cannot stay here in Happyland without a house, and the houses that are found here are only large enough for the families themselves. The congregation has begun to build a church 18X26X8 feet, with a curved roof. They estimate the cost at about \$300.00. The congregation is very zealous. It is becoming very difficult for them in part to give what little they have for the church." This pastor lives 80 miles from the railroad.

We also had to discuss a request for a student that an independent congregation had sent to us. The pastor in question, Fr. C. Predöhl, wrote: "I have a heartfelt, urgent request to you, namely to help me to be granted a student to help me out for the coming year. I can no longer manage the work in my area alone. There are now about 150 school children in my parish, and I am to serve all of them, especially at festival time, and in addition I am to provide the preaching ministry of the three congregations. Soon I will no longer be able to do that. So far I have tried to teach the children in a makeshift way, but I cannot do justice.

I don't all. Much more should be done. In Landestreu I hold school regularly. There are 81 children on the list and 60 to 70 in school almost every day. If I were to leave Landestreu alone, then it would still be possible, but the other two communities also have a large number of children: Beresina between 40 and 50 and Langenburg about 25. We have already tried to branch off from Beresina, but things have not gone according to plan. I cannot give a certain sum for the student's upkeep, but I am not worried about it. The people are not at all stingy towards me, and they will not be so if he works faithfully. I also want to tell you that Langenburg is also building a church this year for about P2000.00. Landestreu built last year for P5000.00."

Then there was a request for a student from a parish that has just become independent, but asks for aid to support the student, namely from the Southey parish. This parish has had a pastor for five years. The first pastor worked there under great difficulties for two years. Since then Father Rotermund has stood there. The parish was divided last year; nevertheless, it became independent. It consists of four parishes. One parish built a church last year. The town parish, God willing, will soon consecrate a beautiful church to the service of the Lord. The mission festival collection was P65.00. All the congregations want to have school and are urgently asking for a student, as the pastor alone cannot possibly do the work.

Further follows a petition from Fr. Wetzstein, whose parishes are still supported. "The parish of Grenfell, Sask." he writes, "has made great progress in recent years. A parish has bought a church, the parish has bought a parsonage, and yet has so increased its contribution that it has a prospect of soon becoming self-supporting with God's help. I serve seven places. Next, I have founded a preaching place, which should not be left out of sight; but I must openly confess, I cannot supply the place, not because I do not want to, but because I cannot, for I am now already approached from all sides and accused that my people do not worship often enough. And they are right. But what am I going to do? Me and my horses do what we can. On Sundays and holidays in May, I drove 400 miles and worshiped 18 times. In the last three weeks I have been home only two full days. Hold school in Oakshela three days a week. You see, my field of labor is too large and the work too much; therefore I would earnestly request the Mission Commission to place a student at my side."

C. F. Walther.

which is recorded as such in the calendar, and yet it was celebrated, and in such a way that it will be remembered for a long time to come. Although the celebration should have taken place on October 25, for that was Walther's birthday, the Synod of Delegates meeting in St. Louis in May had recommended to the congregations that it be postponed to the Sunday nearest to that day, and so the celebration took place on the 22nd of that month.

How the celebration took place in detail, to describe that, of course, is not enough for a short article. One would have to write a book about it. We will therefore confine ourselves to a few details. As far as is known, the request of the Synod of Delegates to hold a Walther celebration was complied with in all our districts, and there were probably only a few congregations that did not hear a sermon about Walther on the day appointed for the celebration, and wherever possible, the service was given a particularly festive character by choir singing and other additions. In many congregations there was also a children's service, in which an examination of Walther's life and work was held with the children. For this purpose a booklet had been published, which contained everything necessary. And that was a good idea, because our children should also know the man to whom they also owe so much. May they never forget him, or rather, may they never forget the treasure he left them! Thus many beautiful celebrations were held in the Synod, which will certainly remain in the memory for a long time, and in many a house a Walther badge worn on the day of the celebration will still be shown in late days, just as one probably also kept his Luther medal from the year 1883.

In those places, however, where our Synod is strongly represented, the celebration took on a quite imposing character. Thousands and thousands from the various congregations flocked together to celebrate, so that even the world was filled with astonishment. Exemplary of all these great rallies was the Walther celebration held at St. Louis in May. It was held in an immense hall, the Coliseum, in which more than 15,000 people were seated; large choirs, whose voices numbered in the hundreds, sang splendid hymns; two speeches were made, one in German and one in English; some of our most glorious chorales were sung by the great audience, and finally the Apostles' Creed was recited and the Lord's Prayer was prayed. Very similar celebrations now took place in other places, Milwaukee, Chicago, Fort Wayne, and elsewhere, with exceedingly large attendance. In Milwaukee, for example, 10,000 people crowded into the magnificent auditorium; 5000 could not be admitted, so that they had to be provided for, as far as possible, in another hall. In Chicago, because of the expected large crowds, two ceremonies had to be held, one in the afternoon and one in the evening, and both times over 10,000 people may have attended. In Fort Wayne, the seven churches marched together to the banquet hall, and never before had the

A short word to the lasting memory of the Waltherseier held in our circles.

Among the ecclesiastical feast days and holidays which God's goodness gives us every year, there was one special feast day this year for the Lutheran Christians of our Synod'. It was the hundredth birthday of the main founder of our Synod, the dear D. C. F. W. Walther, now long since at rest in the Lord. Of course, this was not a feast day,

city had seen such a procession. Here, too, the celebration had to be held in two places, as the festival hall was not large enough to hold the crowd. Large community celebrations were also held in Buffalo, Brooklyn, Minneapolis, Sheboygan and other cities. All these celebrations were beautiful, the reports about them are enthusiastic, and those who took part in them have received a lasting impression of them. And they were certainly pleasing to God. For what was the keynote other than "Glory to God alone"? Some may have joined in out of mere curiosity, but the righteous Christians certainly offered God their praise and thanks from the bottom of their hearts.

In accordance with a decision of the Synod of Delegates, on the following Wednesday, namely on October 25, as the actual birthday of D. Walther's actual birthday, all teaching institutions of the Synod held a so-called academic celebration, in which Walther's merits for the Synod's higher education system were especially commemorated.

Now all these festivities are behind us. The Walther celebration belongs to history. When one reads of it later, what will one think of it now? What will be the verdict on it? This: The Missouri Synod simply paid off a debt of gratitude when it held the celebration in Walther's honor; it honored itself by honoring the man who did so much for God's glory and man's salvation.

But this judgment will only receive its full, beautiful sound when it can be said at the same time: The Missouri Synod has remained the genuine Lutheran body it became through Walther and his associates. And may God in his mercy grant this! May He grant us the strength to persevere in what we have learned! Would it not be lamentable if, through indifference, lukewarmness, and satiety, we should, after God's righteous judgment, be deprived of the delicious inheritance we enjoy? Let us not, therefore, let the love of the gospel grow cold in us, and let us not grow weary in the work of God's kingdom, that we may keep what we have, and that even our late descendants may still be in the full enjoyment of the dear doctrine of the gospel, which shows the only, true, right way. to heaven!

O. Hdt.

To the ecclesiastical chronicle.

America.

St. Johns College at Winfield, Kans. Invited by the President of our Board of Supervisors, the General President of our Synod, Father F. Pfotenhauer, paid us a visit from November 9 to 12, mainly in order to be able to judge the necessity of a new building from personal observation. He devoted a thorough visitation to the institution, acquiring detailed knowledge of the administration, buildings, classes, discipline and food. His longer address to all the teachers and pupils as well as his sermon on Sunday are to be gratefully mentioned. He also visited our parochial school and the beautiful home of our Children's Friendship Society. On November 9, the supervisory authority - the president of our district, Fr. F. Drögemüller, was also present - held two meetings with the general president and the teaching staff, in which they came to the unanimous conviction that the school should be run by the teachers.

The Board of Trustees stated that, because of overcrowding, additional rooms were urgently needed, especially with a view to the future. A total of 89 students now attend the institution; of these, 61 live in the institution building. All are children of Lutheran parents. 52 intend to devote themselves to the service of the church. There are beds and suitcases in the hallways, as the dormitories are filled to capacity. The laundry room and dining room on the ground floor are also noticeably overcrowded. There are no sickrooms, conference rooms, teachers' libraries, reading rooms for the students etc. to think of. If we were to look only at those students who are considering the preaching ministry, we would have to turn away students next fall if no building is done. But that is certainly not what our Synod wants; nor is it accustomed to draw the line between those seeking a general education and those preparing for the preaching ministry in such a way as to demand the expulsion of all the former in order to make room for the latter. Appropriate steps are to be taken, it was decided in the aforementioned meeting, in order to be able to gather the expected blessing of students next fall. God grant success! The present property of the institution is, if one looks to the future, too scarce. However, there is a reasonable prospect that about three acres of land, directly east of the Institute and belonging to the city, will be donated to us by the city, after the General Praeses has discussed the situation with representatives of the city. This would then give room for teacher's quarters. A. W. M.

It would not be right to **pursue only such missions as** bear fruit quickly and are outwardly successful. For the Lord of missions did not say, Preach the gospel to them that receive it at once; but, Go ye into all the world, and preach the gospel to every creature." Mark. 16:15, "Go ye, and teach all nations, baptizing many."-Matt. 28:19. We are to be obedient to this command of the Saviour, and command Him the success of our work. We should not refuse to carry on so difficult and costly a mission among heathens, Negroes, and Indians, even if we saw little or no outward success, which, praise God, is not the case. But how wrong and foolish it would be if we did not zealously pursue such missions as immediately bear fruit and directly serve our churches! And among these is the emigrant mission to the immigrants in the great port cities of our country: New York, Baltimore, Philadelphia, Galveston and elsewhere. Today we recall especially the emigrant mission in Philadelphia, which was taken over by the last Synod of Delegates, and to which a missionary of its own was then immediately appointed, who is in full work. This mission has not yet found the support it needs, mainly, at any rate, because it is still new and unknown. It has consequently come into a straitened financial position. And yet in a few months, since January 1 of this year, it has directed 1373 Lutheran immigrants to 316 congregations in the Synodical Conference. Thus our congregations are growing quite directly through the emigrant mission and should therefore also vigorously support this very mission. - It may soon become necessary to expand the emigrant mission to other port cities, since other seaports are also gaining in importance in this regard, such as Philadelphia in recent times. Thus one of our pastors from northwestern Canada writes us: "Necessarily we should also have an emigrant missionary for the Canadian ports of St. Johns and Quebec. The large German shipping companies are now bringing many co-religionists from Germany, Austria, and Russia directly to Canada through those ports. In the last

I have just received an addition to the congregation of five such families. " L. F.

Our Synod has a **warm missionary friend** in one of the northern states, whom the readers of the "Lutheran" know from the receipts of our General Treasurer as the "Northern Missionary Friend." For several years now he has been sending a large sum of money annually to our Treasurer, and so again a few days ago a letter came from him with the following accompanying words, "Herewith I send you an order for P600.00 for missionary purposes. It is little that I can send you this time. Make, as before, the best use of it. It shall please me if all goes as you wish." This missionary friend of ours is evidently in a class with "Mr. Unknown," the long-time friend and benefactor of the Negro Mission, often mentioned in this place and in the "Missionary Dove," and with the friend of our Inner Mission, who just this spring again sent in \$6000.00 for General Inner Mission through a pastor of our Synod. They are known to our God and Saviour, and He will not forget them for what they do for the great, holy work of the Mission out of love to Him and to His kingdom.

L. F.

Decency.

An **interesting receipt** came to our attention these days, which we cannot publish in detail in the "Lutheran", but of which we would like to give notice. The son of one of our East Indian missionaries is studying at our college in St. Paul, and since a gymnasium was very desirable, even necessary in St. Paul, many students collected for it from acquaintances. So did this missionary's son in his native India. But not only our missionaries participated in the collection there, but also native Christians. We read in the receipt 30 East Indian names, whose bearers have all contributed a gift that is small in itself, but large by their standards. Thus our Gentile Christians also learn to give from the beginning. L. F.

Walther's centenary was also celebrated in the European Free Church. Fr. Rosenwinkel in Copenhagen, Denmark, writes to us: "Last Sunday we also celebrated a Walther festival here in Copenhagen and remembered Walther as our teacher, who also told us the Word of God. My congregation knows Walther especially through his gospel postilion, which is used in our reading services, and through his book: Die rechte Gestalt einer vom Staate unabhängigen ev.-luth. Ortsgemeinde^ (The Right Form of a Local Lutheran Church Independent of the State), which is also in the hands of our members in Danish translation. Walther's Gospel Postil was published in 1877 by one Th. C. Bernhost in Bergen, Norway. Bernhost published in Bergen in Norway. One might almost say that Walther's testimony has been heard from pole to pole."

can also obtain religious instruction (supplementary religious instruction) in schools, among other things. . . . The public schools are becoming more and more the temples of a new religion, called by some agnosticism, by others atheism, by still others socialism, and by some **ethical culture**. This religion speaks a fixed, definite language and is intolerant." So reported in the *St. Louis Globe-Democrat* on November 22. Mr. Coler is not a member of the Missouri Synod.

D.

A blight on our national body is the so-called lynch law. A crime has been committed somewhere. Perhaps one knows the criminal, perhaps one only suspects him - no matter: if the accused is a notorious or perhaps merely disliked person, if one finds a conscienceless, hot-blooded fellow who knows how to stir things up, it can happen in the twinkling of an eye that a mob of people gathers, takes the accused out of prison and kills him. This crime is especially often perpetrated upon negroes. Recently, for instance, in Newark, O., a negro boy was killed who had not even been accused of a crime, but had merely made himself disliked by acting as a secret policeman against a certain class of his fellow citizens. This was too much for the decent citizens of the village, who insisted that this atrocious murder be punished by the authorities. Consequently, the ringleader of this murder was punished with life imprisonment. "This sentence will help somewhat," says a secular English newspaper, and then adds, "This legal procedure should be applied to all who took part, according to the degree of their activity. If all active participants are punished with penitentiary sentences, and all who have paid tribute to the deed with heavy fines, then in Newark lynching will become a very unpopular amusement. Later on other localities may take up this salutary procedure for their social betterment." So far as it goes, this newspaper is right. It is deeply to be deplored that not all newspapers stand thus. It is still more to be deplored that many authorities cannot bring themselves to proceed as severely, or more severely, than the court at Newark, O. We Christians, however, must go farther than that newspaper advocates. By the severe penalties of the law, criminals may be somewhat restrained, and many crimes prevented; but by such penalties no criminal can be really converted, mended. That can only be done by the Word of God. Therefore, as Christians, we do not want to stop at what we, as justice-loving citizens, must advocate and demand, but we also want to be driven by these shameful lynchings to bring the Word of God to our fellow men. The more zealous we become in this, the more we can prove ourselves to be the salt that counteracts the moral rottenness of our people.

C. C. K.

From World and Time.

In a speech delivered in St. Paul on November 21, Bird S. Coler, the Democratic candidate for governor of the State of New York in 1908, said the following, "I have long believed that only a positively, religious education can protect our country. Our schools are conducted on a fundamentally wrong basis and are responsible for the spread of Socialism. For every ten teachers in New York, seven are Socialists, teaching discontent to the children. I am devoting my time to an attempt to improve this system, and I believe the time must come when parents for their children will be

Sacrifice to God!

"How shall I repay the LORD for all his benefits that he has done for me? Thus David asks in the 116th Psalm, in the 12th verse. With this question David wants to testify first of all that he can by no means repay the Lord for his good deeds. And so it is with us. We can never repay the Lord for what he has done for us.

Or wherewith shall we recompense the LORD for his benefits? With our works? For all our works are

imperfect, sinful and corrupt. But can we repay the Lord for His perfect benefits with imperfect, sinful works? Never! Or would we repay the Lord for his benefits with our obedience, our piety, our fear, our love, and our trust in his commandments? We owe all this to the Lord God and must show it to him. But can we repay him for his benefits with something we already owe him? Nevermore!

And so it remains: we can never repay the Lord for his benefits. Everything he gives us to enjoy is and remains a pure gift of grace. He is always the giver, we are always the takers.

But even though we cannot repay God for His benefits, we owe Him nothing in return? Yes, we do! We owe him a great debt for his benefits. We must also pay this debt without ceasing.

And what is it that we owe to God? That's what David says in that same Psalm, in the 17th verse, in the words, "Unto Thee will I offer thanksgiving." Yes, that is what we also owe God. We are to offer Him sacrifices of thanksgiving. And should we not do this with joy? When we consider how richly and abundantly God showers us with his benefits, when we consider how he gives us all that we need out of pure fatherly, divine goodness and mercy, without all our merit and worthiness, and when we consider that; every one of his benefits is so great and glorious that it cannot be repaid by any human work, how should not this fill our hearts with fervent thanksgiving to God, and move our tongues to loud praise and thanksgiving to God? Most assuredly! We are to join with David day and night in saying, "Praise the LORD, O my soul, and that which is within me, his holy name! Praise the LORD, my soul, and forget not what good he hath done thee!" Ps. 103:1, 2.

But we owe God even more for the benefits he does for us. David further testifies in the aforementioned Psalm, in the 16th verse: "O LORD, I am thy servant, thy handmaid's son." He means to say, Since thou hast done me so much good, I am now also guilty of serving thee as thy servant.

And so it shall be with us also. Since God has done so many good deeds for us, we should also consider ourselves his servants and handmaidens. Since God serves us so faithfully day and night, let us also serve him again. Since God gives us everything that is necessary for the preservation of our life, we should also give ourselves and our whole life to him as his own. Yes, every good deed of God should be a reminder to us not to serve the devil, the world and sin, but God alone. Let every good deed of God provoke and move us to hate all that God hates, and to love and practice all that is pleasing to God.

But even more than servants and handmaids of God, we are to use His gifts and benefits for His glory. And how is it done? It happens when we use it to feed and clothe ourselves and our own, and otherwise provide in earthly things, as well as when we use it to help and serve the poor, feed the hungry, water the thirsty, clothe the naked, shelter the homeless, comfort the sick and miserable, and support widows and orphans. For the word of God says, "He that hath mercy on the poor lendeth unto the Lord," Prov. 19:17.

Above all, however, we prove ourselves to be true servants and handmaidens of God when we use the gifts he gives us for the preservation of church and school, for the promotion and expansion of his kingdom. Yes, this is a glorious and blessed service. Or must not God be pleased above all things that we should help that his word should be preached and taught,

so that more and more people will come to know his name, and thus more and more people will praise and extol him? Most assuredly! O would that we would use all our earthly goods more and more in this respect! (The Missourian.)

Do you know the word?

One pastor relates the following from his experiences:

On a walk I met old F. as he was busy with a rake in his meadow. He was one of my most faithful and attentive churchgoers, also in life a thoroughly good and brave man with whom I always enjoyed a conversation. In recent times I had come particularly close to him, as he had been seriously ill and I had often visited him at his home. Now he could get up and go about his work again, though still with tired, trembling hands. But an Uckermark farmer is made of hard wood and works as long as his bones hold together.

"Always busy, always busy?" exclaimed I to him.

"You just have to," was the short answer.

"Are you quite well again?"

"Tis all right, halfway." Now he put the rake on the ground, supported himself with both hands and said: "Yes, Pastor, I would not have believed that I would come to my meadow again. But in my last illness I was gripped by it, and I experienced many things that I will not forget if I should live to be a hundred years old. I must tell you one thing. Once I had an attack of weakness that made me lose all sight and hearing. I lay there as if dead, and I thought I had really died. I was in a foreign country and came to a large, beautiful house. That must be heaven, I thought. In front of me I saw a big door, but it was locked. I knocked with a timid finger and asked to be let in. Indeed, the door opened a little, and a voice from within called out to me: "Do you know the word?" Nothing but that! I recollected myself, but could think of nothing. I thought again, but the thoughts whizzed through my mind like snowflakes; I could come up with nothing at all. Then the door slammed into the lock again. At the same moment someone had also closed the door of my sickroom, and perhaps this sound brought me back to my senses. In short, I woke up, trembling in all my limbs and covered with sweat all over my body. O that had been a fear! But I felt I was saved, I would escape with my life once more. And from then on things got better for me."

"But, F., do you know the word now?" asked I of him.

"Yes, now I know - it's called grace," he answered me.

"Quite so," I said. "Only keep the Word firmly in mind; that is the key with which we can unlock the door to God's heart and find the entrance to heaven."

A few weeks later there was a sudden shouting and a commotion outside my house. I went to find out what had happened. Old F. was lying dead in the street. A blow had struck him and suddenly put an end to his life, just as he was returning home from the field. He knew the word that is the core and star of the whole gospel, the grace of God in Jesus Christ.

And now, dear reader, "Do you know the word?" "Learn well your dying lesson," said once a wise man; "it is only said once." (Christian Messenger.)

Helping Dying.

Yes, can you? Must not each one go the hard way through the dark valley alone? Yes, of course, but it is important and can make the parting of the poor soul easier or difficult, very difficult, how the loved ones behave who stand around the deathbed; I have experienced it.

On her deathbed lay a tender young girl; she seemed a darling of happiness, born for the sunshine, and yet she had to wither away so early. Years of infirmity, which did not yield to the skill of physicians, had consumed her vitality, but purified her soul. And yet nature wanted to have its way, death stood before the eyes, and the young life resisted it. But soon it was overcome. Bravely and devotedly the soul sent itself on to the last fight and bouquet. "Soon it is overcome, only one more hard leap-and I am up," whispered the lips, and pleading to the nursing sister, "Help me make the hard leap!" And she could, she was allowed to help! God put it into her heart. No tears, no restlessness disturbed, the falling asleep of the weary soul. The sister held the dying woman's hand, she sang softly and slowly our dear, heartfelt songs of faith and death - then the dying woman's fear also subsided. And the sister continued to sing, one song after the other, ever softer, ever gentler, until she came to the verse of longing for heaven:

Paradise, paradise, how sweet is thy fruit! Under thy
trees of life We shall feel as if we were dreaming. Take
us, O Lord, to paradise!

Then the twitching of death slipped over the dying woman's peaceful face, to soon give way to the most blissful smile of freedom. Doctor and nurses came - no one had noticed the end, so quiet and peaceful it had been! God had made the difficult leap easy, and the soul had gone home peacefully, accompanied by gentle songs.

Therefore only at deathbeds no loud wailing, no talking, which weighs down the departing soul. That is not love, that is selfishness, which would like to keep the dying man in this evil life; and to whom the expiring life is really dearer than his own, it will give love to the heart to put aside one's own pain and "help the departing man to die.

He was admitted to Fort Wahne, but had to leave the institution after completing half of the high school course because of an eye disease and interrupted his studies for a year and a half. After serving for a time as a provisional teacher, and then passing his examination before a board, he followed an appointment in 1878 to the parochial school at Farmers Retreat, Ind. where he served on the board for four years. Here he also found his faithful companion for life, Maid Sophia Greive. His second sphere of activity was White Creek, Ind. where he served at the parochial school for three and a half years. His third and last field of labor was Freistadt, Wis. Here he served his Lord with great faithfulness and under rich blessing for nearly seventeen years. Not a few of his disciples are now laboring in the vineyard of the Lord as teachers and pastors. - In 1900 he was compelled by a severe and lingering nervous complaint to resign the teaching position so dear to him, whereupon he removed first to Cedarburg and later to Milwaukee. Great was the suffering which his God had laid upon him, but great also was the patience and Christian surrender which He gave him. To his faith testifies his self-chosen funeral text, 2 Tim. 1, 9. 10. On October 18 his mortal shell was Christianly buried to the ground. Rev. C. F. Dietz, of the Immanuel congregation at Milwaukee, preached on the foregoing text. The teachers of Milwaukee sang a suitable choral piece; teachers also carried the body. The congregation at Freistadt was represented by the board. Besides the grieving widow, the deceased leaves ten children, three of whom are still unborn. He reached the age of 64 years, 9 months and 17 days. May his memory remain in blessing!

C. Seuel.

New printed matter.

Twenty-eighth Synodal Report of the General German Ev. Lutheran Synod of Missouri, Ohio, &c. St., Assembled as the Thirteenth Synod of Delegates at St. Louis, Mo. in the Year 1911. St. Louis, Concordia Publishing House. 1911. 8°. 212 pp. Price: 45 ice.

The memory of the May days of this year's Synod of Delegates comes alive again when one takes this report, which is almost more like a book, before him and goes through it carefully. I could scarcely think of anything that could more quickly and at the same time more fully orient a Christian who is as yet little acquainted with the Missouri Synod. Precise information is given from competent sources about the work carried on by the Synod, about the institutions of higher learning established by the Synod, fifteen in number, and their present existence, needs and prospects; and the resolutions passed in regard to these institutions deserve the liveliest interest of every "Lutheran" reader. Likewise what is to be found in the report about the Synod's widely ramified missionary work. There we hear of the so-called inner mission of our synod in North America; of that in Canada, in London, New Zealand, Australia, Brazil; of the mission among the Estonians and Latvians, among the Finns, the Lithuanians, the Poles; among the Indians, among the Persians; among the Negroes, among the deaf and dumb; among the Gentiles and Jews; of the emigrant mission in New York, in Baltimore, in Philadelphia. The mission reports, the treasury reports, the resolutions passed are all posted. The Synod's decisions and recommendations concerning the revision of the Agende and the hymnal, the appeals, and the General Church Fund are all listed here. The conclusion on pages 198 to 209 is a report on the Walther celebration held during the Synod, which will remain unforgettable to everyone who was able to experience it. K.

LUTHERAN ANNUAL 1912. concordia publishing house, st. louis, mo.. Price: 10 Cts.

For the third time our English calendar makes its appearance. The reading matter has been enlarged, and also in the calendar this calendar has been made equal to the German one by including the astronomical tables.

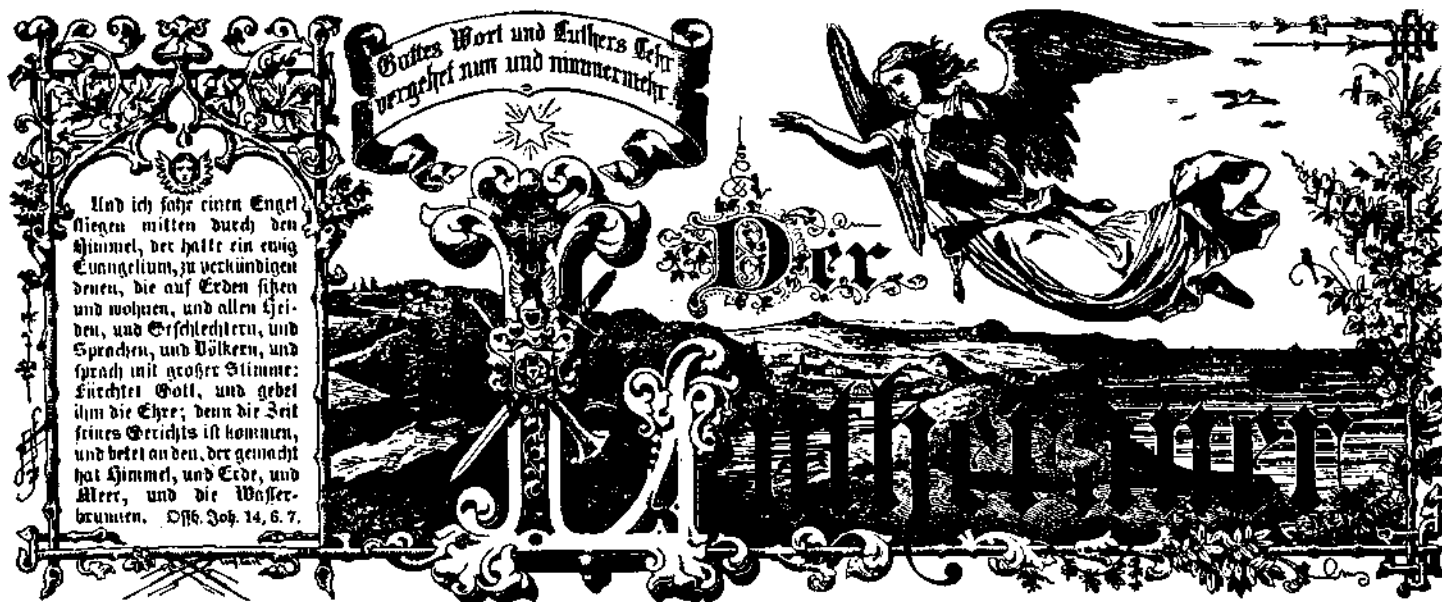
v.

Only two.

Only two classes were there in the days of Noah: those people who were inside the ark, and those who were outside; and two classes in the gospel net: the good fish and the rotten; and two classes in the parable of the ten virgins: the wise and the foolish; and two classes in the account of the judgment day: the sheep and the goats; only two sides of the throne: the right and the left; two, only two places when the final and unchangeable judgment is done: heaven and hell.

Obituary.

On October 14, teacher emeritus Theodor Friedrich Wichmann passed away in faith in his Savior. He was born December 27, 1856, in Cincinnati, O., where his father was pastor. In 1870 he entered our high school.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo. December 12, 1911.

Mo. 25.

Advent.

Now stand still, when the bells ring brightly - Advent is here and happy, happy time;

Lift up the spirit from all vain things, From this earthly corruption!

You people, stop the hurry and the rush, all you busy people, stop and listen to these bright sounds: Advent is here, so let us be still!

The One passes by, Who often greets the earth With his greeting of peace, That it may become light in all hearts, Who came as a light to the world. And today he comes again gone, He strides through the guests, look for! If you seek him with fervent desire, You see him knocking at your door.

You hear the call: Come, all you who are weary and poor, all you who are heavy laden, hasten to me!

Turn to me, the compassionate friend, and you will find rest for your souls;

And learn from me to bear the yoke patiently; The burden is light, therefore take it cheerfully. I am with you, therefore away with fear and trembling! Advent is here; take courage, you souls!

The earth is the Lord's, and everywhere his grace surrounds you, free and rich; Advent is here, now believe my words: The kingdom of heaven is in your midst! That ye may turn unto God the Father, And embrace him in childlike trust, For this purpose am I sent into this world; In me you shall see the love of the Father.

Yea, dearest king, take my heart and life, For thy hot love bends me low. I will give myself to thee anew, Follow the faithful voice that called me. Advent is here; O be called, beckon! Forsake the old nature, arise! Then the bright and joyful bells would ring Before you on a new and blessed course of faith.

How the arch-father Jacob waited for salvation to come.

Lord, I wait for your salvation! Gen. 49, 18.

That which was the highest desire and longing of the fathers of old was clearly revealed in that poignant event when the aged patriarch Jacob broke off in the midst of his parting words to his sons, fixed his eye on the one thing, the promise of the Messiah, and exclaimed with longing, "Lord, I wait for thy salvation!"

What was it that forced this sigh out of him? What more does a man need who, like Jacob, can look back on a long, successful life and have the secure future of his children before his eyes? He was destined to a quiet, carefree old age. His beloved son Joseph had attained to power and honor. His other sons were well provided for. He had just been allowed to proclaim great earthly salvation to their descendants. Why did he not close his eyes in the calm consciousness that he had well accomplished his life's task? Oh, he knew that if God had not prepared for him the salvation of redemption, he could only look over his life with horror, could only go to his death with horror. Because he had a living knowledge of his sin, he looked out for the salvation that was to come, and that alone could save him. In the knowledge of his sin he describes his long and prosperous life in the words, "Few and evil is the time of my life." He did not conceal from himself that, woe, evil had befallen him, in consequence of his and his fathers' sin had come upon him. He knew that if his sin alone had ruled his life, all happiness would have been lost to him. He had also just spoken of the great sins of his sons with sadness in his heart. He also foresaw how his descendants would fall into great misery because of their sin. In what should he console himself? Left to himself, he will now die the death of damnation.

miissen, and if the ruin be not steered, the people that are of their loins shall perish. "Lord, I wait for thy salvation!" Therefore, needing salvation from his sins and consolation from impending misery, he rises and looks with anxious eagerness for the promised Messiah who will repair all harm.

This is how Jacob, this is how the fathers all spent their long Advent. So must we also keep Advent. What good is the proclamation of the Savior's birth to those who are content with themselves and their lives? Only then will we have a true longing for the Christmas message, when we recognize the truth in a living way:

If we hadn't had a baby, we'd all be lost.

"O LORD, I wait for thy salvation!" We see Jacob standing there in faithful expectation of salvation, ready to seize it. The coming of salvation was in no way doubtful to him. God had promised him that through his seed all the families of the earth would be blessed. He himself had just prophesied of the hero of Judah's tribe, the divine Nethinus. He therefore places his whole cause in the hands of the Messiah; relying on him, he prepares to appear before his God. It is something great that he desires and expects: the full forgiveness of his sins, all the goods of eternal life, the wonderful redemption of the great God, the salvation of the Lord; but he does not become stupid in doubt, but reaches out, stands before his God with wide-open hands, and does not want to miss anything. Because God will not fail to give, he will not fail to receive. He happily says to himself that he is dealing with a father who lavishes salvation on his children with full hands. Yes, when he declares here, in the face of death, in the knowledge of his sinful end and the future misery of his people, "Lord, I wait for thy salvation!" he is virtually saying to his God, "I demand salvation of thee; thou hast promised it to me; thou must not leave me in my misery. We see here again the old God-fighter Israel. As he once years ago held fast his God, saying, "I will not leave thee, thou blessest me," Gen. 32:26, so now he again takes God at his word, shows him his empty heart, his failed life, the anguish of death, and the misery of his descendants, and says, "Thou wilt fill my heart; thou wilt repair my hurt; thou wilt redeem my people. I wait for it.

It is pleasing to God when his children trust him so much. When he comes to bless us, he wants to see hands wide open. We will receive rich blessings again at Christmas, if we are ready to take hold of the blessing. The old father's greatest desire and longing was for the coming salvation. That was the main thing in his life. He was more concerned with this than with any other matter. Even here, in the midst of the enumeration of the great blessings that are to come upon the twelve tribes, his mouth passes over that which his heart is full of. He had just spoken of the privilege of the tribe of Dan. This was the tribe that gave Samson the hero to the afflicted people. But

certainly the old Jewish interpreter rightly hit upon the mind of Jacob in saying, "Not for the redemption of Samson, but for the redemption of the Son of David, the Messiah, who shall deliver his people from sins, doth my soul desire." But what still on the: Deathbed stirred his inmost heart, that had always been the content of his hottest desires, the source of his strength, the guiding star of his life. This gave him strength to endure the "evil time"; the forgiveness of sins, which he hoped for, created his greatest happiness. Certainly he often thanked his God that through his seed, through Joseph, many nations of the earth were blessed bodily. But he was not satisfied with this, but said, "Lord, I wait for a better thing, that through my seed, the Messiah, all the nations of the earth may be blessed spiritually. And now, when the night of death cometh, his eye looketh for the going forth sun of salvation, that it may show him the way unto life everlasting. So shall his descendants keep it. They shall know that their whole history will revolve around the promised salvation; therefore he shall weave this matter into his farewell blessing - giving the stamp to all their thinking and willing. Truly, this man cared all about the salvation of the Messiah. He does not want to be known to posterity as the father of Joseph, he does not want to appear before God as the progenitor of a mighty people, but describes himself almost with his last breath as a man waiting for salvation.

So we too want to tear ourselves away from our earthly business, worries and joys and in this Advent season occupy ourselves quite a lot with "Jacob's salvation".

A thousand times I desire thee, For nothing else
pleaseth me. A thousand times I cry unto thee, Jesus,
Jesus, come unto me.

Jacob waited for salvation. Many years he waited for it. His whole life has been a waiting. Until the last moment, it is said: I wait for your salvation. This describes the attitude in which we must face the promises of God: patient waiting. One generation after another of his fathers had passed away, one year of his life after another he had spent in eager waiting; but he did not let the thought arise that it could be nothing with the promise of God. He had desired, with all the longing of his heart, to see and hear what the day of the Messiah would bring; but since it was not granted him to see it in the flesh, he is not displeased with his God, but says, "I will wait patiently, O Lord, until thy time come. This he also signifies to his descendants. In the manifold vicissitudes of their fate, in misery and distress, this word of the arch-father is to serve them, that they send themselves with patience into the long waiting time imposed on them by God. Blessed is he that he held faith and patience! By patiently holding out hope, help and forgiveness have come to him by virtue of the future work of the Messiah, grasped with the hand of hope, and salvation, which he saw from afar, is now his own.

Let us be followers of those who through faith and patience inherit the promise, Hebr. 6, 12. Our whole life is an Advent time, a waiting time. Many a good

we implore with ardent longing, and God says, "My hour has not yet come." And chiefly it is eternal salvation which God bids us patiently await. We are now God's children, and are entitled to the heavenly inheritance, but it has not yet appeared what we shall be. God has prepared heavenly delights for us, but we are still on the pilgrimage, the "evil" pilgrimage; sin still plagues us and misery oppresses us. Let us beware lest we go astray from our God and His promises! Let us beware lest, for the sake of temporal afflictions, we think all happiness an empty dream! Let us beware lest, seeking the pleasure of sin, we put eternal salvation out of our minds! Let us rather wait with patience for the salvation that is to come! The God who has made us his children by free grace can well require of us that we patiently send ourselves into his plans. The salvation that awaits us is so great that we can easily endure the present tribulation in anticipation of it. And if God has so gloriously fulfilled the main promise, and sent the Messiah in due time, the last promise also will be fulfilled in its time, and all will inherit it who by faith and patience wait for it. E.

Eine Adventbetrachtung D. Luther's.

The author of this richly-argued reflection notes in a letter: "The main reason for writing this reflection was to save the honor of the much-maligned Luther hymn. There are, after all, people who, it seems, have a real horror of this song, and some even demand that it be removed from the hymnals. I just wanted to show that the song is not as little as people think. - Then I also wanted to present with this song a sample of our revision work from our hymnal. In the punctuation, orthography, and also in the text, one will recognize the improving hand."

In our hymnal, under number 36, we have an Advent hymn by D. Luther, which admittedly does not go along in such smooth verses and so easily understandable speech as his other hymns and is therefore not so highly esteemed, but which nevertheless contains a true abundance of high, spiritual thoughts of our highly praised Lord and Saviour JESU Christo, to whose coming into the world our eyes are directed during the Advent season. The verses are only small, but the divine truth expressed in them is unfathomably deep. The words are inconspicuous, but under their somewhat rough exterior there is the gold of the most blessed knowledge and the highest consolation, and what they say is entirely suitable to fill us with the right Advent joy, which consists in knowing that Christ Jesus has come into the world to make sinners blessed.

Let us now take the song and see what the individual verses say.

Come now, the Saviour of the Gentiles, the virgin's child is known! That all the world may marvel, God hath appointed such a birth for him.

"Oh that help from Zion would come upon Israel, and that the LORD would deliver his captive people!" "Oh come, thou for whom the nations wait!" Thus had the believers of the Old Testament, longing for the promised Mes-

sias fulfilled, proclaimed, and behold, he is now here, "the Savior of the Gentiles"! And - should not "all the world" be "astonished" at this? - as the prophet had "recognized" it out of divine inspiration and had prophesied, he, the godly one, has been born of a human "virgin"! But "such a birth" he had "ordered" and determined for himself. He wanted to become a human being, to take upon Himself our flesh and blood, so that as our representative and guarantor He might take upon Himself all our sins and atone for them by suffering and dying. He did not create a human body for Himself through His almighty Word, but chose a sinful, human virgin as His mother. It was precisely in this way, and no other, that he, the holy and sinless one, wanted to wrap himself in our flesh. This was his counsel from eternity. But what was the nature of his birth?

(2) Not of man's blood, nor of flesh, But of the Holy Ghost is God's word. Word became a man, and blossomed a fruit of woman's flesh.

It was not through the intervention of man, but through the mysterious action and overshadowing of the Holy Spirit, that He, through whom God wished to speak to men and to make known to them His will of grace in a tangible way, and who is therefore called the eternal Word of God, became a man and blossomed as a fruit of the virgin body. Only thus could he be man, which he wished to become, and at the same time be God, God and man in one person; and this he had to be. For only as God-man could he offer the divine ransom necessary for our immense guilt of sin, and only as God-man could he effect its payment. And so, out of infinite love for the lost world of sin, he united divine and human natures in his person, and thus, in his wisdom, found a way to our redemption.

3 The virgin's womb was with child, But chastity kept pure, many a virtue shone forth fair; God was there in his throne.

In the "chaste body" of the "virgin" he now set up his "royal throne". All the fullness of the Godhead was in her blessed body. And she, who had been dignified by him with such high honors, was adorned by God with high, glorious "virtues." Brightly "shone" her obedience to God. For when the angel Gabriel told her what she had been chosen for, she said, "Behold, I am the LORD'S handmaid; let it be done unto me according to thy word!" Bright "shone" her humility with which she received the praises of her friend Elizabeth. Bright "shone" her faith, in that she was full of joyful confidence,^ that he whom she carried under her heart was also her Saviour, through whom she would be saved.

4th He went out of the chamber his, The royal hall so pure, God of kind and man a hero, His way he hastens to listen.

As the sun bursts forth in the heavens, Ps. 19:6, so He came forth from the womb of His mother, His "royal chamber": God and man in one person! Who will comprehend this wonder? Who would have looked upon him as he lay in his little manger? And yet, though no human mind can comprehend it, yet the divine mystery is great.

God is revealed in the flesh. Christ was truly "God" in kind and nature, equal in all respects to the Father and the Holy Spirit, but He had renounced the constant use of His majesty. All the divine power, Isa. 9, (st was hidden in Him to accomplish what He was sent to do, and as "man" - of course, always in inseparable union with the divine nature - He was a "hero", as the prophets had already called Him. And as a hero he now "hastens" to "louse his way," to take out the mighty battle against his enemies and ours. The whole terrible infernal power of Satan, who held us in his claws because of the curse that weighed upon us, the wrathfully threatening law that condemned all who would not comply with its demands to the last jot, the grim death that killed all spiritual life in the; - and held us captive in its cruel dungeon, full of fear and wailing, full of weeping and gnashing of teeth: these were the enemies he, the "hero from Judah," had to conquer. Obedient to his Barer, he put himself under the law already by his circumcision, to fulfil it most perfectly for us, and after he had wandered three years, preaching repentance and forgiveness of sins, and performing miracles and great things, to manifest himself as the Son of God, he suffered himself to be taken captive, scourged, martyred, crucified, and put to death, that by his wounds he might heal us from our sin-sickness, for which the law condemned us, and the devil and death had us in their power. And when he cried, "It is finished!" sin was blotted out, and all his enemies and ours were vanquished. The power of the devil and of death over us was taken away, and the condemnation of the law was cut off.

5th His course came from the father, And taught again to the bearer, Drove down to hell, and bodice to God's seat.

When Christ had even descended into death, he gave himself life again on the third day, "suhr hinunter zur Hölle," as the all-powerful victor "led captive the prison," showed himself to the infernal spirits as the one who now holds the keys of death and hell in his hand, to deliver and lead out all who lay in the devil's power, then came forth from the grave in a glory and magnificence which no man could bear, came forth from the grave, and at last "returned" to his heavenly "Father," "from whom he came," by his visible ascension, and sat down on the "throne" of his glory at the right hand of God, to reign now as an all-powerful King, to whom his Father has given all things into his hand, his kingdom which he gathers from all those who in faith accept his merit, and rally under his banner.

O is not this a marvellous fact which we now contemplate in the Advent season? O incomprehensible love of our God, who sent his only begotten Son into the world for us, who were his enemies, and through him redeemed us from all misery of sin! Through him, our Saviour, joy has come into the world, which is ruined by sin. For whosoever believeth in him shall not perish, as he ought, but have everlasting life. But of course, as long as we are still in the hereafter, we are

we poor weak creatures are still surrounded by sin and exposed to all its temptations, and therefore our constant plea should be:

6th Thou who art like the Father, bring forth the victory in the flesh, that thy divine power in us may preserve the sick flesh!

Yes, thou strong Son of God, "equal to the Father" in power and strength, complete in us "the victory" which thou hast acquired for us "in the flesh", as man, on the cross! Kill sin in us by thy "power of God," "preserve" our "sick flesh," in which nothing good dwells, keep it from succumbing to sin, but sanctify and strengthen it, and keep it on the path of victory against all the cunning and violence of the enemy, and help it to fight chivalrously and to overcome blessedly, that we may bring away the end of our faith, the blessedness of souls! Only when thou strengthenest us, then are we strong; only when thou enlightenest us, then is it light in us to walk in thy ways.

7. thy crib shines bright and clear. The night gives a new light, darkness need not come in, The faith always remains in the light.

How the night shone with a supernatural light when the Saviour was born! It was, as it were, the reflection of the "brightness" that shone unseen from the "manger," for there lay "the light of the world. So now also new light fills our hearts, which are so dark by nature, when Christ goes forth with his brightness in them. There the night of sin departs, the day is at hand; there spiritual death dies, and new spiritual life awakens; there is not fear, and dread, and terror, but vain comfort, joy, and gladness. Where Christ is with his light, darkness may not come in: no distress, no affliction, no temptation, not even death may bring darkness; faith also shines and gives a bright glow, tolerates no dead works, no wanton sin, but shines with good works that are pleasing to God the Lord. - Such is the greatness of what Christ gives us and works in us. Through him we have everything that makes us children of God. Through him we are blessed here temporally and there eternally. Therefore:

Praise be to God the Father, praise be to God his only Son, praise be to God the Holy Spirit. For ever and ever!

Yes, "Praise" be to the Holy Trinity for all that she has done for us poor people! Eternally we should have been lost. But "God the Father" in heartfelt mercy gave his Son for us, and "the Son" by his holy birth and incarnation snatched us out of our ruin, and "the Holy Spirit" has granted to us what the Son has purchased for us. For this be praise to the Triune God "always," that is, more and more, not in words alone, but also in deed, in that we walk gladly and willingly and joyfully according to his will, and when at last we have completed our career on this poor earth, and the purpose of our Lord's incarnation is completely fulfilled in us, then, yes, then his praise shall be sung "forever" by us together with all the saints and elect above in blissful happiness. O. H dt.

Of the Last Day.

As long as there has been Christianity in the world, there have also been people who have believed that the end of the world is near. At all times this has been proclaimed to the world, but at no time more than in our own. Especially in our new country a whole sect has risen up, preaching nothing but that the Lord will soon come in the clouds of heaven to judge the living and the dead. This sect, however, has not contented itself with preaching of an imminent appearance of Christ for judgment; it has also, in fanciful conceit, repeatedly stated the day on which that great event will take place. These enthusiasts, of course, have come to nothing with all their time determinations; the appointed dates have passed, and the course of the world goes on as before. What has happened now? The world has only become the more insolent, and has only fallen into a deeper sleep of security. Everywhere people are now rejoicing and exulting that the Bible and Christianity have suffered a new great defeat and that reason has won a brilliant victory. Behold," cry unbelieving preachers and newspaper writers to their hearers and readers, "behold, it is nothing with the prophecies of the Scriptures, the apostles, and the prophets; all the days in which the world was to perish have passed away, and the world still stands! Therefore only let your confidence in your Bible depart; its prophecies are dreams of an excited imagination. Behold the folly into which many have now fallen, and the misfortune into which they have plunged themselves by so confidently expecting the fulfillment of the Bible's prophesies!

But, beloved, do not be deceived by this! Not God with his holy word, but only men with their dreams have become a mockery and a disgrace. Nowhere in the Scriptures is the day and hour determined when Christ will return. On the contrary, the Lord clearly and definitely says: "But of that day and hour no man knoweth, neither the angels in heaven, neither the Son, but the Father only," Mark. ¹³, 32. And in another place He therefore rejects all inquiring after it as something unseemly and unchristian, and says: "It behoveth you not to know the time or hour, which the Father hath reserved unto His power," Apost. 1, 7.

In vain, therefore, does the unbelieving world burden the gospel with that which is the fault of foolish men. But this is the way of the world: when sinful men misuse the divine word, and sins, perversities, and misfortunes arise from it, it cries out: Behold, these are the fruits of your so highly praised Christianity!

But may they still continue, the lovers of lies, to fight against the Christian church with such arrows dipped in the poison of lies! All lies will at last be revealed and put to shame; but Christian truth will and must triumph. The end of this world may not have come on the day when, according to human calculation, it should come, but it is certain that such a day will one day dawn. That so many false prophets of the end of the world have now appeared,

are, this has been done through the agency of Satan; but by this he seeks to make the poor world more and more secure, to sink it into a spiritual sleep of death, and to persuade it that the coming again of Christ is a ridiculous fable. Soon Satan will have accomplished his object; for if, after the many unfulfilled false prophecies, all the world has to do with the: Judgment Day will only make their amusement, and say: He cometh not; let us eat and drink and be merry! then shall he come, swiftly and suddenly, and find all things unprepared; in an unforeseen moment he shall be there at once; then shall Christ appear, the trumpets shall sound, the dead shall awake, the whole world shall be on fire, all the wicked shall howl, and the pious, transfigured, shall hover high in the air at the right hand of the Son of God. O that this moment might find us all rightly armed and prepared! -

These words were written and preached by Blessed D. Walther in 1844. (Cf. his "Year of Grace," p. 11 f.) The sect to which he refers is that founded by William Miller, a Baptist preacher, founded the Adventist sect. "When the time of Christ's future, as determined by them, drew near, enthusiasm was even great. Property was sold, professional work neglected, family ties broken; meetings held day and night. On April 14, 1844 - the appointed day - all were full of expectation. Many wore Ascension garments. Everyone wanted to hear the first sound of the trumpet, 'everyone first to behold the Saviour in the clouds.' ' Since the prophecy did not come to pass, many indeed became derogatory; but still a great multitude remained. And though several times since 1844 the 'prophecy' has been dashed, yet their numbers still increase."

Others, too, have seen fit to calculate and determine the Last Day. As certain naturalists claimed to know, it should infallibly arrive as the certain result of careful observations of that wonderful comet on May 17 of last year. Thirty years ago, in the publishing house of a bookseller in Leipzig, a small pamphlet appeared, in which a French professor of astronomy allegedly stated that the end of the world would take place on August 28, 1881. In the circular which the publisher sent to the sellers, the following was written, among other things: "I ask you not to confuse this book by the famous French scholar with other works of a similar title. On the basis of his research, the famous astronomer proves conclusively and irrefutably that the catastrophe of the end of the world must occur on August 28th of this year. I can only deliver against cash; however, you will not incur any risk even if you purchase a lot of this book, which will cause a tremendous sensation, since I will take back any unsold copies at the end of this year against cash. End of the world on August 28, and yet still withdrawal of the booklet until the end of the year - what a swindle business and swindle spirit!

Incidentally, even in Luther's time, a magister Michael Stiefel determined the exact time of Christ's visible return and announced the dawn of the Last Day to his congregation as imminent on Monday of the forty-second week of the year 1533, October 19, at 8 o'clock in the morning.

He said that he wanted to give away all his books, household utensils, money, etc. to other people. That Luther did not want to believe him, Stiefel took quite violently amiss, and Luther pronounced on it: "No man in my! whole life has given me such evil words as Michael Stiefel." The day began with a thick fog; but while Stiefel was preparing the great crowd, which had no room in the church, in the open air for the catastrophe now at hand, the fog melted away, and the sun looked down laughing on the deceived, who now wanted to vent their anger at the deception they had suffered on the poor magister, whom the authorities could scarcely wrest from the fury of the mob in time.

Walther says in another sermon: "God, out of great wisdom and fatherly kindness, has impenetrably veiled the future from us. For their knowledge would work in our corrupt heart nnn soon security, soon despondency. We would become secure, if we knew the good ahead; despondent, if we saw all misery already from afar. Therefore, according to his eternal wisdom and goodness, God has hidden from us the last day of our lives and the Last Day, so that we should never become secure, but should await the last night every evening and the last day every morning, and keep ourselves ready, but also in all distress lift ourselves up with hope: the hour of salvation is not far off; soon, soon perhaps it will strike. Let our whole life be an armor for the day of the appearing of Jesus Christ. As God Himself is everywhere making visible preparations for that day, so much more are we to do it, who are approaching that day decisive for all eternity." (Light of Life, p. 20 ff.) Bro. S.

An extremely important mission field of our synod from the area of inner mission.

II.

In order to describe the importance of our Inner Mission in Northwestern Canada, its great tasks and its many demands to the readers of "Lutheran" quite accurately, we already communicated some petitions last time, which were submitted to the Missionary Commission at a meeting. We have not yet exhausted them, and let the rest follow today.

A pastor, who is still receiving entirely from the missionary treasury, urgently asks for help and writes:

"From my last trip I sent you a letter recommending the formation of a new parish. Today I would like to make my suggestion even more urgent. In the area that the new parish will encompass, there are almost 150 to 200 souls. To serve these people spiritually would be an easy matter if they did not live so far apart. The most I can do in that area is to hold a service once a month. X. I consider at present the most suitable place for the stationing of a pastor. Several families live near here on farms. At present three new railroads are being built here. Several preaching places can be established from L'. One I have already established, and another I have in view. The whole area should be raked. This work takes the time of a

I'm a man's man. It would be of no use if I could visit the people once a year and preach to them once every six weeks. The distances are too great, and many an obstacle keeps one from doing the work as one would like to do it. I preach twice nearly every Sunday, and often have to drive thirty miles, which is troublesome in inclement weather. At one preaching place I have had hard struggles, as another synod sought to gain entrance, and that by promises and by slandering our synod. But it did not succeed; only one member fell away. The members of our congregation in Z). live far apart. During the winter I preached to this congregation in three different places: at our home, ten miles east, and twenty-two miles northwest.

"I have a pious wish: Would that all these souls, perhaps 500 in number, who live scattered over this wide area, would be united every Sunday in one house of God under the sound of the gospel! In my travels I have met people, Lutherans, who complained to me that they had not had a word of God for eight years.

"But you will probably also have got the impression that, as circumstances lie, I cannot manage the work alone. - I have been successful in winning 'Lutheran' readers; I now have ten in my parish."

From Regina, Sask. the following letter of petition for gifts for a church building reached the Commission:

"Dear brothers in the Lord! Please allow the Board of our local Grace Parish to turn to you, as its closest brethren in faith, for energetic and prompt help, if at all possible. We are an orthodox Evangelical Lutheran congregation. . . . We have here from the Lord the same task and the same struggle that you have; indeed, we may be here in the capital of Saskatchewan at the same time as the champions of the Missourian cause. We are a small organized church, and have to fight publicly and especially. . . . We need a church as soon as possible if our work, which is blessed by God, is not to come to a standstill or even decline (we are collecting something for this ourselves). Regina is growing fast. For the sake of Christ we ask you to help us, if at all possible, to build a church as quickly as possible. We hope and ask urgently that an honorable synod, or its commission, will give us the best and quickest help possible in this first, critical time, since it is almost a question of existence or non-existence for us. . . . Signed by the Board of the Evangelical Lutheran Grace Parish" etc.

Yet another letter asks for a loan from the church building fund. It reads as follows:

"The Zion congregation at Wetaskiwin, Alta. appeals to the General Church Building Fund with a hearty and urgent request to help them build a church. The congregation has purchased a very conveniently located piece of land and is raising an additional \$1000 from their own resources for the church building. However, this is still far from sufficient for the conditions here, and only by trusting in the help of our brethren, in the hearty encouragement of our mis-

sion Commission, and considering that the building of a church in this place is an urgent necessity, the congregation has decided to undertake the building in God's name. Half of the members of our congregation are still very poor; the others give abundantly. In two years the congregation has increased from 6 to 17 members, and we have the best hope of still greater increase; and their contribution to the parson's salary has increased from 45 to 154 dollars. The building of a church is just now quite necessary; a short time ago another synod invaded here, has so far taken three members from us, and found a fourth, and is now building a church quite freely for its four members here, in the distinct expectation that, as the Missouri synod has no church here, it will thereby gradually draw our people to itself. We have now labored here for fifteen years with great sacrifices of money, and shall we now quietly watch others reap the fruits of it? And this is certain, if we do not build, this synod will soon gather a congregation here, and we shall have no opportunity for many years to come to make up for what we have now neglected. And consider, dear fathers and brethren, the synod mentioned is building the church to the few people for nothing at all, while our congregation only wants about a third of the whole sum borrowed. Two of my congregations have lately built churches without any out-of-town help, but here we cannot build so cheaply and easily. York had given us the land; here we had to buy the place. Wetaskiwin is an important post. All around are churches and preaching places; this is the centre. If we are displaced here, then all our work for a wide radius is crippled. This is an area that gives rise to the most beautiful hopes. Our places flourish; the people show great zeal and desire for God's Word. Oh then, let us now also exercise our beautiful profession of preaching the gospel by helping this community to build a church! The congregation asks that 800 to 1000 dollars be advanced to them interest-free, so that they can begin building immediately. On behalf of the Zion congregation at Wetaskiwin, Alta." (Follows signature.)

An equally urgent letter of request for a loan from the church building fund was received from Bruno, Sask. The trustees of the General Church Fund had been asked for help, but they returned the letter saying they had already had to borrow money from the bank to help the congregation buy a church at Killaley, Sask.

Well, dear reader, what do you say to all these petitions? The Minnesota and Dakota District is doing a great work. It must make an effort. There are mostly small congregations in its territory; only 14 number 100 members. These congregations, with the congregations of Canadas, raised P21, 354. 96 for Inner Mission last year, one congregation alone £1000.00. We did not draw on the General Fund last year. We also want to encourage ourselves to become more and more zealous in this work, and only appeal to the General Fund for help in emergencies. The treasury, of course, is in very bad shape at the present time, and is in debt. A part of Minnesota has had a bad harvest. Hopefully, the General Fund will not need to call on us as they did on the All

In May, the General Synod reported: "In this triennium, too, the quarterly distribution often could not take place because there was nothing in the treasury. For the sake of this emergency, many a good work is certainly omitted; for we need for Canada alone about as much as is available to the Commission for the General Inner Mission.

Brethren, will you not help the mission in Canada? We have built a church in Winnipeg, and have sent out a petition for it throughout the Synod. (See Lutherans, Vol. 65, No. 22.) The church has been built; it cost H9600.00, including the building site, without furnishings. ^2400.00 has been received for it; ^800.00 has been collected outside the district. We have had to borrow ^7000.00 for it and are paying interest on the money. This is a great burden to us. Won't you help the mission in Canada and send in a gift for it? The Lord will bless it.

And one more thing in conclusion. The greatest need arises from the fact that in so many places it is imperative to build churches, schools, and parsonages. We have a church building fund in the district, but we have already borrowed the available funds. Therefore we are often unable to help where we ought to help, and would be only too glad to help. Now the General Synod has decided that our district should have the preference in the General Church Building Fund. Hopefully the collections at the Walther celebration were so plentiful that they can also serve the mission in Canada.

May the faithful Saviour, who has redeemed us so dearly, Himself fill us with right desire and right zeal for the work which is still our main missionary work, the work of the Inner Mission! C. F. Walther.

To the ecclesiastical chronicle.

America.

Mr. D. F. Pieper, as readers can see from this issue of the "Lutheraner", returned happily to St. Louis at the end of November, having already returned from Germany at the beginning of October. His health has improved considerably, and he now intends to resume his literary work on our journals and on his dogmatics.

L. F.

Baltimore. A rare celebration, such as has not yet occurred in the congregations which have belonged to our Synod since its foundation, namely, the 75th anniversary, took place in November in St. Paul's, Martin's and Immanuel's congregations at Baltimore, Md. and the sister and daughter congregations which have sprung from these congregations. At the end of the year 1835 a part of the members with their pastor at that time, Joh. P. C. Häsbart, resigned from the still existing Zion congregation, which at that time bore the name on its seal: "First German Lutheran Church of Baltimore." Those who left held their services in a hall at first. But as the number of visitors at the services soon increased, so that the place became too small, and on a subscription list issued more than 200 persons were eager to contribute to the regular maintenance of a congregation, it was decided to rent for the time being a church which was vacant at the time. And still in

In the same year, the church council of this newly formed "Second German Lutheran Congregation in Baltimore" decided to buy the aforementioned church for the price of P4400. Häsbart served for nine years at this congregation, which later adopted the name "St. Paulsgemeinde". He was succeeded, after suddenly resigning his office, in 1845 by O. C. Frederick D. Wyneken, afterward the second president of our Synode, and when the latter had accepted a calling to St. Louis in 1850, Father E. W. G. Keyl, then pastor in Milwaukee, took his place. Under him, in consequence of the large German immigration at that time, the congregation so increased that three school districts were established, the northeast, the south and the northwest. These three school districts later became three independent congregations, as the northeastern school district united with the Immanuel congregation, formed in 1864, which had originated from another congregation, built a church, and called Fr. C. Stürken from Lasayette, Ind. The northwestern school district laid the cornerstone of a new church in 1866 and dedicated it December 15, 1867, at which time the first pastor of this new congregation, which retained the old name of St. Paul's Parish, Hugo Hanser, was installed. The southern school district organized as St. Martin's parish in 1867, dedicated its church May 10, 1868, and called Fr. Frincke of Indianapolis. - Thus, the Baltimore congregations look back on a 75-year - actually 76-year - past, and this was celebrated in a worthy manner on November 10. The Baltimore City Conference had deliberated and planned everything long before, also published a commemorative booklet through Fr. Spilman, which is already indicated in the last "Lutheran." In the morning the individual pastors preached before their congregations. In the evening the common main service took place in St. Paul's Church. Under the ringing of the bells, the pastors entered the church from the schoolhouse in full regalia and took their seats in the altar niche, behind them the still surviving thirty men who had already been voting members in the old congregation, i.e. before 1867. A seat of honor had been set aside for them in front of the altar. The large festive congregation sang with joyful heart and loud sound "Lobe den HErren, den mächtigen König der Ehren" and then, after the intonation at the altar, standing, the verse "Allein Gott in der Höh' sei Ehr'", whereupon after liturgy and scripture lesson (Ps. 103) the united church choirs sounded the Tedeum, "HErr Gott, dich loben wir". After another chorale, the festival preacher, Warden Feth of Bronxville, ascended the pulpit and demonstrated, on the basis of Isa. 61:10, "Our rejoicing, namely, 1. its causes, and 2. how this rejoicing should be expressed." Tann introduced the second festival preacher, ? Tale of Pittsburg, presented in English, based on Ps. 46:4-7: "Two Doctrines of Fundamental Importance in Perpetuating Our Doctrine and Practice: 1. That of the Word of God. 2. That of the Ministry of God." The jubilee celebration was brought to a glorious conclusion on Monday evening by an English children's service conducted by the united Sunday schools of all the congregations in the German Immanuel Church. - This jubilee celebration will remain unforgettable for all participants. May God keep his pure word and sacrament according to his great mercy for us and our children and shield his Lutheran Zion in our city and everywhere against the raging of Satan and let our whole synod remain as a true believing community and his true church until the last day

In Florida our Synode has only four pastors, J. J. Tjjen in Gotha, st. F. W. Reinhardt in Pensacola, A. Thieme in Delray, and L. Wambgsanß in Tampa, who serve 8 churches and

Prädigtplätze bedienen. It is all the more necessary that the request made elsewhere in today's issue be heeded, and that all who intend to move to this southern state seek out such places where they can be served with Word and Sacrament. One of the pastors mentioned still writes: "There are hundreds of brethren in the faith coming to Florida now and in the next few months. Unfortunately, many, even discerning, faithful Christians, such as I found on my trip around Florida two years ago, are settling where we few pastors cannot reach them. There is scarcely any advantage to be gained in the earthly, to boot. For instance, we have such good soil here that it is hardly surpassed elsewhere in the state. Our climate is also excellent. Perhaps, through our admonition, we will be able to persuade some of them not to be seduced by the fanciful praises of country agents to go to places where they would have to live without the pure Word and Sacrament

The Lutheran Young People's Society of Greater New York HAS ESTABLISHED A Lutheran hostel in the city of New York. Such hostels have also been established elsewhere, which have made it their goal to serve such fellow believers who are staying in the big city for a shorter or longer period of time. The migration from the country to the city is becoming more and more noticeable in our circles as well. Many are driven by necessity, others travel for business or recreation. So that such people, when they come to a foreign city, may be served, on the one hand so that they may spend their stay in a foreign country among fellow believers and thus escape many a temptation, and on the other hand so that such people, who are staying for a longer time in the big city, may be given a guide to our churches, be introduced to their fellow believers, and thus be served in their salvation, that is the purpose for which such hostels are established. The Lutheran Young People's Society of Greater New York, a large youth organization in our county, has made it its business from the beginning of its existence to establish such a hostel. Special difficulties have hitherto hindered the good cause. But now the doors of our Pilgrims' House have been opened, and so a Lutheran hostel has been established in our Pilgrims' House. Although the Pilgrims' House has been a hostel from the beginning, until now it has served mainly immigrants. Now, however, a special department has been set up for the actual hostel business, which is run by the Lutheran Young People's Society. New York in particular is a city to which quite a number of people from our circles travel at all times of the year. Here we have the opportunity to make use of the services of our hostel, either by staying at the hostel itself, or, if that is not convenient, by being directed from there to a decent boarding house, or by being introduced to a Christian family. P. O. H. Restin, our well-known emigrant missionary, has agreed to serve as secretary and superintendent of the hostel. If any one now desires to travel to New York and avail himself of the services offered, contact him at the address: Lutheran Hospice, 8 State St., New York, N. Y.. May God also bless these ministries in our great missionary work, so that many of our fellow believers may be ministered to in body and especially in spirit

The Christian Church and External Orders. We read in the *Lutheran*, the English church journal of the Ooneral Council:

"If the Lutheran Church had devoted its thoughts, its time and energy to perfecting its organization, it would cease to lay the main emphasis on faith, just as we find others doing, and the Lutheran Church would lose its leadership on this point, on which everything depends.

comes, give away." However, faith, Christian doctrine, the gospel is the point upon which everything in the Christian church depends. The preaching of the gospel is the business of the Christian church in the world. No more and no less is enjoined upon her by Christ, Mark. 16:15, "Preach the gospel to every creature." Thus also the apostle Paul writes of his ecclesiastical activity: "I did not consider myself to protect anything among you apart from Christ crucified," 1 Cor. 2:2. Through the preaching of the gospel alone the church is also a blessing to the world, because the gospel, and nothing else, is the power of God, which saves all who believe in it, Rom. 1:16. External organization under the name of the church without the preaching of the gospel of Christ crucified is childishness and a deception of the world. This childishness and deceit is found in all Unitarian fellowships because they deny that Christ is the Son of God and by his life and death reconciled us to God. The same childishness and deceit are also found in many so-called Protestant church fellowships, because from their pulpits are preached not buttocks to God and faith in Christ, but bourgeois morality, prohibition, politics, etc. The greatest fraud in outward church organization is the Papacy. The Papacy has the most perfect outward organization. But the whole organism, the whole machinery is not for the preaching of the gospel, but is carefully set and arranged for the extirpation of the gospel. Not Christ's word and merit, but the pope's word and works of men, as the ground of blessedness, are brought to the man and glorified by the organization of the papal church. This is why the papacy is the greatest fraud in the world. It is no longer childishness, but the secret of wickedness, antichristianity. Under glittering ecclesiastical organization, adorned with the sign of the Creuzes behind and in front, with the bringing in of all kinds of lying powers and signs and wonders (2 Thess. 2:9), it blinds all who do not know the gospel of Christ. This is the terrible abuse of the outward church organization. Nevertheless, the outward organization is not in itself to be rejected. Gospel and organization are not opposites. Outward orders are good, very good, if they serve the preaching of the gospel. Outward ordinances are evil, very evil, if they push aside or hinder the preaching of the gospel. F. P.

Can we Lutherans learn anything from the Papal Church? This question, which was recently discussed again in several ecclesiastical journals, must be answered in the affirmative. But in the sense of the words of our Saviour: "The children of this world are wiser than the children of light in their generation," Luk 16:8. Just as the papists submit body and soul to the pope and his decrees, so Christians should cling completely to their Saviour and his words. And as the papists, out of fear of the pope's arrogant sovereignty and out of fear of the imaginary purgatory, sacrifice their earthly goods to the pope and his kingdom, so the Christians, out of love for their Lord and Savior, who redeemed them with his blood from eternal damnation and all the penalties of sin, should willingly place their earthly goods at the disposal of this their Savior and his kingdom. F. P.

Our President and the new American Cardinals. The newspapers have just reported that our President has telegraphed to the three newly appointed American Cardinals congratulating them on their dignity, and promising at the same time that he will welcome them on their arrival on American soil. We cannot presume on the part of our President the realization that the papacy, with its accomplices, the Cardi

archbishops, bishops... is the greatest harm to the Christian Church. And if he had this knowledge, H he would not, as President of the United States, have dc^i office to express it. But as President d^ United States he must know what is in the First Amendemer: As President of the United States he must also know that the Pope calls the existing separation of Church and State in the United States a crime, and obliges all Catholics, especially the newly-born Cardinals, to work for the abolition of the separation of Church and State Therefore it is not at all proper that our President should so publicly and solemnly call the declared enemies of our Constitution to come. F. P.

Abroad.

The "Ev.-Luth. Kirchenblatt" from Lodz, Poland, published for 28 years by the well-known senior pastor W. P. Angerstein, who has given many testimonies for Lutheran doctrine, will cease to appear with this year's issue. In addition to little interest and understanding for his position and his laborious work, the editor is especially moved by the serious illness he has had to go through this year. As he has always recommended and distributed our writings and directed emigrating members of the congregation to the congregation of our synod, so he now recommends to his readers, among others, the "Evangelical Lutheran Free Church" and the "Lutheran". This is a rarity in country church circles. L. F.

In the Fiji Islands in the Pacific Ocean, where fifty years ago there was a wild, raw paganism, there are no longer any pagans. They are better acquainted with the contents of the Bible than in some ancient Christian countries. Yes, preachers and missionaries are even being trained there to bring the Gospel to the still heathen tribes on the neighboring island groups. And these Gentile Christians are driven to do this by their love for their crucified Lord and Saviour. Thus the word of the Savior is visibly and tangibly fulfilled: "The gospel of the kingdom will be preached in the whole world as a testimony to all nations; and then the end will come", Matth. 24, 14. L.F.

"John came to testify of the light."

Joh. 1, 7.

Because Christ was to come so simply and without all appearance and splendor to win the world by word and miraculous signs, not by bodily force, according to the testimony of the prophets not an angel but a man was sent from God: And he went before the Lord, to knock, and to awake the Jews, and to testify of the Lord which was promised unto them, saying, Open gate and door; your Saviour is at hand, for whom ye have waited so long. Awake, behold the new light, which was from the beginning with God and everlasting, and is now become man! He is present; see that you do not let it pass by! This is Christ, the Lord, for whom you have waited and longed so long, is at the door, yea, in the midst of you. Only go out to meet him, receive and accept your Lord, and you will have no excuse to make some day for wanting to receive him, if anyone had told you, but it has now been abundantly told and testified to you.

And though he wrought no miracles, yet the angel which was sent of God unto Zacharias giveth him a glorious testimony, that he shall be great in the sight of the Lord: and he was filled with the Holy Ghost while yet in his mother's womb, and was miraculously conceived of Elisabeth, and born of her, which was barren, and now old. So also the father was dumb, because he believed not the angel's word; and again he spake, when the child was circumcised. All these things came to pass and were reprov'd among the Jewish people. So he also hath a precious name, called John, that is. The angel himself gave it to him before he was born, and it was not necessary that he should be called by a name at random, as other men are called, but by such a name as would bring with it that which it signifies, as all names which God makes and gives; even as his beloved Son is not called Jesus in vain, because he was to save his people from sins. John therefore bears this name not for his own person, but for the sake of his ministry and testimony, for he was not to testify of himself, but of Christ, and to preach that he was present, not only to comfort and save the Jews, but also the whole world. Therefore he points to him with his finger, saying, "Behold, this is the Lamb of God, which beareth the sin of the world!" For this testimony and preaching he is called a preacher of grace, who preacheth not the law, which worketh terror and wrath, but the gospel, that God is gracious unto us for Christ's sake, who bare our sins, and was sufficient for them.

(Luther.)

Advent pill.

Christmas is just around the corner, high visitors are coming to visit us. The indwelling Son of God is coming to make his home with us. How will we receive him? With shining eyes, with open hearts, with heartfelt love? A look at the Advent season and its running and rushing soberes us quite a bit. Most do not get beyond the question: what will I give, what will I receive? For some the Advent season is an expensive time for shopping and for others a good time for selling. Now business must be done, the Advent season must cover the loss of the whole year. Merchants, therefore, no longer speak of Advent Sundays, but of copper, silver, and gold Sundays, according as their earnings have been. And when Christmas then comes, they recover from the efforts of the last weeks and sum up what "profit" "Santa Claus" has brought them. So they celebrate Advent year in, year out, until finally, whether announced or unannounced, God announces a visit to claim their souls.

How do we celebrate Advent? How are we to celebrate this time? By escaping from the hurry into silence, from the nervous excitement of the world into solitude. The hours we spend with God are better revenues than silver and gold; they benefit the inner man, they save him from inner bankruptcy. The louder modern life with its factories and machines rushes and roars around us, the more we need silence. Where the world speaks, God is silent. Everything that has value for eternity does not grow on the open stage of the world, it grows in secrecy, in silence. A Moses, a Paul, a Luther were prepared in God's workshop before they came out into the open. And they always had to draw from God's broth, if they wanted to give the thirsty

The people who wanted to give the world a drink, to draw strength from his sanctuary, to stand as men of the rock in the midst of the roaring and shouting of opinions and thoughts.

Child of man, if you want to become a true child of God, learn to be silent and let your God speak! If you want to receive blessings during the Christmas season, if you want to raise the "treasure in the field" that the silent night has brought, then go into the Advent silence, do not let the Christmas darkness deprive you of the inner profit that your God has intended for you!

(Sunday paper.)

"How shall I receive you?"

An Advent hymn by Paul Gerhardt, written soon after the time of the Thirty Years' War. It was still a time of need after the Peace of Westphalia. It is one of the most glorious songs from Gerhardt's mouth, and we may agree with the words that Krummacker wrote down in an introduction to the third Advent sermon in 1868, before he passed away on December 10: "As often as the song 'Wie soll ich dich empfangen?' As often as the song 'How shall I receive thee?' rings out to me in a hundred-voiced chorus, it is as if a bright springtime glow suddenly pours through the approaching winter night, and I feel lifted by the momentum of the festive song, as if the blessed Prince of Peace himself were coming to meet me, to redeem my poor heart from all its sorrow and suffering at once."

V. 1 has often proven its worth not only in the festive congregation of the Advent season, but also in the quiet chamber.

In the year 1816 two sisters lived together in B.. The youngest, who ran the inn, had a dream one day. She thought she was standing on top of a pear tree and asked: "Dear Saviour, I am already much closer to heaven than if I were standing below; take me all the way to you! Eight days later she suddenly felt unwell, and could only cry out the words, "How shall I receive thee, and how shall I meet thee?" then her spirit was already in the arms of him for whom she had so warmly longed, both waking and sleeping.

The singing of this hymn had a different outcome in the following case. Many years ago, in a village in Württemberg, a man suddenly fell so ill that the doctor, a skilled man who lived nearby, had given up all hope. But the relatives of the sick man clung to the thought: with God all things are possible. They knelt by the bedside and prayed fervently for their Lord's help. Soon the surgeon of the village came to have a look, but he also went away with the conviction that everything would be over in four or five minutes. No sign of life was to be felt, but they still held on to the conviction that the Saviour would certainly help. After twenty-four hours, during which no sound was heard, the sick man moved all at once and said in a low voice: "Sing to me the song, 'How shall I receive thee?'" Dismayed, the bystanders hesitated; but now he himself began the manner, and they sang on. This was eleven o'clock at night. Afterwards he took some light food, and soon he was quite recovered. Ten more years were added to his life by the Lord. It was a miracle of divine salvation.

The closing words of the 6th verse: "Be undaunted, you have help at the door!" proved themselves beautifully in the life of the pious travelling salesman Jakob Häuser. On one of his journeys he once came late in the evening to an inn situated in the middle of the forest mountains. A cold autumn rain was falling outside, so he and his two companions, trusting in God's protection and help, still dared to spend the night in the eerie house, although they could not help noticing the gloomy faces of the inhabitants.

When they entered, they realized that they had to be on their guard. When they were about to lie down on the straw they had prepared in an attic, Houses warned his two companions to bar the door firmly, and then, when they had already given themselves over to sleep, he turned his face and heart out of darkness and uncertainty to Him in whom there is no darkness, to Israel's protection and comfort. Under his umbrella he lay down at last also on the bed of straw. But he could not sleep, and when, at midnight, he heard the tumult of newly-arrived guests raging more and more wildly, he sensed a grave impending danger and knelt down beside his camp and prayed: "If I am to die here at the hands of murderers, let your will be done. I have earned all the pains of the body with my sins. Only be and remain to me a gracious God, and accept my soul with mercy!" At this his courage became like the courage of a young lion. He roused his companions with the cry, "Up, ye men! It is not time now to sleep, but to watch; fear and danger are here!" No sooner had these risen, than the fierce band rushed up to the stairs, straight at their chamber-door, which they sought to force open. But God strengthened the forces of the three, that they thwarted all that trouble. Then at last the innkeeper cried out in unrestrained rage that they should bring his wooden axe, and now man's help seemed to be out; for already the feet of him who brought the axe were heard on the stairs. Houses prays once more to his companions the prayer of faith and heroic courage, wanting nothing more than what God wills, the prayer of childlike, joyful surrender to the will of the Lord, the prayer for help in trouble. And - this help was already at the door. Suddenly the bright notes of a post-horn announce the coming of an extra mail. An evil conscience is easily startled. The one with the hatchet turns back halfway up the stairs, the loudly raving landlord falls silent, then mutters a few more words, and the wild ruffraff rushes down the stairs with him and sneaks out the back door. The three fearful men, however, were saved by the arrival of the well-armed strangers, and at daybreak, with God's help, got out safe and sound from this pit of murder and the sinister forest. (Neighbor.)

Home!

An old man and a schoolboy were sitting together in the railway carriage. The boy had been visiting his grandmother during the holidays. His father was no longer alive, and his mother kept house, from which she could not get away. The old gentleman, a great friend of children, took his delight in the modest and talkative boy, and conversed diligently with him. After a time the child came to the window and said, "Now I must stand here and look out. From here on I already know the area. Now I am not far from our village and from my mother." His eyes shone as he told how his mother would wait and rejoice when he came. "Should I not also be like this child?" thought the old man in his heart. "Should I not also grow more joyful every day, even under the burdens of old age, as I draw nearer to home every day? Should not my heart beat faster with joy when I think of what it will be like when I arrive over there? Have I not also a window through which I can see my home lying? Have I not God's word? Do I not always see a piece of heavenly homeland and home life when I look in by faith? O, I have never yet seen in the remotest degree all that the holy Word of God contains that is glorious and heavenly, and all that is mine because Christ has purchased it for me!"

Homesick.

Mountain people usually suffer from homesickness when they have to endure longer on the plains, however miserable they may be at home. Christians are also a people from on high. Christians are not at home on earth. Christians are homesick for the mountains from which help comes to them, homesick for the eternal home. "We have no lasting city here, but we seek the one to come," Heb. 13:14.

Advent.

It is a threefold coming of the Lord that is presented to us in Advent: His first coming into the world as the Savior of sinners, His coming again for judgment at the end of days, and His continual coming in Word and Spirit and sacrament into the hearts of the faithful. - All the prophets had proclaimed him from the world and pointed to him; the last and greatest, who closed their series, John the Baptist, had pointed to him with fingers, "This is he!" He himself had stood in the midst of them with the testimony, "I am come to call sinners to repentance!" and with the invitation, "Come unto me, all ye that labour and are heavy laden, and I will refresh you!" And because they came not, he went about seeking and calling; but they rejected him, and his end was the cross. And when the disciples also were deceived concerning him, because he departed from them, he came unto them as the risen Christ, bringing light and life and peace. Then when he departed from them again, they no longer mourned; now they understood his going to the Father. On the day of Ascension they worshiped him and waited and rejoiced for his coming again, which was promised to them. This happened on the day of Pentecost. Then he came again in his Spirit to abide with them forever. And so his coming continues until the hour of his return.

Obituary.

It pleased the Lord in His unsearchable counsel to call away from His service again a worker in His vineyard, who was still in his prime and in our opinion could have continued to work in blessing for a long time, through serious illness which soon led to his death, namely Fr Christoph Droge müller. After he had to resign from his ministry shortly after Pentecost as a result of a severe nervous condition, he left this miserable life in mental derangement on November 24 and was buried on November 28 in the Lutheran cemetery in Adrian, Mich. by Father J. Fackler. After completing his studies at Fort Wayne and St. Louis, he answered a call to the parish of Vienna-Athens, in the state of Wisconsin, in the fall of the year 1890, and was then still active at the following congregations: Cecil, Wis.; Lindenwood, Ill; Proviso, Ill; Springfield, Minn. and at Janesville, Minn. He also served for a time as superintendent of the Children's Friendship Society of Illinois. He brought his age to 43 years, 11 months and 27 days. Besides his widow he leaves eight children, five of whom are yet unconfirmed. The father of orphans and judge of widows be their help and protection!
F. D.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House., St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Celebrating the 25th Anniversary of the Bethlehem - Orphan and Half-Orphan Homes at College Point, N. P. 18 pages 614 X414.

This well-known orphanage, which is cared for by our congregations in and around New York, recently celebrated its 23rd anniversary. On this occasion Fr. W. Köpchen has written a brief history of this charitable home, which is decorated with a number of pictures and can be obtained for a small price from the orphanage's father, Fr. C. J. Crämer in College Point. L. F.

The Large Catechism. German instruction in Christianity by Martin Luther. In the German of today newly edited by I. M. Ö r c h e n. Halle. Published by Otto Hendel. 116 pages 5X7. Price: 25 Ps.

One can only rejoice that the magnificent Grotze Catechism of Luther has been incorporated here into the "Library of the Complete Literature of Germany and Abroad" and is really offered at a ridiculously low price. Luther's language has, of course, been changed many times and rendered in German words that are currently in use, in the interest of some readers; however, as far as we have compared, the meaning has not been changed. L. F.

The Gcmcindelltd for mixed choir. Collected and arranged by Joh. P. h. Köhler, Inrtüorun 8<uninu>v, Wnunntlwn, 3s pages 715X1Nb-.. Zn obtain from the Concordia UuhlisüinA lüiui-o, 8t. Ooum,)Io. Price: 40 Cts; Dützendpreis: .D3. 25: Hundred price: H6. 75.

We cannot better introduce and recommend this booklet than by reprinting Prof. Köhler's preface. He says: "The Lutheran church is the church of congregational singing. Her song, which at the same time contains a selection of the song of the ancient church, has been involved as kem other in accompanying, carrying and lifting the people on their Lebensgängen z". In its great simplicity it is understood by everyone, exhausted by no one, and remains the starting point of all healthy continuing education in church music. It is not always so appreciated. This collection is intended to contribute to our people's re-integration into the Lied and thus to preserve the heritage of the Bavarians. For this purpose, the most important songs and their most beautiful original musical movements have been selected, in order to give the performance a more lively form. It is a beautiful task for the mixed Ehor to promote an important part of church life by singing these songs." We subscribe to every word and only add that each chorale is also accompanied by an English translation, that for different verses of a song a different movement is also presented, so that the 21 Weifen presented grow to 36 numbers in total, and that the most outstanding masters in this field, such as J. S. Bach, H. L. Häßler, M. Prätorius, J. Eeard and others, are represented. L. F.

SUNDAY-SCHOOL HYMNAL Selected by Louis J. Sieek and John D. Barthel. R. Volkening, Publisher. 7th and Howard Sts., St. Louis, Mo. 51 pages 6X8, bound in flexible cloth. Price: 25 Cts.; postage 3 Ets. Cover end price: P2. 40; postage extra.

We had always planned to discuss this booklet, which appeared some time ago, in order to use it as a basis for a longer discussion of German and English schooling. But we must postpone this to another occasion. The cheap booklet contains 1!>1 numbers, 95 English and 96 German. In bezng from the catechismustexk presented there are some deviations from our catechism, for example: "born of the Virgin Mary", instead of: "born of Mary, the Virgin". L. F.

COME HITHER, YE FAITHFUL! A Service for the Festival of Our Lord's Birth, arranged by IF. If. Uzautanske, Sheboygan, Wis 7 pages 6X8 1/4. price: 5 Ets.: hundred price: H2. 75.

A short English Christmas liturgy, presenting prophecy and fulfillment coherence at each point, and also the notation for three carols. L. F.

Compositions for mixed choir. By H. A. Schu m acher, 808 V ino 8t., Wntortorvn,)VE.

No. 1: "I lift up my eyes to the mountains." 5 pages 7X16. price: 15 cts.; cover price: H1. 50; postage extra. No. 2: "Sing with the Angels." -6 pages 7X16. price: 20 Ets.; cover price: -ffl. 75; postage extra, L. F.

Introductions.

On behalf of the BorfitzerS of the Commission for Negro Mission was introduced:

On the 16th of Sonnt, n. Trin: Fr. H. Meibohm as Professor at Lnther College in the Sr. Paulskapelle at New Orleans, La. by Fr. E. Schmidt.

Introduced on behalf of the respective District Presidents:

On the 12th of Sonnt, n. Trin.: P. L. Keller in the parish at St. Francis, Kans. by IN W. F. Gleffe.

On the 15th Sunday, A.D.: IN M. L. Gap in the parishes zn Kinde, Huron, and Elktou, Blich. by P. E. Beruer.

On the 23rd of Sonnt, n. Trin.: 1?. A. B ö h in in the church at Ogöeu, Iowa, assisted i'IN Kolb and Euglert by P. O. Erbe. P. H. Voltz in the parishes at Eadillac and Sherman, Mich. assisted by IN W. Bekemeier. - P. B. Luttmann in the Zion parish at Towu Tyro, Minn, by P. 6. G. Fritz. - P. A. H. Gatzner in Itiitnanuels parish at Washington, Mo. assisted IN E. T. Richter by Ist I. I. Bernrhal. - IN T h. Ibeu in Zion parish at Litchfield, Ill, by IN C. J. Broders.

On the 24th of Sun. n. Trin.: IN W. Vinegar at Trinity Parish, Sawyer, Mich. by Bro. W. Tabbert.

On the 1st Sunday, d. Adv.: IN T h. Schnrdcl in Zion Church at Cleveland, O., assisted IN,Fr. Kleihans' by Ist E. AN Zorn. IN F. Rädke in Zion parish at Towu Aveua, and in St. Iohannes parish at Madison, Minn. assisted by P. E. P. Gesteriug. - P. A. C. Bau when in the parish at Kearney, Nebr. assisted IN Shepherd by P. H. Wilkens.

Introduced as teachers in parochial schools were:

On the 11th of Sonnt, n. Trin.: Kand. E. P iepcnbrük as teacher of the third claffe at the school of the Friedeusymrinde at Chicago, Ill, by IN F. C. Streufert.

On the 21st of Sonnt, n. Trin.: teacher R. fs. Held as teacher in the school of St. Iohannes parish at Denver, Eolo. by 1?. J. F. S. Her. - Teacher E. W. Stranger teacher of the second flaw in the school of Immanuel parish at Sheboygan, Wis. by Ist G. J. Bürger. Teacher A. C. Stellhorn as teacher in the school of Sr. Paul Parish at Indianapolis, Ind. by IN R. D. Biedermann.

On the 23rd Sonnr. n. Trin.: Teacher E. F. Roschke as teacher at the school of the St. Pctersgermeinde at St. Peter, Ill, of IN E. Penalties.

On the 24th of Sonnt, n. Trin: Teacher A. L. Perison as teacher of the head clap at the school of St. Iohannes parish at Red Bud, Ill, by P. J. H. Hartenberger.

Basic Findings.

On the 23d of Sonnt, A. Trin. the Immanuelcgnnrinde at Hovgkins, Ill. laid the foundation stone of their new church. Preacher: IN Hcrm. Meher. - On the 24th Sunday, A.D., the Emmaus congregation at Denver, Eolo. laid the cornerstone of their new church. Preachers: I'IN Schien and Kretzmnn (English).

Initiations.

Dedicated to the service of God were:

Churches: The new church (40X70 Fritz) of the Trinity congregation near Hinton, Iowa, on 12 Sonnt, A.D. Trin. Preachers: EIL Hartmaun, Matthaidetz (English) and H. Kollmvrge. - The New Church (26X44 Futzl of BethlehemSgemeiudc at Milan, Wis. on the 23rd Somit, n. Trin. Preachers: I'IN Schiemann, Lätsch (English" and W. Kuuf: the latter said anch the dedicatory prayer. - The new church (28X46 Futz" and school (2^X28 Futz) of St. Peter's parish zti Oakland, Cal., on the 23d Sun. a. Trin. - The new church of the Ehrstusgenreindc at Douglas, Okla. on the 30th Nov. Preachers, I'IN Fritsche and Lekting English." The dedicatory prayer was said IN H. Kröning.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 67.

St. Louis, Mo., December 26, 1911.

No. 26.

Christmas.

O Jesu sweet, O Jesu mild!
Your father's will you have done;
Are come from the kingdom of
heaven, Us poor men been like.

O Jesu sweet, O Jesu mild!
Thou hast quenched thy father's
wrath; Thou hast paid all our debts,
And brought us into the Father's
favour.

O Jesu sweet, O Jesu mild!
Help us to do all that thou wilt!
What is ours is all yours;
Oh, let us be with you forever!
O Jesu sweet, O Jesu mild!

Lutheran Handbook, 16SS.

O Jesu sweet, O Jesu mild!
With joy you have the world
fulfilled;
Thou comest down from the
heavenly hall And comfortest us in
the vale of tears.

O Jesu sweet, O Jesu mild!
Thou art the image of love;
Light in us the flame of love, That

The helpless child of the poor mother in the little hut they welcome as the salvation of the world. If their natural wisdom had been allowed to decide here, they would, however, have returned home discouraged and reported: We sought to greet the salvation of the world, and found a little man; we beheld great poverty, but neither heavenly majesty nor royal glory. But in so doing they would have proved themselves fools and would have lost their salvation. But here stand the wise, the enlightened of God, and behold in the child the promised hay. Then we are wise unto salvation, when we recognize the humiliation of our Saviour, so offensive to reason, as the ground of our salvation, and confess of Jesus Christ, born in Bethlehem in great poverty: "There is salvation in no other, neither is there any other name given unto men, wherein we must be saved. 4, 12.

"And worshipped it." They know who they have before them. They greet him as a king. They see that they are not dealing with an earthly king. That he does not belong to the royal family of Herod, they have noticed. It does not occur to them to use their power to set up a throne for him in Bethlehem. But they nevertheless welcome him as a king, as the duke of the people of Israel promised by God through Micah. And if there was such a wonderful knowledge in them that they saw in this little child the Messiah prepared by the great God, their faith also grasped the further word of Micah, namely, that his coming forth was from the beginning and from eternity, Micah 5:1. They certainly recognized his divine glory from the illumination of the Holy Spirit and gave him divine honor. Without this knowledge they could not have seen the salvation of the world in the little child. If a mere human child had been presented to them, they would not have been able to help thinking that they themselves were strong and wise and good enough to bring about their salvation; they would also have had enough children of this kind at home.

How the wise men from the east welcomed the salvation that had appeared.

We find come to worship him. Matth. 2, 2.

It must be an important business that has led the wise men from the far-off Orient to the remote Bethlehem; a great happiness must be waiting for them there, so that their hearts beat so joyfully when the miracle star indicates the place they are looking for. What do they want in the hut? They have come to welcome the long-promised, eagerly awaited salvation that has now appeared to the world.

"And they found the little child." They sought the salvation that had appeared, and when they saw the babe in Mary's bosom, they looked no further. Here they stood still; here they were at the goal of their journey. For no other in heaven and on earth do they seek. This child brings them salvation. In his hand is everything they need and desire, salvation from sin and misery, life and blessedness.

of any kind. But here lies a child who is worthy of adoration, a child who possesses divine power and can well carry out the great work of redemption. And because we know that no brother can redeem another, but that the redemption of the world is a divine work, we greet the babe in Bethlehem with joyful confidence:

God lowers the majesty, His incomprehensible being, In a human body; Now the world must recover.

"And worshipped him." There is no other way to welcome the divine, salvific child. The wise men are well aware of this: "We have come to worship him," they say. And what do they recite to the child in their worship? For it was sa no silent, dead work, no mere outward genuflection, no empty ceremony performed only by their knees and not by their hearts. They approach the child as their divine helper, they come before their divine helper with the believing request to save them from sin and damnation. To worship God is to recognize and confess Him as the Most High, as the One who can and will help, Ivo all the world must despair. By clinging to him in our need of sin and expecting salvation from him, we give him the highest honor. God asks nothing of men to bow the knee to him, if they will not let him do the one thing in which he has set his highest glory on earth, to save sinners and make them blessed. Yes, this is no service of God, but vain idolatry, when men only praise the power and goodness of God manifested in nature, or extol the glory of the Most High, which they once desire to behold as the reward of their piety. We cannot praise God's glory until we realize that he is a God who can do more than give laws and condemn. Only those may come before God who wish to be made blessed by him, and to worship God is to implore eternal salvation from him. So the wise men worshipped the little child. And by faithfully imploring his help, they also obtained it and worshipped this little child with thanksgiving in their hearts and with praise on their lips. They honoured him as the one who will lead out the great work, as the one who immediately granted their request for salvation. - It is only by lying on our knees that we can rightly begrim salvation in Christo. Only then do we rightly face our Saviour, when we abandon all confidence in ourselves and every other creature, and realize with believing excitement that the almighty and gracious God has come to deliver us from sin. When the infant in Bethlehem greets us with the words, "I am with thee, I will save thee," we greet him again with the words of thanksgiving, "We have a God that helpeth, and the Lord GOD, which saveth from death," Ps. 68:21.

When the wise men were on their way to the tabernacle, it is said, they rejoiced with a very great joy; and when they found the little child, it is said, "They worshipped him." But this is only a repetition of the former statement: where the child is worshipped, the heart rejoices with a very great joy. God is not worshipped, as the heathen worship their idols, with fearful hearts and fearful

quivering voice. Nor is the worship of God a sour servant's work, as is imagined by those who do not germinate God in Christ. Rather, it says, "Serve the Lord with gladness, come before His face with rejoicing!" Ps. 100, 2. By worshipping the child and faithfully imploring his help, the wise men obtained eternal blessedness. How, then, could: they come before his face otherwise than rejoicing? But blessed joy is not only the result of adoration, but in adoring the child, the wise men already enjoyed blessedness. That alone is blessed joy, when the pardoned one, in the praise of adoration, finds opportunity to offer his thanks to God. That alone fills his heart with delight when he may say to himself that he has access to God and becomes conscious of the incomparable honor that befalls him who may pray to God. But further, in the very fact that we have intercourse with God lies all blessedness. Only when a man can worship God has he attained true happiness. Only from communion with God do salvation and blessedness flow to us. It is God alone who can wipe away the tears from our eyes; it is God alone in whose heart we find rest. And those who give themselves wholly to their God are transfigured into his glorious image. In this, that the blessed stand before God's throne and worship him, beholding and glorifying his grace and holiness, they are blessed. To adore God is to be blessed, and by adoring the infant we come to God. He grants us forgiveness of sins and access to God. But by worshipping the Child, we have already come to God. Through Jesus we find God, yes, in Jesus we find God. In the babe of Bethlehem God's love and power have become comprehensible to us, have come to living knowledge. God deals with us through this our mediator and makes himself known to us through him. And when we worship this little child and thus come to God and recognize him as our Father, then our heart rejoices with great joy and we greet him:

Sweet salvation! Let me embrace thee, let me cling to thee, My adorableness, unchastened!
Thou art my life; Now through thee I may well be content.

And now they opened their treasures. That was part of the worship. When someone places himself at the service of God, he also places everything he has at his service. For him, gold is no longer the highest thing, but God and his grace. What he otherwise considered to be the highest has lost its supreme value. Yes, it only becomes valuable to him in that he can serve God with it. The wise men, by the offering of their gifts no less than by their worship, hail the child as their King and God. What do the kings of the sea do who, according to the Psalm, bring him gifts, the kings of Imperial Arabia who bring him gifts? The next verse tells it, "All kings shall worship him, all nations shall serve him," Ps. 72:11. We worship God when with believing mouth we proclaim his glory, and it is a right worship, an act of adoration before the heavenly throne, when with believing hand we give him

And they offered our gold. And the wise men did so gladly, for they served the Lord with joy. How can a man be made to open his treasures willingly? When he has received great joy, when he has obtained salvation in Christ for the blessedness of his soul, it has become his desire to give joy to his God and to make his fellow men comrades in his joy. Since the Lord was then in need of gifts in the state of humiliation, the wise men rejoiced with a very great joy that they had treasures which they could put to his service. And when we are told that the Lord has need of our gifts for his church, which is still in the state of lowliness, who are they that open wide their treasures? They are those who have surrendered themselves to their Lord and Saviour for eternal service and rejoice that he can use their gifts to extend his blessed kingdom in this world.

This is how the wise men from the east welcomed the salvation that had appeared: they worshipped the little child with great joy. This is how they celebrated Christmas. May the merciful God grant us all such a Christmas celebration!

E.

Please.

Lord, make my dying sweet!
Let me go to heaven like a child,
The long waiting before the Christmas room stood In sweet
foreboding: the father's hand The door now at last, at last opened, The
marvelling sees the wonderful bright splendour.
Then let me die soft and gentle, O Lord, like a Christmas child!
M. Feesche.

How Simeon, in possession of salvation, closes with this life.

Lord, now you let your servant go in peace. Luk. 2, 29.

The old father Simeon was in possession of salvation. We see how he holds the salvation-bringing infant Jesus tightly in his arms, pressed tightly to his breast, and thus expresses his faith: "You are mine, I am his! Certainly, he was in possession of salvation.

And in the possession of salvation he could close with this life in peace. This is not such a simple matter, and not because the end of life means an exact, serious closing of accounts. Now Simeon could go in peace, because his account closed in his favour. How had this come about? When a businessman closes his accounts for the year, he puts away his books with satisfaction as soon as he finds that his credit far exceeds his debts. But when he discovers that he has nothing but debts in Weiler, and has to say to himself that he has been so careless in his dealings that no one will say good for him, he sees with terror the day approaching when the court will close the doors on him, and people will point fingers at him as at an un

honest bankrupt. How did Simeon close the books of his life? Was he not one of those who must confess (Ezra 9:6): "Our iniquity is great unto heaven"? Had not the holy God, who accurately reckoned all his sins, and already estimated his original sinful ruin as utterly damnable, to declare to him that he owed ten thousand pounds? And since the clinging flesh devalued all his good works, he had nothing to pay. And yet the settlement of accounts was a thoroughly satisfactory one, both to God and to Simeon. Simeon was in possession of salvation. Jesus said good for him. The rich Jesus with his perfect righteousness had become, as it were, the bankrupt Simeon's business partner. Thus all his debts were settled, thus he had come into possession of a divine, perfect righteousness, and could speak:

My guilt cannot press me, For you have My burden all' on your back.
There's not a mark on me;
I am pure and clear of all my sins.

Like Simeon, let us also reckon when we now close another year of our life and have to make our year-end closing. How else will we escape bankruptcy, how else will we get rid of the debts of sin that crush us? Can you undo the sins we have committed? Can you recall the year so full of sin to relive it? And if thou couldst, would it not become to thee only another year of heaping up debts? And if thou didst really live a thousand times more piously in the new year than thou didst hitherto, how could that make up for thy old debts? If thou really couldst and wouldst spend the rest of thy life in perfect holiness, thou wouldst thereby only do what thou owest to do, and it could not be credited to thee for the past. If thou wilt not henceforth offend thy brother, let God by his Holy Spirit help thee to do so; but this will not undo that act by which thou didst hurt him the other day, and at the same time offend thy God. You want to hear God's word more diligently in the future; you must do this, otherwise you will fall into heavy debt with God. But here it is a question of the debt which you have already incurred. And it is not just one sin, but many, more than you can see and count with your still too indifferent eyes. But if you want to stand before God, your account must not be burdened with even one sin. Your annual accounts must not show a single item of debt. Otherwise you will not be able to close the year. It would trouble you for all eternity. Every day of the past year - after all, it cannot pass! - would accuse you before God. Every hour of it would hang around your neck like a millstone, sinking you into eternal damnation. - Therefore, before we close this year, our accounts must be set in order, and pray, the rich and gracious Saviour comes to us and says: "I will wipe out your transgression for my own sake," Isa. 43:25. By the power of the wonders of God, I will wipe out your transgression.

It is because of the wonderful fact of substitution that instead of debts we are given an abundant credit, and instead of sins we are given a perfect righteousness. If we take hold of Christ in faith, our sins are as good as undone in the sight of God, for he says, "I do not remember your sins," Isa. 43:25. If, then, God himself takes away from the year that has passed all that can condemn us, and considers our good works perfect for Christ's sake, let us say: We thank thee, O Lord, that we may close this year in peace.

From Simeon we can also learn the art of dealing with the new year and its many vicissitudes. What position do we have to take in the face of the joys and tribulations that the new year will bring us? Simeon's words: "Lord, now you let your servant go in peace" indicate that he is ready to leave this life immediately. However, he must at the same time depart from all that is good and pleasant in this life. But he is ready for this without further ado. Does it mean so little to him? Yes, he does, for since he came into possession of salvation he had made an end of this life, that is to say, he no longer lived for earthly things. He had torn his heart away from it. It was no longer the main thing to him. He forgot better and better what was behind. He had goods, but it was as if he didn't own them. And if he wept or rejoiced over earthly things, it was not to weigh down his heart. In short, he was finished with this life, so finished that he was instantly ready to give it up altogether. As long as a man does not know salvation in Christ, he lives only for this world. His heart is attached to health, joy, honor, power. At the loss of these his heart wants to break. But as soon as he has come to know Jesus and has become sure of the grace of God and has attained eternal salvation, this temporal life, with its joys and sufferings, has lost its exceeding importance. Whether it looks at him sweetly or sourly is all the same to him, as long as he looks at salvation in Christ. His heart has tasted the sweetness of grace; now the sweetness of the world tastes insipid. And does life snatch from him a dear good; the best, the only true good, nothing can rob from him. As long as a man is a child, he plays with counting pennies; his heart wants to break when one is lost. But when he becomes a man in Christ, he puts away what is childish, and leaves the pennies in the corner, as they had only an imaginary value. How little do temporal goods matter to him who has God's heart at heart! When the prodigal son saw himself embraced by his father, he did not care that his clothing left much to be desired. The vain man grieves when he cannot dress himself up finely. The natural man is attached to the vain goods of this world. But he who enjoys the Father's love is finished with these things. It is true that when the father put a ceremonial garment on him, he wore it gladly, in honor of his father. And what God will give us in the new year in earthly goods, we want to accept with thanks and use for his honor. It should only be of value to us insofar as we can recognize the kindness of our God from it and make it serviceable for your heavenly things. Yes,

If earthly life had no heavenly content, it would be unbearable for us. When Simeon was told that he would not see death, because he had seen the Christ of the Lord before, he lived only for that. As soon as this came to pass, the sooner the better he wanted to depart. Because in this life we have to do with God's glory and the souls' blessedness, life has value for us. Not otherwise. We therefore enter the new year with the joyful hope that in it we shall have opportunity to glorify God and His kingdom. What else will happen in it should not be so much of a burden to our hearts. Sorrow should not break our hearts, nor joy charm them. Since we have learned Christ, we have finished with this life.

Away with the Gold Arabia!
Away, calamus, myrrh, kasia! I
have found something better.

And when the new year will bring us the hour when we must close with life in general, let us learn from Simeon how we can close our lives in peace. His word: "Now, O Lord, now you let your servant go in peace" shows first of all his faith that a servant of God does not die until the hour appointed in the wise and gracious counsel of God comes. Why had Simeon not yet died? Because God had appointed that he should first behold the Christ of the Lord. And when will he die? As soon as the Lord says so. As long as our stay in the world has a purpose, as long as we have a necessary work to do, death will not come. If it comes today, we know that our work is done. We need not give ourselves up to the fear that our death may come too soon or too late for the salvation of the family or the Church or anyone else. In Christ we have confidence in God to rule our lives in fatherly love and wisdom. We can go in peace.

But will not the dreadful figure of death terrify us? For we have learned that the terror of death is taken away from us; it cannot deliver us up to damnation, for Christ has set us right with God. Nor can the fact that he takes us away from the pleasures of this life be very grievous to us, for we had made an end of life long before death came. What is there left of death? Enough to cause us, who were created for life, unbearable horror, if we had to face it alone. But if we have Jesus, the Prince of life, in our arms, we can bear even the natural terrors of death. In the light of his salvation we see life even in the valley of the shadow of death. And the almighty Saviour gives the weak soul enough support to endure the last jolt. In the righteousness of Christ we overcome the spiritual terrors of death, and, held by Christ, we endure the natural terrors. Now what remains of death? Nothing worth speaking of. Simeon, at least, thinks it not worth speaking of. What is before him he does not call death at all; he calls it a homeward journey in peace.

Yes, and because it is so, he even longs for the close of his life. With the words: "Lord, now you let your servant go in peace" he asks for his blessed death.

It's his hour. He does not look upon death as his enemy, but as his friend. He is in possession of salvation, and what will help him to fully enjoy eternal, blessed salvation? Death. Until death comes, he must contend with sin and vanity in his heart. Until death comes, he cannot see his God, the Father of the Lord Jesus Christ, face to face. Therefore, full of desire to be done with this sinful life for ever and ever, full of desire for intimate communion with God, he welcomes his hour of death, and exults, "O Lord, now thou lettest thy servant depart in peace!" And when death comes to bid us close with this life utterly, let us say:

With peace and joy I'll go, A child of God I'll always be.
Thanks be to my death, thou hast led me, To life everlasting I
walk, To be cleansed with Christ's blood. Lord Jesus, strengthen
my faith.

To the ecclesiastical chronicle.

America.

About the same time as this number, the forms for the preparation of the annual parochial reports go to all our pastors. We also ask at this point for accurate and punctual reports, so that the "Statistical Yearbook" can be published completely and as soon as possible. We expect this time also the reports from our English District, and the usual forms will therefore also be sent to all the pastors of that district. L. F.

At the turn of the year we remind you once again that now is the best time to recruit new readers for the "Lutheran". If ever, a church newspaper has a high and important task today, when thousands and thousands, even in our circles, hardly read anything else than a daily or weekly newspaper and only rarely reach for a book. And the more the ordinary daily press is in the service of open, gross unbelief, or of religious and moral indecision and indifference, the more necessary it is that a Christian paper should be kept and read in every Christian home, which promotes the knowledge of the truth, reports on the struggles and victories in the kingdom of God, judges the times and their signs according to God's word, sharpens consciences, warns against the sins of the times, calls us from our earthly hustle and bustle to reflection, and directs our gaze to the spiritual and the eternal. This is where the "Lutheran" sees his task, and this is why he asks that his old friends and readers remain faithful to him, and that many new friends and readers be added. Pastors, teachers, superintendents, and especially the relatives and acquaintances of those who are not yet readers, can render the most valuable service in winning new readers by a word of recommendation, by handing out sample numbers, by friendly encouragement. But to accomplish this end, one must not merely read these words, but act upon them. L. F.

In many of our Christian houses not only the "Lutheran" is read, but also one or the other paper published by our Synod. And so it is right. If, as often happens, two or three secular papers are read in a family, then it would be fair to have just as many ecclesiastical papers.

hold and read. And we recall, after having in former **years** the two missionary papers, "The Missionary Dove" and the *Lutheran Pioneer*, and the two youth papers, "The Children's and *Young People's Magazine*" and the *Young Lutherans' Magazine*, two others. One is the *Lutheran Witness*, which was formed by merging the closely

The other paper is the German "Ev.-Luth. Freikirche", which has also proved its worth over the years. The other paper is the German "Ev.-Luth. Freikirche," which has also stood the test of time. Of it Blessed Walther wrote in the "Lutheran" in 1880: "On this occasion we cannot but remark the following. As we hear, the number of American subscribers to the organ of the Saxon Free Church is still a very small one. The closer, however, the dear members of the Saxon Free Church and their affairs are to us, since they are in truth, according to faith, legs of our legs and flesh of our flesh, their cause our cause and their shame and honor our shame and honor; the greater and more important, furthermore, is the mission which God has given them in our old fatherland; the richer, finally, their paper is in truly excellent and always most timely articles, also for us exceedingly instructive and faith-strengthening: the more joyfully we should support this organ of our most faithful comrades on the other side of the sea, as we always can. After all, by doing so we are only supporting ourselves, and yet the harm that may arise from the lack of our support of their cause would be no less our own harm. If our dear brothers in Germany have never been ashamed of us on any occasion, let us honor them all the more with word and deed

On the 15th of December, six students of the first class were solemnly dismissed from our Seminary at Springfield, namely, five to Brazil, W. Kemner, of Hawarden, Iowa; P. Klein, of De Kalb, Ill; E. Heyner, of Snohomish, Wash; Th. Gohlke, of Neshkoro, Wis; H. Müller, of Cleveland, O., and one to Chicago, J. Razokas, of East St. Louis, Ill, a Lithuanian. May the Lord work with the departing brethren, and confirm the word by the operation of his Spirit! The candidates destined for the Brazilian District, after a short vacation in their native land, will travel to South America in January and February, partly directly, partly through Europe. God guide them happily on their long journey! L. F.

A large bequest has recently been paid to a charity within our Synod, the Concordia Orphan Home at Marwood, near Pittsburg, Pa. The bequest this time is still considerably larger than the rich inheritance which fell to the Eastern District of our Synod about five years ago, when Blessed S. M. Becker, of Allegheny, Pa. set apart by far the greater part of his earthly estate, about P75,000, for the support of poor students and congregations of the said district. This time the testators, Gerhard E. Nieman and wife, also of Allegheny, left their entire estate to the institution they contemplated. When Blessed Nieman died in 1888, his estate was valued at P85, 707. 29; after the death of his wife, it was to be paid out by his nephew, A. H. Laumann, appointed as administrator and executor. By skilful and careful administration the inheritance has so grown in the 21 years that after deducting all court costs, taxes, etc., H167, 138.08 could be paid out to the administrators of the orphanage in the previous month. This inheritance is to form a special fund, the income from which is expected to meet the current maintenance expenses of the orphanage. The late

Nieman's couple have thus left a beautiful endowment, and this bequest is, so far as we know, the largest that has been made within our Synod for an ecclesiastical purpose. - God has blessed many another married couple in our circles richly in earthly things. Should they not be stimulated by such examples to give abundantly in their wills and already during their lifetime to the church, its teaching institutions, its missions, its charitable institutions? Just now several missions of our Synod are in distressed circumstances. The mission festivals are over, the months of less income are coming, the treasury is low, or there are even treasury debts, and the mission commissions are anxious how the current expenses are to be met. What a beautiful festive joy some Christians, blessed in earthly life, could prepare for themselves and others! "Ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich," 2 Cor. 8:9. - The same number of the "Pittsburgh Church and Orphans' Messenger," from which we take the above notice, also reports that a brother in a Pittsburgh congregation is single-handedly building a church for a missionary congregation there, which will cost more than \$10,000. How many opportunities are presented to us all to place our earthly goods in the service of the Lord and His kingdom!

L. F.

Spending on our mission. The *Lutheran Observer* has taken notice of the Lutheran articles reporting the mission work of the General Synod. Concerning the total sum of \$107,000 expended on the various missions of the General Synod, it makes the remark, "These figures certainly prove that the Missourians are not spending all their time in the struggle for 'pure doctrine.'" The *Observer* is evidently under the impression that \$107,000 is the whole sum we Missourians spend on missions. This is a misconception. The individual districts operate the Inner Mission in their own areas independently, and raise about \$150,000 annually for this mission. This sum at least must be added to the \$107,000 when it is spoken of how much Missourians spend on the Mission.

F. P.

How do we keep our youth, namely adolescent boys, in the church?

The power to Answering this question for his church fellowship the remark: "We already have leagues, clubs and connections in sufficient numbers. What we need is the right support of the work of the church and the Sunday school by the home. That the church has so much difficulty in keeping the boys with them is, in the last analysis, because Christ is not taught in the home." That is a very correct remark. We have, thank God, not only Sunday schools, but above all Christian weekly or parochial schools. But it would be quite wrong if we were to leave the Christian instruction of our children at home and in the family circle. In every Christian home belongs daily home worship and daily instruction of the children and all members of the family from God's Word. For this purpose one is a Christian householder and housemother. Merely providing for children and the family in the earthly, the heathen can and do do that. Luther wrote his Small Catechism to provide an aid for Christian instruction in the home. This Small Catechism is not intended merely for pastors, but first of all for the fathers of the household, as is evident from the headings of the individual main sections, for example: "The Ten Commandments, how a householder is to hold them up plainly to his household." "The faith, as a householder shall hold it up to his servants.

to his servants in the most simple manner," etc. And how do fathers of the house themselves grow in Christian knowledge, when they daily do God's word with their own! F. P.

Bible reading in the home. The *Lutheran Observer* writes: "In spite of all the new aids, individual Christians today know less of the Bible than their fathers and grandfathers did so and so many years ago. And we can only admit at once the reason why: it is because the Bible is less used in the home." This calls attention to an exceedingly important point. Diligent reading of the Bible cannot be replaced by anything else when it comes to rightly understanding the Bible. Christians can and should occasionally use so-called "aids" or aids to understanding the Bible, whether these be entire Bible explanations or explanations of individual expressions and customs. But above all, as Luther reminds us again and again, Christians should become accustomed to reading, contemplating, and taking to heart the Bible word without all gloss, that is, without all human explanation. There is, as the same Luther says, no clearer book written on earth than the Holy Scriptures. (St. L. ed. V, 334.) The Papists say that the Scriptures are so obscure that we cannot understand them without the interpretation of the Fathers, therefore we must follow not the text of the Scriptures, but the glosses of the Fathers. But this is not true. Scripture without all glosses is the sun and all light. (St. L. Ausg. XVIII, 1292 f.) It is only necessary that we "accustom" ourselves to the language of Scripture, that is, that by diligent reading we make the words and idioms of Scripture familiar to us. He who leaves his Bible lying dusty on the bookcase or on the table in the state room should not be surprised if the Bible seems dark to him. But the fault is not with the Bible, but with him. The Bible is and remains clear, the bright light in the path of man's life. In short, there is no better way of understanding the Bible than by the incessant and diligent reading of it. He who does not believe it has not yet quite undergone the test.

F. P.

A unity of the Christian church on the basis of agreement in doctrine is declared impossible by a St. Louis Baptist preacher, because the Bible has been "interpreted" differently by men ever and anon. The latter is an unfortunate fact. But this does not prove that agreement on the basis of doctrinal conformity is impossible. The Lord Christ has not permitted Christians to stand on human interpretations of His Word. They are to stand on his word itself. He does not say, "If ye abide in the interpretations of my sayings," but He says, "If ye abide in my sayings, then are ye my disciples indeed, and shall know the truth," John 8:32. As soon as Christians obey this instruction of their Saviour, and stand on the Word of Scripture itself instead of on human interpretations of Scripture, unification in the Church takes place all by itself. This was Luther's sacred protection: "Let the word stand!" By this he meant the Word of Scripture without all human gloss. This is the protection of the whole orthodox church:

Thy word stands firm as a painter, That none
can be turned, Be he ever so wise.

The Papists do not stand on Scripture, but on the Pope's interpretation of it. The sects, in so far as they differ from us, likewise do not stand on the scriptural word, but on human interpretation of it. Hence the division in the church.

F. P.

Religious Education in Government Schools. We read in the "Church Gazette" of the Iowa Synod: "How to mislead Australia on the question of

The so-called "Australian system" shows how the teaching of religion in the public schools is dealt with. According to this system, a number of simple Bible verses are taught to the children in school by the state school teachers, but without associating sectarian doctrines and interpretations with them. Pastors or their deputies, however, have the right, during school hours, to give special instruction to the children of their congregations in the faith of their church. A conscience clause provides that no child can be compelled to attend religious instruction against the will of the parents. Thus it has been held in New South Wales since 1886, in Tasmania since 1868, in Western Australia since 1893, in Norfolk Island since 1906, and in Queensland since 1910. State as well as church officials speak very favourably of the success of this system. Even 30,000 Roman Catholic children take part in religious instruction in the State schools as given by the State school teachers, though the priesthood condemns the institution. The realization that the youth of the people must not grow up without instruction in religion, if they are to grow up to be good citizens, has led to this institution, which, even if it remains a makeshift, is better than nothing at all. In our country a generation is growing up which receives no instruction in religion, indeed often a directly irreligious one, so that it is sinking into a new paganism, and all the warnings of eminent schoolmen and statesmen go unheeded. Should not our people have something to learn from Australia?" Apart from the fact that it is not the business of the State to teach the Christian religion, nothing good will come of the order that "a number of simple Bible verses shall be taught to the children by State school teachers, but without associating sectarian doctrines and interpretations with them." It is more than likely that in America we would select only those Bible verses which contain law and rules of life. The Bible verses which form the very content of the Bible, namely, the gospel of Christ crucified and faith in Christ's merit as the only way to salvation, would be left out as "sectarian doctrines". Thus, under the pretense of teaching religion from the Bible, one would be left in the midst of paganism. The law is what the Christian religion has in common with paganism and with all man-made religions, as St. Paul teaches in Rom. 2:14, 15. What distinguishes the Christian religion from all other religions, from the religion of the heathen, Turks, Jews, Papists, Unitarians, etc., is the gospel of Christ, and of being made blessed without any works of man, through faith in him.

F. P.

Abroad.

The Papacy in Italy. Prof. Luzzi of the Italian Waldensian Church says that at the present time there is an extraordinary uprising in Italy against the Roman Church. In earlier times there had been rebellions against the rule of the Pope and his faithful assistants, but now the movement had also taken hold of the lay world, and indeed the best part of it. Prof. Luzzi certainly attaches too high hopes to the movement in Italy. A Roman writer in an English magazine admits that a kind of rebellion against the Roman Church is going on in Italy, but adds that in Italy they know how to unite the spirit of rebellion with the spirit of obedience to the papacy. ("In Italy can be found the spirit of rebellion hand in hand with the spirit of obedience.") The Protestants did not need to get their hopes up. The insurgents in Italy wanted to know nothing of Protestantism, but to remain within the Papal Church. We fear that this is the right

is a very clear understanding of the situation. Those who associate with Catholics perceive that a large part of the Catholics, especially in the United States, are in a kind of continuing rebellion against the papal church. One complains and scolds, even in the presence of Protestants, about the priestly rule and especially about the continuing plundering of the pockets under all kinds of priestly threats. Or, as our St. Louis "Father" Phelan put it a few years ago, "The Catholic fulfills his ecclesiastical obligations, but with the feelings that take hold in a man when he sits down in the dentist's chair. He does not like to do it, but he does it in spite of all. Thus with the poor Catholic people the erring conscience is bound to the Papal Church. And this bondage does not disappear until and unless the light of the Gospel rises in the heart. It must be recognized from God's Word that it is not by works of the law, nor by the works prescribed by the papal church, but by faith in Christ's perfect merit that one has forgiveness of sins and becomes a child of God, and that a child of God is subject only to God's Word and to no man's word. In short, without knowledge of the Gospel, rebellion against the Papal Church remains a ball of the fist in the pocket. F. P.

Home for Christmas.

A dense fog covers pastures and meadows of the North Sea coast, and late it gives way to the dull power of the winter sun; for we write the 23rd of December, 1866.

It is Sunday, the fourth Sunday of Advent. A young man strides sprightly through the still dark night. No ray of moonlight illuminates the silent earth; a dense sea mist, such as often appears on the coast, makes even the light of the stars disappear. The wanderer does not care. He knows the way and the footbridge, and he wants to go home, he wants to celebrate the birth of the Lord with his people on the small island of Balteum.

He is a young seaman, handsome and slender, with blond hair and blue eyes, one of the most studious and ambitious pupils of the seaman's school at Timmel in East Frisia; and he is good and well-behaved. At last the dyke is reached, and before him lies the sea, which separates him from the home fcholle. With jubilation he greets the salty tide, and his eagle-sharp eye tries to penetrate the hostile fog to discern the dunes of home. In vain! The nearest village clock has only just announced the sixth hour, and it is still completely night.

Soon a boat is found, and two sprightly skippers row to lead the impetuous man to the goal of his wishes. Each stroke of the noodle brings him closer to it. Higher beats his breast, more joyful flashes his eye - and they walk past his mind's eye, all whom he loves, and who have enclosed him in their hearts. He presses his faithful father's nery hand, He rests at his careful mother's breast, He hurries with his brothers from neighbour to neighbour, He speaks kindly to his faithful sister, And flirts with her fair little ones. Home he must go, home, but soon, very soon!!! It is Sunday today, even if it is not a sunny day, and at the hour when the congregation wanders into the unadorned little island church, he must not be absent if it is to be good for his mother.

Land! At last, at last!

The boat is moored; the youth leaps to the beach; a brief, vigorous parting word, bubbling up from the most loyal soul, a strong handshake, and the vessel steers its

Run back to the coast, and the youth hurries quickly towards your village.

But - behold! what is that? A wide water hinders his steps!

In to wade it! What does he care about cold and wet! Tabor fears only the "landlubbers".

But soon it turns out to be impossible to penetrate. Perhaps he's taken a wrong turn? He wants to bypass the island, but there's no way out left or right!

Then a terrible suspicion rises in him, which unfortunately soon becomes a terrible certainty: he is not on the island. He is in the middle of the mudflats, on a plate, a sandbank that now lies dry at low tide, but is deeply submerged when the tide comes in. Misled by the still dense fog, they have mistaken this for the site of his cradle. Perhaps the boat is still near? He calls out with all his might. Hark! - Does he not hear oar beats? Are not the skippers coming back to carry him on, to save his young blood?

Deception! Deception! Only the waves roll in.

Perhaps another vessel is near; perhaps he is so near the beach that his cry for help can be heard? But however loudly he sounds his voice, no yacht pushes off the beach, and the unfortunate man stands all alone in the middle of the sea, on a narrow sandbank, which loses its circumference from minute to minute, since the tide has already begun to rise. A little while longer, and it will be entirely submerged; then, a few moments more, and the earth will count one living man less. Salvation is no longer possible, he knows! That is a terrible thought for a young man of twenty-one, who a short time ago saw life lying before him like a pure orbit of the sun. To have to die, he who so loved to live, to have to die here, so far from any human soul, not in his profession, near his own, who do not suspect that their Tjark is now fighting the death-struggle-that is a terrible thought. Yes, it is true, at first his courage wants to collapse over the unspeakable misery. Despair approaches him and wants to throw him down. But the good seed that his father's and mother's care have planted in his heart proves its divine power in these moments. A quiet surrender to the counsel of Him before whom he will soon stand enters into his soul, and gives him comfort and courage to face the hour of death! It is time to say goodbye, goodbye forever. Although it had become difficult for him to tear himself away from his loved ones when his job called him, the hope of a happy homecoming still ran through his soul.

But now! Farewell for all eternity! - No! Say goodbye and - return home! Farewell to all those who were dear to him on earth, return home to him to whom his faith has adhered as long as he can remember, and with whom he will then see his own again! Farewell! Yes, they shall know how and where he ended his life, and that he remembered them in his last hour with old love. But who will bear them his farewell?

Should the sea, otherwise his faithful friend, deny him this service of love?

He was not mistaken. The sea washed his last words onto the beach at Wangeroog nine weeks later, and the family, immersed in deep grief, received them and read them and reread them and will keep them from child to child.

Think of that strong, blooming young man two days before Christmas in the middle of the sea! The waves are already rushing up to his feet, the winds are playing with his blonde

Hair, and he writes! To whom? To whom else but - to his mother!

"Dear mother! God comfort you, for your son Tjark is no more; I stand here asking God's forgiveness of sins. Greetings to all!"

So he writes - and he signs these lines with his full name. His soul has become calm after he has said goodbye to his mother. A few seconds later he takes hold of the pencil again and writes: "I have the water now up to my knees; I must drown in a moment, for help is no more. God, have mercy on me a sinner!"

Yes, he is about to drown. He can hardly stand; the waves push and lift him, they want to throw him down, and only the weight of his body keeps him upright.

Is there really no more help for him? As a sailor, he knows that high tide is not until 11:30; his watch already shows him the ninth hour. Soon it will be church time. Then father and mother, the sister and her little ones go to church, and when the preacher prays today, as he does every Sunday, for those outside who swim on the sea, and commends them to eternal love, then no one suspects that in view of the island a strong island child is breathing out his young life.

"It's 9 o'clock," he continues to write. "You are about to go to church. Only pray for me poor, that God may have mercy on me! Amen."

And now the moment of parting has come; he writes: "Dear parents, brothers and sister! I am standing here on a plateau and must drown. I shall not see you again, nor you me. God have mercy on me and comfort you! I'll put this book in my cigar box. God grant that you may receive these lines from my hand. I greet you for the last time. God forgive me my sin and take me to himself in his heavenly kingdom! Amen."

And so he did: the cigar box, which contained baked goods for his sister's favourites, would now become, as it were, the cover of his last letter. He wraps it with his shawl and gives it up to the waves to carry it to a friendly shore. That was all he wrote. What he prayed then, pleaded, how the waves threw him down, tossed him to and fro, how he wrestled and died, whether and where his body was cast on the beach, that has remained a mystery to this hour. But at Christmas his soul was at home with the Lord!

Christmas Thoughts.

How small and poor, how great and glorious is the story of the birth of Jesus! Look again at the Christmas story in the second chapter of the Gospel of Luke. In its first half everything is so simple, so ordinary, in the second half everything is so wonderful, so supernatural. York the Roman Empire, the Emperor Augustus, the census, the birth of a child, shepherds with their flocks in the field, all things that belong entirely to this visible, earthly world. But then in the second half, which begins with the "And behold!" the angel of the Lord in the midst of the shepherds, the heavenly hosts, their song in the higher choir, there everything is extraordinary, supernatural, heavenly. So it is with Jesus throughout his life, from the manger to the grave. Whoever looks at him with the natural eyes of man sees the form of poverty, the form of a servant, the form of the cross; whoever looks at him with the eyes of faith sees a divine glory behind and above this poor human being, sees angels ascending and descending upon the Son of man, sees the Son resting in the bosom of the Father.

and to the Father's heart, sees the Saviour who opens the way to the Father for lost humanity and shuts out the door of heaven.

And the Christmas feast, like the Christmas Gospel, also has two sides, an earthly-human and a heavenly-divine side. The human, earthly side - truly, it asserts itself strongly enough in the weeks before Christmas, it often gives the Advent season its character in hearts, homes and businesses; it also asserts itself under the burning Christmas tree in all the earthly gifts and joys that are accumulated here. Shall this be all? Shall the earthly "Santa Claus," as so often happens, alienate and alienate hearts from the heavenly "Christ Child"? No! May many, of necessity, in the time before Christmas, be concerned with the crden side of the holy feast: on the holy night of Christ, on the holy feast of Christmas, the heaven side of the feast shall come into its full right. We may have spent the last few weeks with the shepherds, tending our flocks in the course of our workdays, or arranging our earthly professional affairs: once the star of Christmas Eve has risen, then heaven will open up above us, the clarity of the Lord will surround us, the angel of the Annunciation will come to us and fill our souls with the great joy that is to befall all the people.

It was a wonderful festive service, that first Christmas service there in Bethlehem's field: no house of worship, but the wide night field; no celebrating congregation, but shepherds tending their flocks. But a preacher from the upper sanctuary, illumined with God's clearness; a Christmas sermon so brief and so full of content as none has since been preached; a church choir so grand as none likewise has since appeared at a service on earth, namely, the multitude of the heavenly hosts with their blessed Gloria: "Glory to God in the highest!" And what was the best and most beautiful thing about that first Christmas service, the center of the feast: the newborn Child of Heaven a few steps away lying bodily and truly in the manger.

So let us also celebrate Christmas in this year of salvation: the Child of Heaven near, very near to us, yes, within us; our Christmas carols an echo of the song of praise of the heavenly hosts; our Christmas thoughts born out of the Christmas sermon of the Angel of the Annunciation; our Christmas joy an echo of the joy that filled heaven that night and sounded down from heaven to earth. "Behold, what love the Father has shown us! Let us love him, for he first loved us. Beloved, if God hath so loved us, let us also love one another." 1 John 3:4. Peace on earth. Love on earth!

(Christian Messenger.)

"All these things shall be added unto you."

Matth. 6, 33.

All Christians, if they kept their eyes open, have perceived the truth of this promise. Not long ago a pastor of our synod experienced it quite vividly. His congregation had an old organ in the church that could not be repaired. Often the humming, groaning and other sounds interfered with the congregational singing. The pastor told himself that it could not go on any longer if all worship was not to be disturbed eventually. But he was afraid to tell the congregation. And why? Well, in order to purchase a suitable organ, quite a sum of money had to be raised, and so he thought to himself that it would be better to

But he could still go for a while. Then he was also afraid of the harsh speeches that would fall, and finally his flesh wanted to persuade him that if the congregation were to buy an organ, it would not also do something for him and his family this year, and he was so in need of it with his seven children. His salary was not enough. But strangely, as often as this thought wanted to keep him from his plan, so often the saying came to his mind: "Seek first the kingdom of God and his righteousness, and all these things will be added to you." Accordingly he wished to act, for God's kingdom was dear to him. So he brought the matter before his congregation, and after he had explained everything, the congregation decided to purchase a new organ.

He had hardly finished this when a cry of distress came for the synod treasury. There was a large debt in it, and he was asked to present the situation to his congregation with the request to give a larger sum if possible. So, what now? Shall he come before the congregation again with a request? If the congregation does so before the end of the year, he will certainly be forgotten at the annual meeting, and he is too modest, he cannot say that he is so miserable. And then what is to become of his son who is studying in college? Such and similar thoughts moved him. But the above saying came back to his mind, and the good of the kingdom of God. Carrying the good of his synod on his heart, he went about it confidently. At the annual meeting he first presented the request of the presiding officer for the synod. He explained to his congregation exactly what the synod and the synodal funds were, and at the same time the necessity of the new buildings. And behold, the congregation approved the necessary sum.

But what happened now? A dear member of the congregation, who was usually one of the quiet ones, stood up, cleared his throat, coughed again, and then said something like this: "Today is the annual meeting, and we all know how our pastor has taken care of the need of the kingdom of God with a loving heart in the last year. He has always warmed our hearts. Didn't you notice this earlier when he was talking about the college building? But one thing I wonder about is that he never talks about himself. Don't you feel the same way? We all know he must be short of money with his seven satellites. Now I thought we should talk about that hardship. I mean, our wives could often bring something to the pastor's wife for the cellar and kitchen, and we men, we add \$200.00 a year to his salary. There are eighty of us members; now if we each give just 25 cents a month more, the total is together.... What do you think of that?" Nearly all agreed, and when it came time to vote, it was decided. Ashamed, the pastor looked before him. His heart told him, "See? 'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.'" Now there was joy on both sides. (City missionary.)

Last thread.

In 1846, on one of the islands of western Scotland, there lived a poor widow and her son. As they were very poor, Ronald - that was the son's name - used to collect seabird eggs on the cliffs to help up their meagre diet.

One day he had also fastened himself again to the top of the cliff with a rope, while the other end was looped round his body, and so, armed with a knife to defend himself against the vultures, he let himself down. The cliff

towered several hundred feet above the sea, whose wild billows broke foaming against it, so that the spray sprang up high.

When Ronald found himself opposite one of the crevices in which the birds had built their nest, he made a sign to his companions not to let him descend further. Now he put his foot on a small ledge and reached with his hand to the nest. At this moment one of the birds, circling him anxiously, was about to attack him. He struck at it with his knife, but instead of the bird he hit the rope, and now hung by few strings over the precipice. A shrill cry warned the companions, and they quietly tried to pull him up. Involuntarily his eyes closed; the higher he came, the thinner the rope became, one thread after another snapping. He drew nearer and nearer to the top, and hearing the fearful shouts of his companions, looked down into the roaring sea, and up into the blue firmament. At the same moment that another thread breaks, a hand reaches down from above and happily pulls him up still. Ronald is saved.

With each passing year, the rope of life grows thinner! Thread upon thread breaks, and each departing year shows us its sad features. How many threads have you left today? Are you hanging over the precipice, and will you reach another year happily with a bold leap, with gracious help through from Him who holds your thread of life in His hand? Thinkest thou of the strong hand that can save thee?

Obituaries.

In peace with God and with men, Father Karl Ludwig Janzow died on May 5, 1911, with the confession of his faith in JEsu, the Good Shepherd, after a long, severe suffering. The deceased was born on July 1, 1847, at Heringsdorf, Pomerania, came to America with his parents at the age of six, and was educated near Fort Wayne, Ind. He studied at our institutions at Fort Wayne and St. Louis, and entered the holy preaching ministry in 1870. On October 22, 1871, he was united in marriage to Anna Wilhelmine, nee Mueller, of Milwaukee. His first place was Weston, Mo. where he stood for four years, and from which he also served Farley and Kansas City, Mo. and Lawrence and Atchison, Kans. He then took an appointment to Dryden, Minn. where he also stood four years. In 1879 he was called to Frohna, Mo. and served there nearly four years. His next ministry was at Bethlehem church, St. Louis, where he labored for over 24 years. Though worn out and very infirm, he last served the congregations in Freedom, Pa. and vicinity for several years. Father Janzow also had the welfare of our Synod at heart for many years, and he served it as visitor in Perry Co, Mo. as a member of the board of directors at Concordia Publishing House, and for many years as a member of the English Mission Board. Among his writings is especially known his Life of Blessed D. Walthers, written in English. His marriage produced nine children, seven of whom, together with his wife, survive him. His unburied body was transferred by the Bethlehem congregation, which the deceased had presided over for so many years, to the church on May 7, where he lay in state in the afternoon and evening. The funeral took place the following day. In the house spoke D. G. Stöckhardt, a friend of the deceased for many years, said a prayer; in the church the undersigned, pastor of the Bethlehem congregation and last of all of the deceased, preached on his last words before his death: "And though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me," Ps. 23:4, in German and Prof. W. H. T. Dau's "The Lord is with me.

on 1 Petr. 1, 3-5 in English. Father C. F. Obermeyer, also an old friend of the deceased, and Father G. A. Henkel, the assistant preacher of the Bethlehem congregation, officiated at the graveyard. The attendance at the funeral was a very large one. His weary body now rests in the new graveyard of the Bethlehem congregation. May he rest in peace until the Lord comes!

H. B. Hemmeyer.

At the age of 78 years, 1 month and 19 days went to his rest on November 19 a teacher one. Heinrich Kors. A native of Heithöfen, Wittlage county, Hanover, he came to America, aged 25, in 1808. Through Blessed Principal Lindemann, then pastor in Cleveland, he was induced to devote himself to the school service and to enter our teacher's seminary. He entered into marriage in 1858 with Marie 2nd Schroeder, who was blessed with two daughters, who survive him. His spouse preceded him into eternity 21 years ago. - After seven years' faithful service in Peru, Ind. he accepted a call from St. Paul's parish at Indianapolis, Ind. to its second school. When Trinity parish branched off in 1875, the school at which he ministered remained with the new parish. At this school he pastured the lambs of Jesus with all self-denial and faithfulness, until visibly increasing weakness of age in 1906 forced him to return his office, so dear to him, into the hands of the congregation. In quiet seclusion he lived here not far from the church, and as a lover of the house of God he awaited his hour in joyful faith in the Saviour. His weary body was Christianly buried to the ground on November 22. In the absence of the undersigned, the former long-time pastor of the deceased, Father Emeritus Father Seuel, officiated. He put the words of Simeon into the mouth of the deceased: "Lord, now you let your servant go in peace", Luk 2, 29-32.

J.D. Matthius.

New inks.

The Bible or the whole Holy Scripture Old and New Testament according to the German translation D. Martin Luther. With 240 pictures by Julius Schnorr von Carolsfeld and others. St. Louis, Mo. Concordia Publishing House. 1419 pages 614X914. Price: 1912-0 edition in pressed leather binding with gilt title and marbled edges: \$1. 50. 1912-F edition in pressed leather binding with gilt title and gilt cross from front cover and gilt edges: \$2. 75. 1912-14 edition in fine morocco leather with gilt lettering on spine and cover and fine gilt edges. Splendid edition: \$4.00. Postage: 40 Cts. each.

It is a great pity that this cheap but beautiful picture Bible did not arrive a few weeks earlier from Germany, where it was printed more cheaply. It would have been such a fitting Christmas gift for many. But remember this edition for future occasions. We received it just before the end of this issue, and we can only briefly describe the layout. The text is not the so-called revised text, which is now almost universally used in Germany, but the old Luther text, as it is found in our own printed Bible editions. The printer was strictly forbidden any deviation from it: only he was allowed to change the old orthography into the new one. The Apocrypha are included, just as in our other Bible editions, but are given here in smaller print, whereby the difference is immediately apparent - a good arrangement. The pictures are placed in the text and stand where they belong. Rightly, mainly the well-known popular Schnorr pictures have been chosen. In addition, there are 8 biblical carls, printed in two colors, 8 tastefully executed pages for the preparation of a family chronicle and a dedication page in colors, if one wants to give this Bible to a young couple for their wedding. The price varies according to the equipment described in more detail above; but each edition is in a case, May the dear Bible book also in this edition find wide circulation and especially many diligent readers!

L. F.

Concordia - Bible Class. - 00^(70ö/KLL)

1, Heft.

18 pages 5X7sH. Oonvorckis, ?ul)listüino; Houss, 8t. T-ouis, Llo.
Price of the year of 12 issues: 40 Cts.

As the culmination of the Sunday lessons begun at the beginning of this year for the upper and middle classes and for the little ones, which have been widely distributed in German and English and have been very favorably received, there will now appear at the beginning of next year, also in German and English, a manual for reading the Bible according to plan with the confirmed Ingend. The beginning is made with the Gospel of St. Matthew. The first lesson deals with the first chapter. The bold text is accompanied by short word explanations in other print to facilitate understanding. Then, in special notes, factual explanations are given. At the end, the main doctrines of the section are summarized in short sentences with reference to the relevant catechism pieces, in order to be especially memorized. Further, a saying is given for study or repetition, which also states a main^truth of the passage, and finally there follows a Bible ZetteUfor daily Bible reading, which is also connected with the lesson and its teachings. The committee on which Prof. Mezger has taken charge of the editing of these Bible lessons speaks at length about the arrangement, purpose, aim, and use of these lessons, and our readers can best inform themselves about them by having a sample number sent to them. The lessons can, of course, also be used where no Sunday School has been established, but where the confirmed youth would like to be further encouraged in the understanding of the Holy Scriptures. 'We express our joy about this new aid to coherent Bible reading and about the excellent success of this first booklet and only wish that it will be diligently used and produce much fruit in that which is so necessary for young and old, the study of the Holy Scriptures. The external design, which includes illustrations and a biblical map, is excellent, as is the case with the whole series of lessons which we take this opportunity to recall and recommend to those in need of Sunday school literature. L. F.

Show conference.

The New York - and New England- Teachers' Conference will meet, w. G., on December 27, at St. Matthew's School, 145th St. and Convent Ave, New York, N. P. Works: Catechesis on Fr. 31 & 32: Teacher Engelbrecht (Teacher Luecke). A sample reading lesson in the high school: teacher Wambsgaß (teacher Bennett). T<68son in ioloK)- (kegpiration): Teacher Grupe (Teacher Prokopy). Inckün 6orn (Instor^, leMnck, unä N868): Teacher Venske. Aids: use and abuse: Teacher Klopp (Teacher Waffel), Wonach soll der Besucher eine Schule beurteilen? Teacher Dreßler (Teacher Engelmann. Oritisul Llonl "nts in rüs 8oüoolroom, s,n<1 Hon bo Liest Nimm: Teacher Eggevt (Teacher Krüger). Naughtiness of the teacher in and out of school: teacher Franke (Teacher Burgdorf). How do you get children used to thinking (practical hints)? Teacher Wagner. Registrations are to be sent to E. H. Engelbrecht, 454 w. 152ck 8t., Xsev Vorü 6it)'.
E. H. Engelbrecht, Secr.

The L i t c h f i e l d - Special Conference meets, w. G., January 2 and 3, 1912, at Mount Olive, III Works: Eph. 4, 23 ff: ? Herrmann (? Feddersen). Formula of Concord, Art. H1: P. Kleinhans. Disposition on Rom. 12, 1-0: P. Wyneken (? Schultz). Catechesis: ? Gübert (? H. Hansen). Prcdigtvorlesen: Fr. Tankworth (I>. Dierker). Confessional address: Fr. P. Hansen (? Herrmann). Sermon: Fr. Dierker (? Gübert). Registration requested. L. R e i t h.

The C e n t r a l - T e x a s - Special Conference will assemble, w. G., on January 2 and 3, 1912, at Austin, Tex. Timely registration or cancellation requested from the local pastor. K. G. Manz, Secr.

The Quincy - Special Conference will meet, w. G., January 2 to 4, 1912, at P. Hamm's church at Quincy, III. Timely registration requested. W. E. Junge, Secr.

The Cheyenne B o t t o m s - Special Conference meets, w. G-, on January 3 and 4, 1912, at P. Ruff's church at Ellinwood, Kans. Work has been done by the UU. Frank, Gräbner, Hebestreit, Lohmeyer, Obermowe, Rufs, Zehner. Confessional: Fr. Zehner (? Obermowe). Sermon: Father Frank (? Gräbner). Timely registration requested.
W. C. Lohmeyer, Secr.

The Herington - Special Conference will meet, w. G-, on the 3rd (collecting day on the 2nd) and 4th of January, 1912, at the home of Father Senne, Lincolnville, Kans. Confessional address: Fr. Vetter (? Stemmermann). Sermon: Fr. Köster (? v. Gemmingen). H. Köster.

The East - M i c h i g a n Pastoral Conference will meet, w. G., on January 3 and 4, 1912, at Fr. Wilson's parish at Utica, Mich. Immediate registration requested. W. F. Iunke, Seir.

The O r e g o n - Pastoral Conference will meet, w. G., from January 3 to 5, 1912, at Father Ebeling's parish at Portland (Sellwood), Oreg. Working have been the 1?? Stübe, Döring, Groß, Gerdes, Lücke, Dobbersuhl. Confession: Father Gahl (? Lücke). Sermon: Father Groß (? Koppelman). Registration in time requested. H. J. Kolb, Sekr.

The Northeastern Special Conference of Nebraska will meet, w. G-, from January 5 (9 ür.) to January 7, 1912, at Father Ölschläger's parish at West Point, Nebr. Confessional address: Father Homann (? Lang). Sermon: Fr. Schulz (? Seesko). Singers are asked to be at the school Thursday evening at 8 o'clock. Sign in or sign out with time of arrival requested immediately. R- M. Norden.

The P o s t O a k - Pastoral Conference will meet, w. G., from January 8 (? Lk.) to January 10, 1912, at Fr. Lugenheim's parish zn Shiner, Tex. Confessional address by Fr. Obenhaus (? LiepkeO Sermon Fr. Birkmann (? Durow). Timely registration requested with the local pastor.
W. F. Klindworth, Secr.

The South - A l b e r t a - Special Conference meets, w. G-, from January 9 to 11, 1912, at the home of P. Janzow at Granum, Alta. Work: Old work: Fr. Sillak. The limits of the moral law: Rehwinkel. Difference between Law and Gospel, explained by a sermon on intemperance in the enjoyment of spiritual drinks: Fr. Janzow. The registration for Holy Communion: Fr. Groth. Catechesis on a biblical story: Teacher Richter. Confession: Father Bertram (? Griefe). Sermon: Brockmann (? Sillak). Registration or cancellation requested.
F. W. Ianzo w.

The special conference of Benton and Morgan counties, Mo. will meet, w. G., from January 12 to 15, 1912, at the home of Bro. Matuschka at Lake Creek, Mo. Au or sign out requested.
H. A. Schröder, Secr.

The Saginaw Valley Pastoral Conference will meet, w. G., January 16 and 17, 1912, at the home of Bro. Brunn at West Bay City, Mich. Labors: Scripture: Fr. Brunn. How does a preacher seek the best of the city? ? Grüber. How far does the right of parents go in marrying ?

Introductions.

In the exchange of the respective district presidents were introduced:

On the 21st of Sonnt, n. Trin.: Rev. G. S c h m i d t at Trinity Parish, Brooklyn, N. P., assisted by Herbst, H. C. W. Stechholz, Fritz, Brustat, Petersen, and Lindemann, by Rev. J. Holthusen.

On the 23rd of Sonnt, n. Trin: Rev. E. A. H o s f m a n in St. Paul's parish at Hartley, Iowa, by Rev. F. Albrecht.

On the 1st Sunday, Adv.: J. H. E n g e l in the parish at Cedar Lake, Minn. assisted by Rev. K. Bramscher. - P. G. A. R o m o s e r in Grace parish at Cleveland, O-, assisted by the Ström and Pieper of P. H. C. Muhly.

December 8: 1?. H. L o h e in the church at Hope, N. Dak. by P. H. Hafner.

On the 2nd of Sonnt, d. Adv: P. E. N o b e r t in the parish at Feuersville, Mo. by P. H. N. Richter. - C. F. B r o m e r in Zion parish near Hampton, Nebr. by Rev. E. C. Krause.

Introduced as teachers in parochial schools were:

Ami. Sonnt, d. Adv.: Teacher E. H. W a l l h a u s e n at the school of Trinity parish at Toledo, O., by P. G. Bliervernicht. - Teacher A. C. F. Wings as teacher in the school of St. John's parish at Jonia, Mich. by P. B. H. Succop.

Ginrnetnngen.

Dedicated to the service of God were:

Churches: The new church of the congregation at Charlotte Hall, Md. on the 24th of Sonnt, n. Trin. Preachers: Rohm and Steffens (and English); the latter also said the dedicatory prayer. - The new church of St. John's Parish in Sparta, III, on the 2nd Sunday, d. Adv. Preachers: uu. Nickel and Mclzer (English). The dedicatory prayer was said by Father G. Crdmann.

The new school (22X30 feet of the church at San Diego, Cal., on the 13th of Sonnt, A.D. Trin. Mission feast was also celebrated. Preacher: I. W. Tisza and Leimbrock. Collect: H54. 25.

The bell of St. Paul's parish, near York, Nebr. on the 2nd Sunday, d. Adv. Preacher: Rev. Earl